1861

A

VOYAGE

PERFORMED

BY THE LATE EARL OF SANDWICH

ROUND THE MEDITERRANEAN

IN THE YEARS 1738 AND 1739.

WRITTEN BY HIMSELF.

EMBELLISHED WITH A PORTRAIT OF HIS LORDSHIP,

AND ILLUSTRATED WITH SEVERAL ENGRAVINGS OF ANTIENT BUILDINGS AND INSCRIPTIONS, WITH A CHART OF HIS COURSE.

TO WHICH ARE PREFIXED,

MEMOIRS OF THE NOBLE AUTHOR'S LIFE,

BY JOHN COOKE, M. A.

CHAPLAIN TO HIS LORDSHIP,

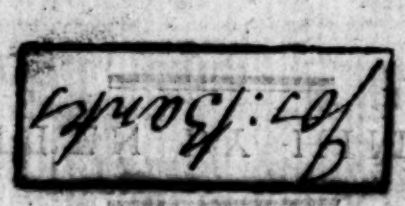
AND ONE OF THE CHAPLAINS OF GREENWICH HOSPITAL.

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MDCCXCIX.

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TO

THE KING.

SIRE!

AN early Performance of a long-tried and faithful Servant, is here humbly offered to Your MAJESTY, by

Your MAJESTY's

Moſt dutiful Subject

and Servant,

THE EDITOR.

GREENWICH HOSPITAL,
March 21, 1799.

THE KING



JOHN EARL OF SANDWICH.

Quique sui memores alios fecere merendo:
Omnibus his niveâ cinguntur tempora vittâ.

London Published as the Act directs 1. Feb.ʳʸ 1799 by John Cooke M.A.

MEMOIRS

OF

THE NOBLE AUTHOR'S LIFE.

JOHN MONTAGUE, ſon of Edward Richard Montague Lord Viſcount Hinchingbrook, and Elizabeth only daughter of Alexander Popham Eſquire, of Littlecote in the county of Wilts, fourth Earl of Sandwich, was born in the pariſh of St. Martin in the Fields, Middleſex, Nov. 3d, 1718*.

He was ſent at an early age to Eton School. In this celebrated ſeminary, under the very able Maſter who then preſided there, the reſpectable Dr. George, he made ſuch proficiency in claſſical literature, as gave very flattering promiſe of thoſe matured abilities, which added ſo much luſtre to his name, as he advanced in years. One prominent feature, which at this time marked his character, was the reverence, which he paid to authority, with entire ſubmiſſion to the

* Extract from the regiſter of births and baptiſms belonging to St. Martin in the Fields, Middleſex.

Baptized in November 1718, 27, John Montague, S. of Edward Richard Montague, Lord Hinchingbrook and Elizabeth—born Nov. 3d.

Witneſs my hand this 28th day of April 1798,

Thos. Wm. Wrighte, Miniſter.

diſcipline of the ſchool. Of this he would ſometimes, amongſt his friends, relate a remarkable inſtance. On the year in which he left Eton was kept, in regular rotation, the feſtival *ad montem*. On that day of general feſtivity and freedom irregularities have been ſometimes known to happen. He, with others, was engaged in ſome ſallies, rather eccentric; was diſcovered, and complained of: and, though he was then Earl of Sandwich, and about to leave the ſchool on the day following, his fellow-delinquents urging him at the ſame time to reſiſt, hoping, under the protection of his conſequence and by his impunity, to eſcape puniſhment themſelves; yet he liſtened to better adviſers, acknowledged himſelf ſtill a ſchool-boy, liable to puniſhment for tranſgreſſion of rule; which, under a due ſenſe of what he owed to the place of his education, he had the greatneſs of mind to undergo; though the ſituation in which he then ſtood, had he taken an unmanly advantage of it, might have exempted him from any mortification of this ſort: a memorable example of duty and ſubmiſſion. He always recollected this circumſtance with pleaſure, and conſidered himſelf as under particular obligations to his worthy tutor (Dr. Sumner) for the advice, which he had the virtue and wiſdom, at that critical juncture, to give him. It has been thought worth while to record this little anecdote, as it ſhews, at ſo early a period, that love of order and reverence to authority, which he maintained through every part of his life.

In the year 1735 *, April 12th, he was admitted in Trinity College, Cambridge. During his reſidence in this ſeat of learning, he and

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* 1735, April 12, Admiſſus eſt honoratiſſimus Johannes comes de Sandwich de Hinchingbrooke in Com. Hunting.

Annos natus 17 à ſchola Eton, ſub præſidio Dris. George, &c. Magiſtro Parne Tutore.

the

the late Lord Halifax were particularly diſtinguiſhed for their college exerciſes; and were the firſt noblemen, who declaimed publicly in the College chapel.

After ſpending about two years in College, he ſet out on the voyage, which is the ſubject of this volume. Mr. Ponſonby, late Earl of Beſborough, Mr. Nelthorpe, and Mr. Mackye, accompanied his Lordſhip on this agreeable tour; with a * painter, whom, as his Lordſhip informs us in the courſe of his correſpondence, they took with them, "to draw the dreſſes of every country they "ſhould go into; to take proſpects of all the remarkable places "which had made a figure in hiſtory; and to preſerve in their "memories, by the help of painting, thoſe noble remains of antiquity "which they went in queſt of."

* Liobard.

Of the merits of the work, of the taſte and learning diſplayed throughout, the Editor is aware it would ill become him to ſpeak. The book is before the reader. But this was not all, which Lord Sandwich reſerved from his travels. He brought with him, on his return into England in 1739, as appears by a letter † of his Lordſhip's, written in the ſame year, "two mummies and eight em-"balmed ibis's from the catacombs of Memphis; a large quantity "of the famous Egyptian papyrus; 50 intaglios; 500 medals, moſt of "them," he ſays, "eaſier to be read than that which has the inſcrip-"tion ΓΑΜΙΩΝ; a marble vaſe from Athens, with two figures in "*baſſo relievo*; and a very long inſcription, as yet undecyphered, "on both ſides of a piece of marble of about two feet in height."

† To the Rev Dr. Dampier.

It will not be judged ſuperfluous to add, as it ſhews ſo ſtrongly his Lordſhip's indefatigable diligence and thirſt of knowledge, that, as appears from the ſame letter, "he copied above 50 "Greek inſcriptions never before made public; and took, himſelf, "plans and drafts of the pyramids, and all the antient buildings."

The marble, as a mark of reſpect to the ſociety, of which he had been a member, he preſented to Trinity College; and it is now preſerved in their library. The inſcription on it has been, with wonderful ſagacity, explained and illuſtrated by the late learned Dr. Taylor; who has made it legible, and intelligible by every reader of the Greek language. What ſo reſpectable a perſon ſays of the Noble Earl, it would be injuſtice to his memory to withhold. "Nolui "certè meam opellam deeſſe, tali potiſſimum viro hortante, cujus "inter poſtremas laudes olim recenſebitur, potuiſſe eum cum fructu, "non ſolum proprio, verum etiam publico, peregrinari." The circumſtances under which his Lordſhip diſcovered this valuable relic are rather ſingular. "He ſaw it," he tells us, "lying among "ſome rubbiſh and lumber, in a ſort of wood-yard belonging to "Niccolo Legotheti, the Engliſh conſul, of whom he begged it. "The conſul could give no account when or where it was found; "otherwiſe than that it had lain there a good while in his father's "lifetime. He ſet no ſort of value on it; and wondered much that "his Lordſhip would be at the trouble of carrying it away."

After his return in the year 1739, he took his ſeat in the Houſe of Lords, being now of age, and commenced his political career. In this intereſting part of his Lordſhip's life, little more is intended than to ſet down in order the important poſts, which he ſucceſſively held; with a few occaſional obſervations, which may occur as we proceed.

In this year he was choſen High Steward of the corporation of Huntingdon; a circumſtance which, though of leſs public note, muſt not be paſſed over in ſilence, as he was always held in high reſpect and eſteem by the inhabitants of that antient borough, in the vicinity of his family ſeat at Hinchingbrook; which they were on all occaſions moſt zealous to expreſs. In the year 1750, on the death of Baron Clarke of the Exchequer, he was unanimouſly elected their Recorder.

It

It may not be improper to mention in this place a domeſtic occurrence: March 14th, 1740-1, he received the hand of the Hon. Dorothy Fane *, third daughter of Lord Viſcount Fane of the kingdom of Ireland.

In his public walk of life, Lord Sandwich was very much connected with the late Duke of Bedford, with whom he joined the party in oppoſition to Sir Robert Walpole; and his name uſually appears in ſupport of the various motions againſt the meaſures of Government; and often in the proteſts of the diſſentient Lords, when the motions were rejected by a majority. On the reſignation of Sir Robert Walpole, which, after a hard-fought and perſevering ſtruggle, took place Feb. 11, 1741-2, Lord Sandwich, with the Duke of Bedford, continued in oppoſition to the ill-compacted miniſtry, which ſucceeded; and ſpoke repeatedly with acknowledged ability on the queſtions, at that anxious period, agitated in the houſe. A ſpeech, which he made 1743, in ſupport of Lord Stanhope's motion for an addreſs to be preſented to his Majeſty, "That his Majeſty will "be graciouſly pleaſed to give orders, that the Hanoverian troops in "the pay of Great Britain be no longer continued in the ſervice "of the nation;" and another, with which he prefaced a motion made by himſelf to the ſame purport Jan. 31, 1743-4, were much

* By whom he had iſſue:

1. The Honourable John Montague, Viſcount Hinchingbrook, born 18th Decem. 1742, who died an Infant.

2. The Honourable John Montague, the preſent Earl, born 26th Jan. 1743-4.

3. The Honourable Edward Montague, born 30th June 1745, who died 1752.

4. The Honourable Lady Mary Montague, born 23d Feb. 1747-8, who died 1761.

5. The Honourable William Auguſtus Montague, choſen 1774 member for Huntingdon, born 12th Feb. 1752, who died at Liſbon Dec. 1775.

taken

taken notice of at the time; and conſidered by all parties as ſtriking models of eloquence and argument. The reputation of Lord Sandwich as a ſpeaker, in a ſhort time roſe ſo high in the general opinion, that, on the eſtabliſhment of the ſucceeding miniſtry, it was obſerved by the hiſtorian, "Oppoſition languiſhed at their feet, the Duke "of Bedford was become a courtier, and the Earl of Sandwich no "longer harangued againſt the adminiſtration."

Thus were matters conducted till the diſſolution of that ſhort-lived miniſtry, and the formation of another, diſtinguiſhed by the appellation of "*Broad Bottom*," in which the Duke of Newcaſtle and his brother took the lead. On this event taking place, his Lordſhip ſoon made a part of adminiſtration, and was engaged in a manner more ſuitable to his diſpoſition and feelings, in ſupport of Government. The Duke of Bedford was appointed firſt Lord of the Admiralty, and Lord Sandwich ſecond, December 15th, 1744.

In the year 1745, when the rebellion broke out on the landing of Charles the Pretender's ſon, he ſhewed himſelf moſt ſtrenuous in defence of the reigning family; and was among the moſt active in raiſing men to oppoſe the rebels*.

In the year 1746, Auguſt 12th, the Earl of Sandwich embarked for the Hague, being appointed his Majeſty's plenipotentiary to the congreſs to be holden at Breda for treating of a general peace. During

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* Commiſſions borne by the Earl of Sandwich:
1745, Sept. 27, Captain in the Duke of Bedford's provincial regiment.
Nov. 22, Colonel in the Duke of Montague's ordnance regiment.
1755, March 12, Major-general.
1759, Jan. 12, Lieutenant-general.
1772, May 25, General.

the

the progreſs of the treaty, he returned for a ſhort time to England, where he arrived in June 1747, and embarked again, July the 20th, with the ſame powers. In 1748, the definitive treaty at Aix-la-Chapelle was concluded, and ſigned Oct. the 7th.

The magnificence with which he ſupported the high character under which he then appeared, the zeal, activity, and addreſs, with which he conducted the negociations, can no otherwiſe be ſo fairly eſtimated, as by the correſpondence, which paſſed between his Lordſhip and his Majeſty's miniſters. The Editor takes the liberty of tranſcribing one letter out of many to the ſame purport, from a perſon, who bore a great ſhare in thoſe tranſactions; as it ſhews ſo ſtrongly, how highly his Lordſhip's ſervices were at that time eſteemed by thoſe moſt capable of appreciating their value.

"My Lord, "May 29, 1748.

"I had this day the honour of your Lordſhip's letters (of April "the 30th, and May the 5th N. S.) and cannot let the poſt return "without giving you double thanks for the happy end you have "put to our moſt dangerous ſituation, and then for your kind "manner of communicating it to me. We have, all of us, perſons "that will miſrepreſent us. I hope, and believe, your Lordſhip has "as few of thoſe backbiting enemies as moſt people. One piece of "good fortune you certainly have, that your addreſs and wiſe con-"duct has diſappointed the hopes of thoſe, if any ſuch there are, "who deſire to miſrepreſent your Lordſhip as one of an outrageous "warlike diſpoſition. I am confident you will do me the juſtice to "own, I have always ſpoken fairly what I thought when I imagined "I ſaw your Lordſhip, and ſome others, very dear friends of mine, "giving too much credit to the promiſes and vain expectations of "our allys. I told you ſo. You thought me in the wrong, I ſub-

"mitted,

" mitted, and did the beſt I could to ſupport the meaſures you ad-
" viſed; and a hard taſk I had in ſo doing, conſiſtently with what
" was known to be my opinion. Our allys have failed us almoſt in
" every thing; we have ſtuck at no expence; they have furniſhed
" little or no ſtrength: this being therefore the caſe, all mankind
" agree an end ſhould be put to this. Your Lordſhip has taken the
" firſt opportunity, and I moſt heartily congratulate you on the
" ſucceſs of it. Believe me, my dear Lord, you want no ſupport
" in this laſt act of yours. The Duke ſees the neceſſity of it,
" and has moſt graciouſly and affectionately ſent you his appro-
" bation. *The King, I am certain, is of the ſame opinion; and the*
" *nation, I will take upon me to ſay, bleſs you for it.* I am convinced
" you have many conſolatory advices from the Duke of New-
" caſtle; but I could not help throwing in my mite, who have as
" true a reſpect for your Lordſhip as any man, and am deſirous of
" deſerving to be eſteemed, as well as to ſubſcribe myſelf,

" MY DEAR LORD,

" Your moſt faithful,

" And affectionate Servant,

" H. PELHAM."

There is extant a teſtimony ſtill more honorable to the reputation of Lord Sandwich, in a letter under his late Majeſty's own hand, to the States-General, announcing his Lordſhip's recal:

" High and Mighty Lords, our good Friends and Allies, and
" Confederates,

" The negociations for a general peace having been happily
" determined, by the concluſion of a definitive treaty, we have
" thought

" thought proper to recall our minister plenipotentiary, the Earl of " Sandwich, in order that he may exercise the important post, " which we have confer'd upon him in these kingdoms, *as a* " *recompence for the faithful and zealous services which he has* " *rendered us.*

" Your good friend,

(Signed) " GEORGE, *R.*

" Given at our Court at St. James's, 29th Nov. 1748."

He was accordingly appointed first Lord of the Admiralty, February 20th, 1748-9, and sworn of his Majesty's most honourable Privy Council; and, on the King's embarking for Hanover soon after, was declared one of the Lords Justices for the Administration of the Government during his Majesty's absence.

It must not be omitted here, that he was chosen an elder Brother of the Trinity House April 8th 1749, a situation which has always been considered as an honourable appendage to public men. This corporation (styled " The Master, Wardens, and Assistants of the " Corporation of Trinity House, Deptford Strond,") consists of 31 members, 20 of whom are captains in the merchants' service; and the remaining 11 are called honorary members, and principally composed of noblemen and officers of high rank in the Royal Navy. For many years the earl of Sandwich and the late duke of Bedford were chosen to the Mastership alternately, each holding it for four years. The merchant captains carry on principally the business of the corporation; and at their monthly general courts Lord Sandwich more frequently attended than any other master.

He was alſo choſen a governor of the Charter-Houſe 2d Feb. 1750-1; an honour, which great men, even of the moſt exalted rank, have always been ambitious of obtaining; and, though advanced to the higheſt offices of the ſtate, never ſeem to think their titles complete without this addition. "Adeo ut nemini, ne optimatium quidem, "etiamſi ad ſummam in republica auctoritatem acceſſerit, omnibus "aliis honoribus cumulatus, niſi hunc etiam ampliſſimum digni-"tatis ordinem adeptus ſit, ſatisfactum eſſe videatur *." This circumſtance deſerves the more notice as his Lordſhip was a very active and uſeful governor; a frequent attendant at their meetings; zealous in watching over and promoting the benevolent purpoſes of that excellent foundation. The ſcholars found in him a ſure and conſtant friend; on all occaſions attentive to their intereſts; and amongſt the firſt to bring forward, and to aſſiſt in carrying into execution the plans at any time propoſed for their advantage: particularly, as was conſiſtent with the diſpoſition, which he diſcovered at a very early period †, he was ſtudious to preſerve amongſt them order and regularity of behaviour, with a dutiful ſubmiſſion and obedience to their maſters: to whom on all queſtions of diſcipline he gave a firm and never-failing ſupport ‡.

† P. ii.

These accumulated honours will ſerve to ſhew in what eſteem his Lordſhip at that time ſtood both with the King and his Miniſters.

* From a printed Oration ſpoken in the Penſioner's Hall at the Charter-Houſe, December 12th, 1785, by one of the ſcholars on the foundation.

‡ In order to enlarge his power of doing good Lord Sandwich became a Governor of many charitable inſtitutions, eſtabliſhed for the relief of objects oppreſſed by indigence, ſickneſs, and diſtreſs, viz. a Governor of Chriſt Hoſpital, of the London Hoſpital, of the Magdalen Hoſpital, of the Aſylum, of St. Bartholomew's Hoſpital; Preſident of the Public Diſpenſary, Carey-Street, and 13th of May 1773, ſerved as one of the Stewards for the Sons of the Clergy.

But

But theſe fair appearances of merited reward were ſoon overcaſt. Political jealouſies and intrigue too much prevailed in thoſe days, and ran very high. Some exception and diſtruſt having been taken by the predominant party againſt the Duke of Bedford, in order to relieve themſelves from the Duke, they adopted the meaſure of diſplacing Lord Sandwich; truſting that, on this event, which took place June 22d 1751, his Grace would no longer continue in office, as ſecretary of ſtate. They were not diſappointed in their expectation. The Duke ſtood firm to the friend, whom he had always ſo much valued, and immediately reſigned.

After this the Earl of Sandwich did not hold any office till the year 1755: when he became, with Lord Cholmondely and Welbore Ellis, Eſq, joint Vice-Treaſurer of Ireland. About this time he received another mark of the high reſpect, in which he was held by every part of the neighbourhood, in which he lived; being unanimouſly choſen by the corporation of Godmancheſter their Recorder, as he had been ſome years before Recorder of Huntingdon. P. iv.

In the beginning of the year 1763, the Earl of Sandwich reſigned the Vice-Treaſurerſhip of Ireland, and was appointed to an high and important office, for the able diſcharge of which he had already ſhewn himſelf eminently qualified, that of Ambaſſador extraordinary to the court of Spain. For reaſons, however, which do not appear, he did not go; but was appointed firſt Lord of the Admiralty, April 23d. In September following, he became Secretary of State for the Home Department, in that which was called the Duke of Bedford's miniſtry, the Duke himſelf being Preſident of the Council.

At the latter end of this year the venerable Lord Hardwick, High Steward of the Univerſity of Cambridge, died. Lord Royſton, heir to his Lordſhip's titles and eſtates, was a candidate to ſucceed his father in that honorary office. Lord Sandwich, from his vicinity to Cambridge, from the high reſpect which he always bore to that learned body, and his ardent love of letters, was naturally ambitious of gaining ſo reſpectable a diſtinction. But he had great difficulties to contend with. The regular courſe in which the leading authority of the Univerſity had for many years run, and the whole ſtrength of the old Duke of Newcaſtle, their chancellor, to whom moſt of the heads of houſes had great perſonal obligations, were all in favour of his competitor. Every art and manœuvre were made uſe of to gain a vote. Maſters, who had long been abſent, and unconnected with the Univerſity, ſome even in diſtant countries called home on this occaſion, were re-admitted to encreaſe the number. The family intereſts and connexions of every individual member of the ſenate were explored; and every mode of influence, however remote, tried to the utmoſt. Under all theſe circumſtances, againſt an oppoſition ſo formidable, as would have deterred a man of leſs determined reſolution from the attempt, Lord Sandwich made his way ſo well, and by his activity, management, and addreſs, gained ſo reſpectable a number on his ſide, that, in the fulleſt ſenate, which perhaps was ever known, the election was carried in favour of Lord Hardwick, in the houſe of Non-Regents, by a majority of only two. In the houſe of Regents the votes were declared equal. But, a doubt having ariſen, whether one of the Maſters *, who had given a non-placet, having obtained his degree by royal mandate had not ceaſed from the date of his creation to be Regent, and therefore given his vote in the wrong houſe, the

* Mr. THOMAS PITT.

the merits of the caſe were referred to the Court of King's Bench; and it was determined, after a long hearing, 25th of April 1765, in favour of Lord Hardwick‡.

‡ See Burrow's Reports, vol. iii, p. 1765.

Lord Sandwich continued Secretary of State till the year 1765, when that adminiſtration, from cauſes which then operated, found their ſituation no longer tenable.

It does not appear that he held any other place till the year 1768, when he was made joint Poſtmaſter General, with Lord Le Deſpencer. This is a place requiring no great political exertion. But ſuch a man as Lord Sandwich can fill no place without leaving traces of his ability behind him. It is well known, that, during the ſhort time which he held this office, with his noble colleague, he conſiderably raiſed the revenue, and made ſuch reforms and regulations in it, as are found at this day of the moſt beneficial effect*.

In the year 1769, the Duke of Newcaſtle, chancellor of the Univerſity of Cambridge, died; and was ſucceeded in that dignified office by the Duke of Grafton, then Prime Miniſter. It has been uſual, as a mark of reſpect to the new chancellor, for many of his friends to attend him on his inſtallation; and alſo for the Univerſity

* In June 1768, an inquiry was made into a great abuſe in the Letter Carriers' office: perſons being appointed Letter Carriers who never performed the duties themſelves, but employed deputies, reſerving to themſelves all the emoluments, except a ſmall portion to their deputies. The Poſtmaſters General, feeling the evil conſequences of ſuch an abuſe, diſcharged thoſe Letter Carriers, appointed others in their room; and an order was made that they ſhould, each in perſon, perform their own duty.

In April 1769, a great accommodation was given to the public by aboliſhing the fee of one penny taken with each Letter put into a Receiving-houſe, and the Letter Carriers were ordered to ring bells after the Receiving-houſes were ſhut, in the ſame manner as is now practiſed about the Metropolis. By this regulation the public were greatly accommodated, and the revenue much improved.

to confer degrees on ſuch, as are entitled to them by the ſtatutes in right of nobility. On that occaſion Lord Sandwich was preſented for the degree of Doctor of Laws, by the public Orator*; whoſe ſpeech†, though neceſſarily a ſhort one, impreſſed upon the minds of thoſe who heard it, ſo juſt an idea of his Lordſhip's character; and is, at the ſame time, ſo perfect a model of chaſte and elegant compoſition; that a few lines may, perhaps, not be unacceptable to the reader, even at this time. After a general mention of the public merits of his illuſtrious anceſtors, the Orator thus introduced the noble Earl himſelf. "Sed non tali præconio indiget Comes hic "illuſtriſſimus. Quot enim, quantiſque reipublicæ muneribus ipſe "fuit præpoſitus; quâ animi et dignitatis præſtantiâ omnibus per-"functus eſt? Quas foris legationes obiit, quali magnificentiâ, "quantâque felicitate? Quid ejus memorem in ſenatû eloquentiam, "in conciliis gravitatem, in amicitiis conſtantiam? Quid denique "politiſſimas in agro ſuo ruſticationes, raramque illam et naturæ, "et fortunæ donis fruendi artem? Agnoſcite igitur, Academici, "alumnum priſtinum, præſens decus, perpetuum tutamen. Neque "apud vos ulla ei honoris ornamenta deſint, qui vicinas has Muſas "ſummâ ſemper humanitate apud ſe ſoleat excipere."

We are now approaching that period, which muſt be conſidered as the moſt conſiderable and important part of his Lordſhip's political career. On the ſeceſſion of the Duke of Grafton, in February 1770, Lord North ſucceeded as Firſt Lord of the

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* The Rev. R. Beadon, B. D. Fellow of St. John's College, now Biſhop of Glouceſter.

† The number preſented on that day by the Public Orator amounted to eighteen, each in a ſeparate ſpeech.

Treaſury,

Treaſury, and Prime Miniſter. Under this adminiſtration the Earl of Sandwich was firſt Secretary of State for the Foreign Department, which office he ſoon reſigned; and was a third time appointed firſt Lord of the Admiralty, January 12th, 1771. The extraordinary ability, and extenſive knowledge, with which he conducted the various buſineſs of this important office, are ſtill felt, and acknowledged by perſons beſt informed of maritime affairs. The great man, whom he ſucceeded, was a brave and gallant officer; whoſe ſervices his country will always remember with gratitude. But perhaps even his warmeſt friends will acknowledge, that he did not appear with equal advantage in a civil capacity. On his entering into office, Lord Sandwich "found a fleet, which had been exceedingly "neglected, and greatly out of repair; diſtreſſing deficiencies in "ſtores of all kinds, particularly of timber, owen to ſeveral cauſes, "which had been left to operate without check or control; alarming "irregularities amongſt the workmen in the dock yards," &c. All theſe he had to amend or to ſupply: which, with the concurrence and aid of the Navy Board, in the courſe of a few years he ſubſtantially effected by the help of an extraordinary ſagacity, aſſiſted by uncommon activity; which penetrated into the inmoſt receſſes of every department; developed all the ſecret arts there practiced; diſcovered every defect, which called for ſupply, and every abuſe which wanted reform. New regulations were continually occurring to his inquiſitive mind; and many material improvements were adopted. Of theſe ſome few are ſtated below*.

* Sheathing his Majeſty's ſhips with copper.
Taſk work.
The more regular Payment of the Shipwrights in the King's yards.
A better mode of providing the requiſite number of ditto.
The benefit of Superannuation, which before was confined to a certain number, extended to all Artificers, Workmen, and Labourers without exception.

One diſtinguiſhing part of his official conduct deſerves to be particularly noticed, his annual viſitations to his Majeſty's Dock Yards; and to the Royal Hoſpital for Seamen at Greenwich: the beneficial effects of which cannot be better ſhewn than in his Lordſhip's own words; which the editor tranſcribes with the greater confidence, as they were certainly written with the pureſt ſincerity, and truly expreſſed his Lordſhip's real ſentiments. "Upon the "whole, I hope I may flatter myſelf, that my labor has not been "thrown away in theſe expeditions; though I will fairly own, that, "as my buſineſs is always my pleaſure, they have afforded me "great amuſement for the ſpace of near two months every ſummer. "I ſhall certainly continue them as long as I have the honour of "ſerving his Majeſty in this department*; and, if my ſucceſſors do "not follow my example, I believe I may venture to prophecy, "that many abuſes will creep in; and, though their abilities may be "greater than mine, they will not know, ſo well as I have done, "how to adminiſter the proper remedies†."

This opinion of Lord Sandwich was very amply confirmed by the approbation of his Majeſty; who in the year 1773, did him the unprecedented honour of making himſelf a viſitation at Portſmouth and Spithead. At Portſmouth his Majeſty was received in form by the Firſt Lord of the Admiralty, and all the other great officers of State. The ſatisfaction which his Majeſty felt, in his progreſs through the ſeveral departments, and examination of the

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* This reſolution, from the preſs of buſineſs during the American war, was neceſſarily ſuſpended.

† Extracted from the minutes of the Earl of Sandwich's viſitations of his Majeſty's Dock Yards, from the year 1771 to 1775 incluſive.

various

various works carrying on was marked by many acts of Royal beneficence to the Artificers, Workmen, &c. His Majesty was also graciously pleased "to express the highest approbation of the "good order and discipline of his Fleet, the excellent condition of "the Dock-yard, Arsenals, and Garrison; and the regularity with "which every thing was conducted."

In the year 1778 his Majesty made two visitations, one to Chatham, another to Portsmouth and Spithead. He was in the latter accompanied by the Queen. All parts of the great machine were found to be conducted in a manner so regular and advantageous to the public service; and the whole progress rendered so agreeable by the attentive care of Lord Sandwich; that their Majesties were pleased, both of them, to express their entire satisfaction at every thing, which fell within their notice *.

The comprehensive mind of Lord Sandwich seems to have embraced every object, which had reference to the department of the First Lord of the Admiralty. He had observed amongst his Majesty's Marine Forces "a great defect in the direction and super-"intendency of the Head Quarters; which he considered of the "greatest importance to the discipline and good government of "those forces." To remedy this evil, he procured, by a memorial presented to his Majesty, April 4th, 1771, an order in Council to enlarge the establishment by a considerable addition of Field officers. This well-advised measure was found of "essential advantage to the "Marine Service, and afforded likewise a just and well-timed en-"couragement to the officers of that meritorious corps, by opening

* See London Gazettes.—St. James's, June 29th, 1773.—St. James's, May 7th and 9th, 1778.

" to them a larger field for promotion; and a rank, from which they " had been hitherto excluded." The officers were ſo ſenſible of the obligations, which they were under to Lord Sandwich for this ſeaſonable attention to their intereſts, that, to expreſs their gratitude, they annually celebrated his birth-day at their ſeveral meſs-rooms at Chatham, Portſmouth, and Plymouth; and ſtill continue to pay the ſame reſpect to his memory.

Added to this knowledge and activity, by which he was enabled to carry his great plans into execution, he was particularly diſtinguiſhed by another quality of the firſt conſequence in ſuch a department, the gracious manner in which he received all ſuitors at his office. Every perſon on buſineſs had eaſy acceſs to him. His attention to the applications made to him by thoſe, who had claims on his patronage, when a worthy object was recommended, deſerves the moſt unqualified approbation of the public, and the imitation of every one placed in the high offices of State. In conformity with this condeſcending attention, he was ever ſtrictly punctual in returning anſwers to all his correſpondents. He roſe at an early hour, and generally wrote all his letters before breakfaſt. It was a common expreſſion with him, " that he was " not a letter in arrear." So that when, in the courſe of about twelve years, he reſigned his place, he declared, " he had not a " letter unanſwered."

From a reſpectable friend.

At this time (1772) the attention of Lord Sandwich was drawn to an object moſt congenial to his taſte and diſpoſition, which bore a near relation to the purſuits, in which, it has been ſeen before, he had been himſelf at an early part of his life engaged. In the year 1768, at the requeſt of the Royal Society, was undertaken a voyage in the

Southern Hemiſphere, for the purpoſe of obſerving the *Tranſit* of Venus over the Sun. Sir Edward Hawke, who, as Firſt Lord of the Admiralty, had the direction of this voyage, gave to Captain Cook, whom he appointed to the command of it, diſcretionary orders to proceed on diſcovery, after having completed his original purpoſe; if he thought it adviſable ſo to do. Sir Joſeph Banks, Dr. Solander, and others, men of letters and ſcience, were induced to accompany Captain Cook in an enterpriſe, which ſeemed to promiſe ſo wide a range of diſcovery in ſeas and countries hitherto unexplored.

The great advantages, which, under theſe able inquirers, had been gained by this expedition, and the extenſion of intereſting knowledge, induced his Majeſty, on the return of Captain Cook, to order a ſecond voyage to be undertaken; the direction of which fell to the lot of Lord Sandwich, as Firſt Lord of the Admiralty. Captain Cook had ſhewn himſelf ſo able a conductor of the former enterpriſe, that he was conſidered as the fitteſt perſon to conduct this. He was accordingly appointed to the command of the Reſolution and Adventure, in 1772. Lord Sandwich gave every aſſiſtance within the compaſs of his office to this undertaking: and Captain Cook felt all the advantage of being patroniſed by a Firſt Lord of the Admiralty, who himſelf had all but circumnavigated the Mediterranean on a purſuit ſimilar to that, which he was now encouraging.

" In the equipping of theſe ſhips they were not confined to " ordinary eſtabliſhments, but were fitted in the moſt complete " manner, and ſupplied with every extra article that was ſuggeſted " to be neceſſary. Lord Sandwich paid an extraordinary attention " to this equipment, by viſiting the ſhips from time to time, to

" ſatisfy himſelf the whole was completed to his wiſh, and to the " ſatisfaction of thoſe who were to embark in them*."

The event of this voyage juſtified the encouragement given to the outfit by the liberal policy of Lord Sandwich: for the diſcoveries and ſurveys, made by the able Commander in the courſe of it, intereſted the whole of Europe; and will remain a monument, not only of the ability of the Commander, but of the excellence of the inſtructions and orders provided for him by the Firſt Lord, and the ſound policy of a liberal equipment for ſo difficult, dangerous, and tedious an undertaking.

On Captain Cook's return he found his health affected by long and continued ſervice, and determined upon ſoliciting Lord Sandwich for retreat from the labours of his profeſſion; which was immediately granted; and he, to his great ſatisfaction, appointed one of the Captains in Greenwich Hoſpital.

A third voyage was, under the auſpices of his Majeſty, undertaken in the year 1776. Lord Sandwich, who knew the value of Captain Cook's ſkill, experience, and temper in conducting hazardous enterpriſes of this ſort, was very deſirous of engaging his ſervices again. Captain Cook might certainly, without any imputation, have claimed the well-earned privilege of paſſing the remainder of his days in the honorable retirement, which he had gained at Greenwich.

The generous impulſe, which he felt, to promote by his aſſiſtance every plan for the improvement of nautical ſcience, the national

* See Captain Cook's Second Voyage, Vol. I. General Introduction, page the 30th.

pride

pride and boaſt of a Briton, overcame all theſe conſiderations. Captain Cook, therefore, was pleaſed that Lord Sandwich had not caſt his eye on any other officer: and, cheerfully relinquiſhing the tranquil pleaſures of domeſtic eaſe, accepted the command of two ſhips, the Reſolution and Diſcovery; and ſet ſail with every proſpect of ſucceſs, derived from every poſſible liberality in the outfit.

Though Captain Cook was unfortunately killed during the voyage, owen to his humanity in expoſing his perſon on all occaſions of diſputes with the Indians, in order to prevent his own people from firing, except in caſes of the utmoſt neceſſity, the public was not a loſer by this expedition; for the largeſt part of the North-Weſt Coaſt of America, whence a rich harveſt of furs has ſince been added to our Commerce, was actually ſurveyed by him, and an extenſive group of Iſlands diſcovered; where innumerable trading and fiſhing ſhips have ſince touched, and found thoſe refreſhments in abundance, without which it would have been impoſſible for them to have kept the ſea, and perſevered in their reſpective undertakings.

Gratitude had diſpoſed Captain Cook to wiſh for a proper opportunity of delivering over to poſterity the name of his reſpected patron. Such an opportunity had not preſented itſelf before during the courſe of two voyages. The group of iſlands, which he had now met with, was extenſive; the inhabitants friendly, and proviſions abundant. He had himſelf diſcovered them: for no traces of their exiſtence were to be met with in the works of any Geographer: he therefore called them the Sandwich Iſles; which name they will bear ſo long as the patrons of diſcovery are reſpected, and the proſecutors of it patroniſed by the public.

About

About the time when Captain Cook ſailed on his ſecond voyage, in 1772, a popular opinion began to gain ground, that the ſeas ſurrounding the Pole were, in ſummer at leaſt, open. It was ſaid, that the Greenland men, whoſe whole buſineſs was to catch whales, never ventured beyond their accuſtomed latitudes: and ſome men of conſiderable talents and extenſive reading aſſerted, that, in their opinions, the Pole itſelf was acceſſible to ſhips, if the attempt to reach it ſhould be well conducted.

The Firſt Lord of the Admiralty no ſooner heard that a voyage of ſo great curioſity was deemed practicable by well-informed men, than he reſolved notwithſtanding the expence Government had the year before incurred in fitting out Captain Cook's ſhips, to have the attempt made without delay. He accordingly ordered two veſſels, the Race-horſe and the Carcaſs, to be fitted for the purpoſe, and gave the command of them to the Honorable Conſtantine John Phipps, afterwards Lord Mulgrave; a young nobleman diſtinguiſhed among the officers of the Royal Navy for his zeal, activity, and knowledge of maritime affairs.

Captain Phipps ſailed in June 1773, and, on the 27th of July, reached nearly to the 81ſt degree of Northern Latitude; where he found an eternal barrier of ice; which, though it may, according to different ſeaſons, be removed a little further from, or a little nearer to the Pole, will, as ſubſequent diſcoveries have confirmed, for ever prevent the curioſity of mankind from penetrating to the circumpolar regions.

Captain Phipps traced this ice from the coaſt of Spitzbergen, till by its running to the Southward it appeared to be fixed to the ſhores of Greenland, in a navigation full of dangers, with a courage and perſeverance

perſeverance, which did honor to Lord Sandwich's appointment: and the public was, on his return, convinced that it was impracticable to go further than he had done towards the North Pole *.

* From a reſpectable friend.

The Earl of Sandwich is now univerſally allowed to have executed the duties of his high office with unparalleled diligence, with equal honor to himſelf as advantage to the public. But neither the pureſt integrity, nor the brighteſt abilities, nor yet a conſcientious ſenſe of duty, with the moſt active exertions in the diſcharge of it, can ſecure a man from the unmerited attacks of envy, and the ſtudied miſrepreſentations of intereſted malice. There appeared in a paper intituled the London Evening Poſt, printed by John Miller, from January the 30th to February the 2d, 1773, an infamous libel accuſing his Lordſhip of ſetting up an † office of great truſt and importance to ſale. Lord Sandwich, by the earneſt perſuaſion of his friends, was at laſt prevailed upon to vindicate his character in a court of juſtice. He, therefore, brought an action againſt Miller before the court of King's Bench. In the courſe of the trial the charge was proved as falſe and groundleſs as it was ſcandalous and malicious. A verdict was accordingly given for the Plaintiff, with 2000 *l.* damages; which his Lordſhip conſigned to the Marine Society.

† Of a Commiſſioner of the Navy.

In the year 1779, was introduced and ſupported, in the Houſe of Lords, an inquiry into the management of Greenwich Hoſpital. The intention of the inquiry was, in the general opinion, to criminate the Firſt Lord of the Admiralty. But attacks of this ſort, made on perſons in high ſtations, who diſcharge the important truſts, which they hold of their country, with diligence, fidelity, and integrity, ſerve only to eſtabliſh their characters more firmly in the public mind. After a moſt eager and anxious inveſtigation, which laſted nearly three months,

months, it evidently appeared, by the concurrent depoſitions of many reſpectable witneſſes, that the conduct of the Earl of Sandwich had been not only eminently uſeful to the intereſts and management of the Hoſpital, but in the higheſt degree meritorious and laudable. At length the inquiry ended, Lord Sandwich having delivered a moſt able and maſterly ſpeech on the ſubject, with reſolutions * from the Committee, redounding very much to the honour of Lord Sandwich, and others the Commiſſioners, Directors, and Officers of Greenwich Hoſpital.

The year 1780 is memorable for a ſeditious outrage, unparalleled in the annals of hiſtory. On the ſecond of June a vaſt body of people aſſembled in St. George's Fields; whence they went in proceſſion up to the Houſe of Commons, where was preſented by Lord George Gordon a petition ſigned with more than a hundred thouſand names or marks, for the repeal of an act, paſſed in 1778, " For relieving his Majeſty's ſubjects profeſſing the Romiſh

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Die Lunæ, 7° Junii 1779.

* The following Reſolutions were reported and agreed to by the Houſe.

That nothing hath appeared in the courſe of this inquiry which calls for any interpoſition of the Legiſlature, with regard to the management of Greenwich Hoſpital, or which makes the ſame neceſſary or proper.

That the Book which was referred to this Committee, intituled, " The Caſe of the " Royal Hoſpital for Seamen, at Greenwich," contains a groundleſs and malicious miſrepreſentation of the conduct of the Earl of Sandwich, and others the Commiſſioners, Directors, and Officers of Greenwich Hoſpital, with regard to the management thereof.

That it has appeared to this Committee, that the Revenues of Greenwich Hoſpital have been conſiderably increaſed, the buildings much enlarged and rendered more commodious, and the number of Penſioners greatly augmented, during the time in which the Earl of Sandwich has been Firſt Lord of the Admiralty, who has upon all occaſions ſhewn great attention and impartiality in forwarding the true end of that noble foundation.

Journals of the Houſe of Lords.

" religion

" religion from certain penalties and inabilities impoſed upon them " in the 11th and 12th years of King William III." From this time a religious phrenzy ſeems to have poſſeſſed many ignorant and bigoted zealots in the lower orders of ſociety. Dangerous commotions enſued; and for ſeveral days together a tumultuous mob, in defiance of authority, paraded the ſtreets, committing atrocious diſorders, and ſpreading univerſal terror over the whole metropolis. Houſes and chapels, in various parts of the town, were burnt and deſtroyed; the gaols broken open, and the priſoners let looſe; Newgate and the King's Bench ſet on fire; The Bank of England formidably attacked; perſons of the higheſt rank, and the firſt magiſtrates, menaced and inſulted; ſome of them eſcaping, and ſcarcely eſcaping with their lives, while their houſes were in flames, by flight. Lord Sandwich, from the eminence of his ſtation, the dignity of his character, and well-known attachment to good government and order, was a marked object; againſt whom the rancour of a lawleſs and riotous rabble would of courſe be pointed. He was warned and entreated by many of his noble friends to withdraw himſelf from the danger, which threatened; or, at leaſt, to continue within his own houſe. The ſpirit of Lord Sandwich roſe above all ſuch conſiderations. He was ſtedfaſt to his purpoſe of attending his duty. In going to the Houſe he was attacked by the outrageous fury of a deluded populace; from which he was reſcued by the ſpirited interpoſition of two or three gentlemen; who, ruſhing out of a neighbouring coffee-houſe to his aſſiſtance, protected him at the hazard of their own lives, till Colonel Smith, governor of the Iſle of Man, who commanded a party of the Guards then on duty, came up and eſcorted him back to the Admiralty. All this the public ſaw and know. They only, who are more in the ſecret, know how

much in the moment of general conſternation he contributed, by the firmneſs of his councils, to ſtem the increaſing torrent of ſedition, and to reſtore peace and order to government.

Theſe aſſaults from an indiſcriminating multitude Lord Sandwich ſhared in common with other reſpectable perſonages, as well members of the oppoſition, as thoſe in adminiſtration. But he had others ſtill more formidable to repel; levelled againſt him by men of a ſuperior order, and better acquainted with the true ſtate of things; who, therefore, if they had been really animated by that ſpirit of patriotiſm, and love of their country, ſo loudly profeſſed, would rather, by co-operation, have aſſiſted his laudable efforts for the public ſervice, than, by petulant invectives and groundleſs accuſations, impeded their progreſs and obſtructed their effect.

It has been a complaint of long ſtanding, that while the ruling men in the ſtate are exerting with equal zeal as fidelity their beſt endeavours to ſerve their country, they often find greater danger and difficulty from vexatious and intereſted opponents within, than from the enemy without.

It was obſerved by a great orator and ſtateſman, when ſpeaking to his countrymen in a debate on an important queſtion: "I can "eaſily believe, that the performance of what is requiſite is with "you a very arduous taſk. Other people have one conteſt, that "againſt their open enemies; whom when they have overcome, "every impediment to the attainment of their object is removed. "But you, O Athenians! have two conteſts to maintain: that "which you have in common with others; to which is added an- "other, previous in time, and of greater difficulty. For you, in "debate, muſt get the better of thoſe amongſt yourſelves, who are "predetermined to act againſt the intereſt of the ſtate. As there-

"fore

" fore by their oppoſition no neceſſary meaſure can be carried " into execution without great ſtruggles, it is no wonder that " you fail in many of your deſigns *."

No miniſter ever felt his ſituation more arduous and embarraſſed from theſe cauſes than Lord Sandwich. He ſeems to have been ſingled out as the marked object of abuſe and crimination. Nothing indeed more evidently ſhews the conſequence of Lord Sandwich, and how much the ſtability of the then exiſting miniſtry was conſidered as depending on his continuance in office, than the impotent attempts made by the leaders in oppoſition, with a pertinacity of invective perſonal beyond all precedent, to diſcredit his official management; to throw diſgrace and cenſure on all his meaſures; and thus, by rendering him unpopular, to force from his poſt.

The American war, which at its commencement was confeſſedly a favorite object with a great majority of the nation, was from the great expences neceſſarily incurred; the increaſe of taxes, which it occaſioned; by the unfortunate turn, which it had taken; and the many diſaſtrous events, which marked its career; now become very unpopular. France, Spain, and Holland had perfidiouſly leagued with the colonies againſt Great Britain. At ſuch a criſis it was no difficult taſk, by inflaming the prejudices of the miſinformed; and by miſleading the ignorant, who notoriouſly form a great proportion of the community, to raiſe a clamor againſt his Majeſty's miniſters; to whoſe

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* Εικότως δέ μοι δοκῆι χαλεπώτατον ὑμῖν εἶναι πρᾶξαι τὰ δέοντα. Τοῖς μὲν γὰρ ἄλλοις ἅπασιν ἀνθρώποις εἷς ἀγών ἐστιν, ὁ πρὸς τοὺς πολεμίους ἰχθρούς· ὧν ἐὰν κρατήσωσιν ὑδὲν ἐμποδὼν αὐτοῖς κυρίοις τῶν ἀγαθῶν εἶναι· ὑμῖν δέ, ὦ ἄνδρες Αθηναῖοι, δυοῖν ἀγὼν τὸ μὲν καὶ τοῖς ἄλλοις· τὸ δὲ πρὸς αὐτοὺς ὑμᾶς· ὃν ἡττηθῆναι τοῦτον πρότερον ἢ νικῆσαι πολὺ μείζων. Δεῖ γὰρ ὑμᾶς βουλευομένους κρατῆσαι τῶν ὑπαντίων τῇ πόλει παρ' ὑμῶν πραττειν προειρημένων. Ὅταν δὲ μηδὲν ἢ διὰ τούτους ἀκοντὶ τῶν δέοντων γιγνέσθαι, πολλῶν ἁμαρτάνειν ὑμᾶς εἰκότως συμβαίνει.

DEMOST. ΠΕΡΙ ΤΗΣ ΤΩΝ ΠΟΔΙΩΝ ΕΛΕΥΘΕΡΙΑΣ.

imputed miſconduct or inability every public failure and misfortune are invariably attributed. After an inceſſant and painful ſtruggle for about two years longer Lord North, either worn down by fatigue, or diſpirited by the decreaſing number of his friends, came down to the Houſe March 20th, 1782, and announced that his Majeſty had come to the reſolution of changing his miniſters.

On the death of the Marquis of Rockingham in the month of July, the miniſtry, which had been arranged on the reſignation of the preceding, became diſunited; part joining with Lord North and his friends; of whom an oppoſition was compoſed, which, on the concluſion of the peace 1783, acquired ſufficient ſtrength to overpower the other part; and gain for themſelves an eſtabliſhment in their places. The miniſtry thus formed was from that junction called the *Coalition*.

Lord Sandwich, having been engaged ſo many years in offices of great trouble and difficulty, wiſhed now rather for a place of more eaſe, to which leſs buſineſs and reſponſibility were attached. He took, therefore, the Rangerſhip of the Parks; which, when that miniſtry a very ſhort time after was diſſolved, as on ſuch occaſions was then uſual, he reſigned January 1784.

After this reſignation the Earl of Sandwich held no employment under government during the remainder of his life. Here, therefore, ended his political courſe; which he had maintained for more than half a century; and, during the latter part, through many dangers, difficulties, and unprecedented trials; with unremitted vigor, unſhaken reſolution, and an integrity, which the reſtleſs animoſity of his enemies could at no time impeach.

His Lordſhip's reſignation was marked with one circumſtance well deſerving notice; as it exhibits a deciſive proof of his diſintereſted principles; and of the little attention which he had

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at any time paid to his own emoluments. Though his private fortunes were by no means affluent, yet after ſo many years of ſervice he retired at laſt without any remuneration from government.

From this time the Earl of Sandwich took very little part in public affairs, though he occaſionally ſpoke in the Houſe. On the 18th of May, 1782, arrived the intelligence of a ſignal victory gained, 12th April, over the French fleet in the Weſt Indies by Sir George Brydges Rodney, K. B. which was effected under orders given, and with a fleet equipped by the Board of Admiralty, at which Lord Sandwich preſided. It was unfortunate for his Lordſhip and his political friends, that this great event did not take place a few months ſooner. He, however, ſupported the motion made by the Firſt Lord of the Admiralty *, "That the Thanks of this Houſe be "given to Sir George Brydges Rodney, Knight of the Bath, for his "able and gallant conduct in the late moſt brilliant and deciſive "victory obtained over the French fleet, in the Weſt Indies, under "his command." In the courſe of his ſpeech, Lord Sandwich pronounced a warm eulogium on the gallant admiral, recounted the many victories which he had gained, in a ſeries of ſucceſs, which had followed the efforts of no other Admiral before. After dwelling on theſe topics for ſome time, he deprecated the recal of this meritorious Commander; which it was generally underſtood had been ſent out by the miniſter of the day: appealing to the Houſe, "whether, conſidering the very important ſervices he had "rendered his country, it would be wiſe or prudent to crop his "laurels at the moment when he wore them with the greateſt "luſtre." Having thus ably vindicated the well-earned rights of Sir G. Brydges Rodney, his Lordſhip in a very animated manner recommended Sir Samuel Hood Bart. the ſecond in com-

* Lord KEPPEL.

mand, to the notice of the Houſe. "That able and brave Officer, "he was perſuaded, by his great ſkill and activity had very mate- "rially contributed towards the ſucceſs, which had crowned his "Majeſty's arms; and well deſerved reward and honor."

It will not be thought irrelative to the ſubject to add in this place the character of Lord Sandwich, as a Peer of Parliament; with which the Editor has been very obligingly furniſhed, drawn by the hand of an able maſter. The likeneſs, it is believed, will be very generally acknowledged by thoſe, who were accuſtomed to hear his Lordſhip in the Houſe. The Earl of Sandwich was rather to be conſidered as an able and an intelligent ſpeaker, than a brilliant and eloquent orator. In his early parliamentary career, he diſplayed uncommon knowledge of the ſort of compoſition adapted to make an impreſſion on a popular aſſembly; and from a happy choice of words, and a judicious arrangement of his argument, he ſeldom ſpoke without producing a ſenſible effect on the mind of every impartial auditor. In the latter part of his political life, and eſpecially during the American war, his harangues were leſs remarkable for their grace and ornament, than for ſound ſenſe, and the valuable and appropriate information which they communicated. His ſpeeches therefore were regarded as the leſſons of experience and wiſdom. He was never ambitious of obtruding himſelf upon the Houſe. He had a peculiar delicacy of forbearance, ariſing from a ſenſe of propriety; which, if more generally practiſed, would tend very much to expedite the public buſineſs by compreſſing the debates, now uſually drawn out to an immeaſurable and tireſome length, within more reaſonable bounds. If, after having prepared himſelf on any important queſtion, when he roſe in theHouſe any other Lord firſt caught the Chancellor's eye, he ſat down with the moſt accommodating patience; and, if the Lord, who ſpoke before him,

him, anticipated the ſentiments which he meant to offer, he either did not ſpeak at all, or only ſpoke to ſuch points as had not been adverted to by the preceding ſpeaker. Whenever therefore he roſe, the Houſe was aſſured that he had ſomething material to communicate: he was accordingly liſtened to with attention, and ſeldom ſat down without furniſhing their Lordſhips with facts at once important and intereſting; of which no other peer was ſo perfectly maſter as himſelf. During the period of the American war he was frequently attacked in both Houſes for his official conduct or imputed malverſation. When any ſuch attempts were made in the Houſe of Peers, he heard his accuſers with patience, and with equal temper as firmneſs refuted their allegations, expoſing their fallacy or their falſehood. On all ſuch occaſions, he met his opponents fairly and openly, in ſome inſtances concurring in their motions for papers, which his adverſaries imagined would prove him a negligent miniſter; in others reſiſting their object, by ſhewing the inexpediency or the impolicy of complying with their requeſts. In the parliamentary conteſt, to which the unfortunate events of the American war gave riſe, he is to be found more than once riſing in reply to the late Earl of Chatham; whoſe extraordinary powers of eloquence inſpired ſufficient awe to ſilence and intimidate even Lords of acknowledged ability. Lord Sandwich never in ſuch caſes ſuffered himſelf to be dazzled by the ſplendor of oratorical talents; or ever ſpoke without affording proof that his reply was neceſſary and adequate. In fact, his Lordſhip never roſe without firſt ſatisfying himſelf, that the ſpeaker he meant to reply to was in error; and that a plain ſtatement of the facts in queſtion would diſſipate the deluſion, and afford conviction to the Houſe. By this judicious conduct his Lordſhip ſecured the reſpect of thoſe whom he addreſſed, and commanded at all times an attentive hearing.

It

It now only remains to give ſome traits of Lord Sandwich's private character. The Editor could dwell with fondneſs and enlarge with pleaſure on this part of his ſubject; but he muſt content himſelf with delineating ſome of the principal features; and he writes with the greater eaſe and freedom, as he can, from his own perſonal knowledge vouch for the truth of every thing which he aſſerts.

The Earl of Sandwich was one of the few noblemen, who ſpend a conſiderable portion of their time at their country-ſeats; where he uſually reſided whenever he could gain a vacation from the duties of office, and attendance on parliament. His houſe was at all times open for the reception of his friends and neighbours; and diſtinguiſhed for the generous, truly hoſpitable, and liberal entertainment which it afforded: the noble hoſt himſelf always making the moſt pleaſing part of it, inſpiring, by the eaſy politeneſs of his addreſs, his affability and engaging manners, and the charms of his converſation, univerſal cheerfulneſs and good humour amongſt his gueſts, equally endearing himſelf to all ranks and conditions. The mind of Lord Sandwich was uncommonly active, and never reſted from exertion. In the intervals therefore of his political engagements he was ever planning rational and elegant amuſements at Hinchingbrook; which were the delight and admiration of the numerous company, who reſorted thither from all parts, to partake of them.

From 1758 to 1762.

Theatrical exhibitions at times made a part, performed by his relatives, friends, and neighbours, in a very ſuperior ſtyle, with great taſte and ſplendor. They were attended by crowded audiences; and many of thoſe, who compoſed them, were admitted to a gratification, which they valued more highly, at his Lordſhip's ſocial board. What very much recommended theſe entertainments, and rendered them peculiarly grateful to all viſitants,

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were the perfect regularity and decorum very ſcrupulouſly preſerved throughout.

But the moſt remarkable, and attractive of public notice, were the muſical performances, conducted with extraordinary magnificence. A very reſpectable friend, a ſcientific maſter of the art, who bore a diſtinguiſhed part in the direction and execution of them, has favored me with an account of their riſe, progreſs, and perfection; which cannot but be acceptable to the reader. It is therefore by permiſſion here tranſcribed in his own words.

Among other qualifications, for which the Earl of Sandwich was eminently diſtinguiſhed, his love for Muſic deſerves to be particularly mentioned. It may with truth be aſſerted, that though he ſet up no pretenſions to reputation, either as a theoriſt, or as a performer, yet very few perſons have ever exiſted, to whom the cauſe of ſound and ſublime harmony has been ſo much indebted. Without being a bigot to any particular ſtyle of muſic, and capable of receiving pleaſure from all, yet his natural diſcernment enabled him inſtantly to diſtinguiſh real excellence from mere oſtentation and trick; and his good ſenſe never ſuffered him to encourage a ſacrifice of the head to the hand.

It was his cuſtom when he was in the country, to devote one evening in the week to muſic; which was chiefly of the vocal kind, occaſionally improved by the aid of a few inſtruments, the beſt that could be collected in the neighbourhood. Twice in the year, (at Chriſtmas, and at the Cambridge Commencement,) he uſed to avail himſelf of the aſſiſtance of a few academical friends; by which means he was enabled to furniſh out a tolerable Concerto. On theſe occaſions he ſometimes introduced a ſelection from the muſic in Macbeth and the Tempeſt with good effect. From ſuch a ſmall

beginning did his active genius, by methods peculiarly his own, in the ſhort ſpace of about a year and a half, contrive to aſſemble, principally from the towns and villages in the neighbourhood, an orcheſtra of between 60 and 70 performers, diſciplined with the moſt rigid exactneſs, and equal to the execution of the moſt difficult of Handel's Oratorios. The entertainment now began to aſſume a more magnificent appearance. The performances, which were rendered complete by the addition of a few principal hands from London, were extended throughout the week. Their reputation began to excite general curioſity. Moſt of the principal families in the neighbourhood reſorted with eagerneſs to ſo ſplendid a celebrity; and Hinchingbrook became a ſcene of hoſpitality worthy of our beſt times. I do not believe there ever was an inſtance, either before or ſince, of ſix Oratorios being performed for ſix ſucceſſive nights by the ſame band *. In other places the performers ſtand in need of a little intermiſſion and reſt; but here nothing of this kind was ever hinted at in the ſlighteſt degree. Indeed the bodily fatigue ſuffered by the greater part of the band uſed to be a ſubject of mirth among themſelves; and the accounts of it would hardly be believed, if many perſons ſtill living could not bear teſtimony to their truth. Every Oratorio, which was performed in the evening, was rehearſed throughout in the morning. After dinner catches and glees went

In or about the year 1767

* About this time Randale, of Catharine Street in the Strand, was engaged in publiſhing ſeveral of the Oratorios in ſcore; and whenever any made its appearance that was not much known, it was of courſe put into a ſtate of preparation for the next meeting. By which means one or two of the ſublimeſt of Handel's works were brought into notice, which had been in danger of falling into oblivion for want of being heard; and one of them in particular became the favorite performance of the week in preference even to the Meſſiah.

round

round with a ſpirit and effect never felt before, till every body was ſummoned by a ſignal to the opening of the performance. This always laſted till ſupper was on the table: after which catches and glees were renewed with the ſame hilarity as in the earlier party of the day; and the principal ſingers generally retired to reſt after a laborious exertion for about twelve hours. His Lordſhip conſtantly animated the whole by his own perſonal aſſiſtance, keeping every body in the beſt order, and in the beſt humour; ſubmitting himſelf at the ſame time to the diſcipline of the orcheſtra, with the moſt ſcrupulous obedience.

Theſe meetings were continued for ſeveral years with unrivalled ſplendor and feſtivity. But the ſituation of public affairs at length calling his Lordſhip's entire attention to the great department over which he then preſided with ſo much honor to himſelf and advantage to the nation, it became impoſſible for him to devote ſo much time to the entertainment of his friends in the country, as would have been neceſſary for carrying on the performances with their uſual perfection. They were therefore diſcontinued: but the memory of them is ſtill cheriſhed with enthuſiaſm by all, who ever had the happineſs of aſſiſting at them, and will expire only with life itſelf. Till about the year 1773.

I cannot conclude this article without obſerving, that though his Lordſhip's diſcharge of the public duty neceſſarily abridged his reſidence in the country, yet it did not in any degree diminiſh his zeal for his favorite art. As a proof of which he ſoon afterwards took a leading part in laying the foundation of the Concert of Antient* Muſic, which was framed, as nearly as circumſtances would admit, after the model of the Hinchingbrook meeting. And it is but juſtice to his memory to acknowledge, that the cele-

*Tottenham-Court Road.

brated performances at Weſtminſter Abbey owe much of their ſplendor, and the order with which they were conducted, to the unremitted exertions of his indefatigable mind; whoſe powers on this, as well as on other occaſions, ſeemed to enlarge themſelves in proportion to the magnitude and difficulty of the enterprizes, in which he was engaged.

Such were the elegant embelliſhments of his domeſtic plan. If we contemplate his Lordſhip in a higher point of view, we ſee in him an uſeful, able, and upright Juſtice of the Peace. He poſſeſſed in an eminent degree thoſe qualifications *, which have been juſtly conſidered as requiſites for the due diſcharge of this important office: "a quick, clear, and good underſtanding; a perfect know-"ledge of the world; a competent acquaintance with the laws "and conſtitution of his country; a love of juſtice; and a ſpirit of "moderation:" above all, a perfect indifference to either party brought before him; a quality indiſpenſable in the adminiſtration of juſtice. To theſe he added, what indeed is inſeparably connected with the laſt mentioned qualification, "an entire and rigid abſti-"nence from every thing, which bore even the moſt diſtant appear-"ance of profit to himſelf." He ſeldom failed to attend the Quarterly Seſſions, and the Judges at the Aſſizes, by whom he was always received with the greateſt reſpect. He never ſpared himſelf or thought any trouble too great, where the good of ſociety and the ſervice of the country were concerned. By this liberality of ſpirit, and purity of ſentiment, which commanded the reſpect and confidence of the people, he was enabled to execute the truſt repoſed in him more effectually for the benefit of the community.

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* Juſtice of the Peace's Manual, by a Gentleman of the Commiſſion, Leiceſter, 1771.

The further we proceed, the more will our eſteem for the noble Earl be excited. His conſtant attendance with his family and domeſtics on divine worſhip, in his pariſh church at Huntingdon, was truly exemplary. He was ſcrupulouſly punctual in obſerving the ſtated times of ſervice: "it being an invariable maxim with "him," as he expreſſes himſelf to one of his friends, "never "to ſuffer an individual, much leſs a congregation, to wait for "him."

It has been reported by ſome, who were certainly very little acquainted with his Lordſhip's way of thinking, that he held the Clergy in little or no eſtimation. Let him ſpeak for himſelf, and the Editor is aſſured he ſpeaks the real feelings of his heart *. "I "hold the intereſts of the Clergy to be ſacred; as ſacred as any of "thoſe of your Lordſhips: and I ſhall always think it one of my "firſt duties to do every thing in my power to ſupport thoſe inte- "reſts, and to contribute to the honor and welfare of the miniſters "of that religion, in which I was born and bred." Many calumnies equally unjuſt were thrown upon the noble Earl: but they have all died away; and his name will deſcend to poſterity in its true colours; never failing to raiſe, wherever it is received, the warmeſt ſentiments of love, eſteem, and admiration.

* Speech on an Incloſure Bill, March 1781.

Lord Sandwich was in every relation of life truly amiable. He was a good and affectionate father, a kind maſter to his ſervants, moſt of whom were known to live in his ſervice many years; and ſome at this day remain in the family, maintained under the protection of the preſent Earl. They, who were in the habit of living with him, had every day occaſion to obſerve and admire the ſweetneſs of his temper; which ſhewed itſelf in continual acts of kindneſs and benevolent attention to all around him. His Lordſhip's heart was ever open to the exigences of the diſtreſſed; and at all times

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moſt ready and willing to adminiſter relief; which he was the more enabled to do by his influence and intereſt, when in power, than in his individual capacity; his patrimonial eſtate, particularly in his early days, being too narrow to allow the exertion of his benevolence in the extent, which he wiſhed. He was, however, as it were, inſtinctively diſpoſed to relieve the miſeries of life, in whatever ſhape they preſented themſelves to his notice. Numberleſs inſtances crowd upon the Editor's recollection of the happy conſequences produced by the habitual exerciſe of theſe ſocial virtues. No man was ever more beloved by his acquaintance, friends, and relatives, than Lord Sandwich.

But his benevolence was not confined to perſons of this deſcription only; it extended to others, who, on the various conteſts in which he was engaged, oppoſed him with much vehemence, in the purſuit of objects, which he had moſt at heart. So placable was his diſpoſition, that, when the conteſt was over, he rendered to many of them eſſential ſervices; ſo open to reconciliation, that on the ſlighteſt overtures he forgave even thoſe, who, after having received from him the higheſt obligations, were moſt forward to aſſiſt his enemies, in the virulent attacks ſo repeatedly made on him while in office.

Ingratitude, though too common, it is feared, amidſt the conflicts of contending parties, muſt be conſidered as at all times odious and unpardonable. It appears with aggravated deformity, when exerciſed towards a man ſo far from deſerving ſuch treatment as Lord Sandwich; who was remarkably ſteady and conſtant in his friendſhips, and ever kept his promiſe inviolate. The Editor is happy to relate that his Lordſhip was in a high degree compenſated for the ill behaviour of too many, whom he ſerved, by the liberal ſentiments of others; who acknowledged with gratitude the obligations which they were under, and were well diſpoſed to make every return

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in their power. Some, it is well known, were even magnificent in their retribution.

Lord Sandwich, after his retirement, at times attended parliament, and, as has been obſerved, occaſionally ſpoke. At Hinchingbrook, his favorite reſidence, he lived in his uſual habits of elegant hoſpitality; kept up an agreeable intercourſe with his neighbours; and was frequently honored by the company of reſpectable and noble friends from a diſtance. He ſtill continued to act as a magiſtrate, with his accuſtomed vigilance and ability, with the ſame advantage to the country.

We are now drawing near to that bourn, which terminates all human action and purſuits. After an interval of little more than ſeven years, thus ſpent in the calm ſatisfactions of a private ſtation, and in the regular exerciſe of thoſe uſeful duties belonging to it, a complaint in the bowels, to which his Lordſhip had at times been ſubject, became more than uſually troubleſome. From about the middle of Auguſt to December 1791 the diſorder ſeemed to be gaining ground, and he appeared viſibly weakened and waſted by its continuance. At this time he went, by the advice of Dr. Hallifax, who had for ſome time paſt attended him, to Bath; to try the efficacy of the waters. Having reſided there a few weeks without receiving the expected benefit, he returned to his houſe in town the latter end of February 1792. He was not ſenſible of his danger till within a few days before his death; when ſome very alarming ſymptoms convinced his mind, not yet impaired, that his recovery was no longer to be hoped for. He received the intimation with firmneſs. During even the laſt ſtages of his illneſs he frequently converſed on public affairs, with the ſame reach of thought and perſpicuity of expreſſion, as he had at any time been accuſtomed to do. He often ſpoke with great

pathos

pathos upon the alarming revolutions then commencing: and once, in ſo affecting a manner, that his liſtening friend * emphatically exclaimed: "You ſpeak, my Lord, more like a Philoſopher and a "Lord in Parliament, than one on the bed of ſickneſs." This ſeems to have been the laſt effort of his exertion. From which, after languiſhing a few days, he expired 30th April 1792, with perfect compoſure and reſignation.

* Dr. HALLIFAX.

Thus cloſed the ſcene upon this great and amiable man. The Editor has to lament that he has been ſo little qualified to give a finiſhed portrait of ſo illuſtrious a character. If however the outline, which he has been able to ſketch, avail in any degree to preſerve though but a faint reſemblance of the original, his deſign will be ſo far anſwered; and he has the ſatisfaction of having performed a duty, to which he felt himſelf bound by the ſtrongeſt obligations of gratitude and affectionate reſpect.

A VOY-

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VOYAGE

ROUND THE MEDITERRANEAN,

IN THE YEARS 1738 AND 1739.

" QUÆ FUIT DURUM PATI,
" MEMINISSE DULCE EST." *SENEC.* HER. FUR. ACT III.

" SIT MODUS LASSO MARIS ET VIARUM." *HOR.*

A

VOYAGE

ROUND THE MEDITERRANEAN.

ON the twelfth day of July N. S. I embarked from Leghorn on board the Anne galley, an Engliſh ſhip of about three hundred tons and ſixteen cannon, in order to perform a voyage which I had for ſome time waited only for a favourable opportunity of putting in execution.

LEGHORN, called by the Romans PORTUS LIBURNUS, was ſubject to the Piſans during the proſperity of that republic; it was deſtroyed by the Genoeſe, and afterwards rebuilt by the ſame people after a declaration of peace between the two commonwealths. It was ſeized upon by the Florentines under the reign of Charles the Eighth, king of France, who was then maſter of it, and has ever ſince been ſubject to the ſovereigns of Tuſcany. It is entirely mercantile: the trade, which is carried on by people of almoſt all nations in the world, is in a very flouriſhing condition, it being a free port, and the merchants enjoying all ſorts of privileges, that may encourage them to make it the place of their reſidence. The mole, which is purely the work of art, and has been made at a vaſt expence, is capable of containing a large number of ſhips, and of giving them ſecure ſhelter in the moſt violent ſtorms. LEGHORN.

LEGHORN. There is beſides a very good road, in which veſſels from the Levant are obliged to remain ſeveral days after their arrival, at a diſtance from the city, to prevent all apprehenſions of infection; they being in this place extremely ſcrupulous in affairs concerning public health, having formerly ſo narrowly eſcaped an imminent deſtruction by refuſing to admit the ſhip that carried that dreadful plague to Marſeilles. There are here two lazarettos, or quarantine houſes, the one for clean and the other for foul patients. The former one is juſt without the walls of the city, in an iſland, which has no communication with the reſt of the country but by a draw-bridge, and it is generally kept up. The other, at three miles diſtance, is ſituated upon the ſea-ſhore, and has communication with the town by a canal running out of the foſſées of the fortification which ſurrounds the city, and is of a conſiderable ſtrength, being mounted with a large number of cannon, and defended at this time by a ſtrong garriſon of Germans. Without the mole is a very good lighthouſe for the ſecurity of the navigation; and about three miles diſtant to the ſeaward, a tower built upon a ſand called the Malhora; which was erected upon a meſſage ſent to the Grand Duke by Queen Anne, who, upon the Reſtoration, an Engliſh ſeventy-gun ſhip being loſt there, let him know that if he would not, ſhe would ſend and build a ſea-mark there herſelf. In the harbour there is continually a great number of ſhips of all nations, though chiefly Engliſh, who have much the greateſt ſhare of this trade in their hands; here are likewiſe the three gallies of the Grand Duke, which are all the maritime forces that prince has to boaſt of. The city is regular and well built, containing about forty thouſand inhabitants; ten thouſand of which are Jews: it has nothing remarkable to ſhew except the four brazen figures at the corners of the pedeſtal, that ſupport the ſtatue of the Grand

Grand Duke Ferdinand. They are a good deal bigger than life, and repreſent the four quarters of the world, chained at the feet of that monarch; they are done by the hand of that celebrated ſculptor John of Bologna, and are juſtly eſteemed as maſter-pieces in their kind. LEGHORN.

About ſix leagues to the weſtward of Leghorn is the iſland of GORGONA; it is but of a ſmall circumference, barren and mountainous: the inhabitants, who are to the number of about two hundred, maintain themſelves by the fiſhery of anchovies, which are found in great quantities around this iſland, and are much eſteemed all over Italy. It is ſubject to the Grand Duke, who maintains a garriſon of twelve or fourteen men in a ſmall caſtle on the ſummit of the mountain. GORGONA.

About eight leagues to the ſouthward you come up with CAPRAIA, or CABRERA, ſo called from the great quantities of wild goats, with which it was formerly ſtocked. It is an iſland ſomewhat larger than the former, and rather better peopled, though equally mountainous and unfruitful, belonging to the republic of Genoa. CAPRAIA, or CABRERA.

Keeping along the coaſt of Italy, in about eight leagues farther, you will find yourſelf abreaſt of the iſland of ELBA, which is a place of ſome conſequence. It has two very good ports, the one called Porto Ferraio, the other Porto Longone; which are alſo both of them defended by very ſtrong fortifications and numerous garriſons: the former belongs to the Grand Duke, and the other is ſubject to the Spaniards. The whole iſland is equally divided between thoſe two powers, and is by no means inconſiderable, being of a pretty large circumference, but produces little excepting ſome wine and a ſmall quantity of corn; the ſoil being chiefly rocky, and of the ſame nature as that of the two aforementioned iſlands. It was formerly reckoned under the principality of Piombino, a ſmall ſtate that has its capital on the coaſt of Italy oppoſite to Elba, but was given up ELBA.

to

ELBA. to the Grand Duke Coſmo by that prince, who not being able to defend it againſt the Turkiſh corſairs, was apprehenſive of their lodging themſelves in it, and from thence annoying all the neighbouring coaſts. Upon his being declared ſovereign of this country, he immediately went to work in order to put it in a condition of defence by making very ſtrong fortifications; and to perpetuate the memory of his being the firſt Tuſcan prince that had the government of this country, built a ſmall town, which to this day is from the name of its founder called Coſmopoly.

CORSICA. About ſix leagues to the weſtward of Elba is ſituated the iſland of CORSICA, which was called by the ancients Cyrnus, from the name of Hercules's ſon; though others will have it that Cyrnus was a king that formerly reigned over this country. It was firſt inhabited by the Etrurians, and afterwards by the Carthaginians, who were obliged to give place to their conquerors the Romans, and they remained quiet poſſeſſors of it, till they were obliged to abandon it to that inundation of barbarians, that in the lower times of the Roman empire overrun all theſe parts of Europe. It was for ſome time in the hands of the Saracens, who were driven out by the Genoeſe; which people were ſoon after diſpoſſeſſed by the Piſans, who were at that time a very powerful republic; from thence it fell under the dominion of the Pope, who reſtored it to its ancient maſters the Genoeſe, and they have been ever ſince poſſeſſors of it. According to Pliny there were anciently reckoned in this iſland thirty-three cities; though Strabo will allow them to be no other than villages, not admitting of any more than four cities, of which two were colonies: the one called Mariana from Marius, the other Aleria, founded by Sylla. The whole face of the country is mountainous, and covered with woods, conſequently not very proper for cultivation. It produces neither corn

nor greens, except in a few vallies watered by ſmall rivulets. It abounds in honey, wine, wax, oil, and figs; the former commodity is, however, but little eſteemed, upon account of the great number of yew-trees, which the bees ſucking renders the honey diſtaſteful and bitter. This particular was ſo well known to the ancients, that Virgil, Ecl. ix. 130. ſays, CORSICA.

" Sic tua Cyrneas fugiant examina taxos *."

And Ovid, Amor. lib. i. Eleg. 12.

" Melle ſub infami Corſica miſit apis†."

In the province of Nibia are found mines of iron and alum, and near the port of St. Fiorenzo are the ſalt-works, called Della Reya: between the harbour of St. Boniface and the coaſt of Sardinia, are found great quantities of coral. The mineral waters of this iſland are in great abundance, and reckoned infallible againſt the itch, and contraction of the nerves. The principal rivers are named Galum, Liamon, and Tavignan, which deriving their ſources from the mountains, diſcharge themſelves into the ſea. The capital city, where the Genoeſe governor makes his reſidence, is called BASTIA, where there is generally maintained a pretty numerous garriſon; the people of the country being naturally jealous of their liberty, and given to frequent revolts. It is of late that the Genoeſe have more than ever felt the effects of their warlike diſpoſition, who not being any longer willing to groan under the tyrannic yoke of that republic,

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* " —— So may thy bees refuſe
" The baneful juices of Cyrnean yews." WARTON.

† " From combs of Corſica the wax was ta'en,
" The latent poiſon was the lover's bane.
" Bees there from venom'd flow'rs their honey ſuck." CROMWELL.

CORSICA. public, roſe up in arms with a reſolution to ſuffer all extremities rather than ſubmit themſelves any more to a government they had ſo much reaſon to deteſt. The Genoeſe not being able to ſubdue a people fighting for their rights and privileges, and led on by the agreeable proſpect of liberty, were obliged to demand aſſiſtance from the Emperor, who ſent over an army commanded by the Prince of Wirtemberg, and he was ſoon after ſucceeded by General Wachtendonck; but neither of theſe generals had any ſucceſs againſt the Corſicans; eſpecially the latter, againſt whom the affair of the furcæ caudinæ, put in practice by the Samnites in their war with the Romans, was renewed; who, to prevent himſelf and his army falling into the hands of the enemy, was obliged to ſign a treaty little advantageous to the republic of Genoa, which notwithſtanding gave a public promiſe to ratify the articles of agreement made between the general and the victorious iſlanders; but, by the moſt ſignal act of perfidy, upon receiving two of their chiefs as hoſtages for the performance of the treaty, immediately put them into a cloſe priſon. This black action ſo irritated the Corſicans that after the German troops were retired, they unanimouſly choſe for their king one Theodore, a foreigner, a man of ſome capacity, and of a diſpoſition not improper to ſupport the character he was inveſted with. Under their new monarch they maintained themſelves for ſome years, and gained continual advantages over the Genoeſe, making themſelves maſters of the whole country, and obliging their enemies to retire and ſhut themſelves up within their fortreſſes, which, for the want of artillery, were to them impregnable. This new ſovereign, however, not being able to find neceſſaries for the carrying on a war without ſome ſupport from other more conſiderable powers, was obliged to leave the iſland in order to ſeek aſſiſtance, by which he might finally expel the Genoeſe; who taking advantage of his abſence, called in the French; they

they willingly anſwered their deſires by ſending a large body of men, who are now actually labouring to ſubdue this warlike nation; though it is imagined that the government of Corſica will be ſcarcely any more in the hands of the Genoeſe, but diſpoſed of according to the will of France, and of the Queen of Spain, who has been all along ſuſpected to have been at the bottom of the whole affair, and to have ſecretly fomented the rebellion. The whole iſland is 325 miles in circumference, tolerably well inhabited, and in thoſe parts that admit of cultivation by no means neglected by the inhabitants. CORSICA.

Between Elba and Corſica lieth the iſland of PLANOSA, ſo called from its being flat and low land; and about ſix leagues diſtant, that of MONTE CHRISTO, which is high land and rocky. It is, like Planoſa, uninhabited; having nothing on it but the remains of an ancient caſtle, built by the Moors, who were formerly maſters of both theſe iſlands. PLANOSA. MONTE CHRISTO.

At the extremity of Corſica is ſituated SARDINIA, divided from the other by a ſtreight of two leagues in breadth; it is an iſland very conſiderable for its bigneſs, being above 500 miles round, though not inhabited in proportion, upon account of the unwholeſomeneſs of the air, which proceeds from the moiſt vapours ariſing from the great quantity of fenny lands, in which this country abounds. It has, however, in all times been reckoned exceſſively fruitful, producing vaſt quantities of corn, whence it was called, as well as Sicily, the granary of Rome. Horace mentions its fertility in the following words:— SARDINIA.

" —— Opimas
" Sardiniæ ſegetes feracis*." L. i. O. 31.

And

* " He nor deſires the ſwelling grain,
" That yellows o'er Sardinia's plain." FRANCIS.

SARDINIA. And Lucan, comparing it with Sicily, runs out in its praiſes.

" Utraque frugiferis eſt inſula nobilis arvis,
" Nec plus Heſperiam longinquis meſſibus ullæ,
" Nec Romana magis complerunt horrea terræ,
" Ubere vix glebæ ſuperat, ceſſantibus Auſtris,
" Cum medium nubes Borea cogente ſub axe,
" Effuſis magnum Lybie tulit imbribus anum*." L. iii. 65.

It produces likewiſe fruits of all ſorts, and cattle in abundance; nor is its vintage by any means deſpicable. There are alſo in the iſland great numbers of wild deer; and a breed of horſes, which is very much eſteemed all over Italy. There is found alſo in many parts of the country a poiſonous herb, called Ranunculus, which inſtantly produces a contraction of the nerves, particularly about the mouth; ſo that thoſe who die of it ſeem to expire laughing: whence comes the proverb of Riſus Sardonicus. Virgil in his eleventh Eclogue makes mention of this herb:

" Immo ego Sardois videar tibi amarior herbis†." V. 41.

During

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* " Sardinia too, renown'd for yellow fields,
" With Sicily her bounteous tribute yields;
" No lands a glebe of richer tillage boaſt,
" Nor waft more plenty to the Roman coaſt;
" Nor Lybia more abounds in wealthy grain,
" Nor with a fuller harveſt ſpreads the plain;
" Though northern winds their cloudy treaſures bear,
" To temper with the ſoil and ſultry air,
" And fatt'ning rains increaſe the proſp'rous year." ROWE.

† " May I appear than venom'd weeds more vile,
" Or bitter herbage of Sardinia's iſle." WARTON.

During the time of their proſperity the Carthaginians rendered themſelves maſters of this iſland, but were ſoon obliged to yield it to the victorious arms of the Romans. In proceſs of time it fell into the hands of the Saracens; who were diveſted of it by the Genoeſe and Piſans; from whom the Pope having obtained it, gave it as a fief to the kingdom of Arragon; whence it fell under the government of the kings of Spain; who by the lateſt treaties yielded it up to the Duke of Savoy; and he bears the title of king of Sardinia. This prince at preſent ſends over a viceroy, who makes his reſidence at Cagliari, the capital of the iſland; a city well fortified, and enriched by a conſiderable exportation of ſalt. There are beſides ſeveral other towns and cities, where the king maintains garriſons, capable of keeping the country in awe. It abounds, beſides the above-mentioned commodities, in mines of ſulphur and alum; and the ſens afford large quantities of fiſh, which ſerve in great meaſure for the nouriſhment of the inhabitants. SARDINIA.

Leaving Sardinia a great way on the right hand, and continuing your courſe along the coaſt of Italy, you come up with a cluſter of ſmall uninhabited iſlands, which, according to the beſt ſuppoſitions, were the habitations of the SIRENS.

Over againſt theſe iſlands ſtands the city and fortreſs of CAIETA, ſo called from Æneas's nurſe, who died and was buried in that promontory. CAIETA.

" Tu quoque littoribus noſtris Æneia nutrix
" Æternam moriens famam, Caieta, dediſti*." VIRG. Æn. vii.

Hence

* " You too, Caieta, whoſe indulgent cares,
" Nurs'd the great chief, and form'd his tender years,
" Expiring here, (an ever-honor'd name,)
" Adorn Heſperia with immortal fame." PITT.

ISCHIA. Hence you ſoon come in ſight of ISCHIA, anciently called Inarime, Ænaria, and Pithecuſa. It was formerly a volcano, conſtantly emitting flames, which the poets attributed to the breath of the giant Tiphæus, who was there buried.

" Tum ſonitu Prochyta alta tremit, durumque cubile
" Inarime, Jovis imperiis impoſta Typhæo*."

VIRG. Æn. ix. 715.

" Apparet Prochite ſævum ſortita Mimanta
" Apparet procul Inarime, quæ turbine nigro
" Fumantem premit Japetum, flammaſque rebelli
" Ore ejactantem." SIL. ITAL. lib. xii.

PROCHITA. PROCHITA is a ſmall iſland near the other, which ſtill retains its ancient name. They are both ſubject to the king of Naples, and are well inhabited, pleaſantly ſituated, and of a fertile ſoil.

CAPREA. About ſix leagues diſtant from Iſchia, in the entrance of the bay of Naples, oppoſite to the ancient city of Surrentum, is ſituated the iſle of CAPREA, ſo famous for having been the ſcene of Tiberius's unnatural paſſions. There are but ſmall remains left, by reaſon of the Romans having ſo utter a deteſtation of his memory, as to ſend an army there purpoſely to deſtroy whatever might have put them in mind of their having had ſo infamous a maſter. The whole iſland is about ten miles round, and is all one continued rock, except a ſmall plain in the middle of it; in which ſtands a poor ſhabby town, containing about 2000 inhabitants, where the biſhop and a governor,

* " The trembling ſhores of Prochyta reſound,
" And burning Arime ſhakes wide around
" The maſs by Jove o'er huge Typhæus ſpread." PITT.

governor, appointed by the king of Naples, make their reſidence. There is on the other ſide of the iſland another, with rather a larger number of inhabitants; which makes the whole amount to upwards of 4000 people. The ancient inhabitants of Caprea were a colony of Teleboans, a people of Acarnania, a province of Epirus. Whence Virgil, Æn. vii. 735, CAPREA.

"—— Teleboum Capreas cum regna teneret
"Jam ſenior*."

And Statius Syl. lib. iii.

"Teleboumque domus trepidis ubi dulcia nautis
"Lumina noctivagæ tollit pharos æmula lunæ."

The remains of the lighthouſe, which the latter poet makes mention of, are to be ſeen to this day. It ſtood upon a rock of an immenſe height, at a ſmall diſtance from the Emperor's palace; as is to be known from the ruins at preſent remaining; which are in the moſt extraordinary ſituation in the world, being placed on the top of a prodigious craggy rock, ſo ſteep that it ſeems impoſſible for any carriage ever to have aſcended it; and of ſo great a height, that though we made ſlings on purpoſe to throw ſtones down, (hoping by the time they were in falling to give a gueſs at the altitude of the cliff,) yet we could not ſee them any farther than what we judged to be about one-third of the way to the bottom. I could not help thinking, upon a view of all the objects around me, that that fine paſſage in Shakeſpeare's King Lear (could it have entered into the ſcene) would have been much more properly adapted to this

*"While pleaſing Capreæ own'd his father's ſway,
"And the Teleboan realms his nod obey." PITT.

CAPREA. this than to Dover cliff; ſince that falls far ſhort of what is ſaid of it, and this gives you a much nobler idea of the deſcription.

" —— How fearful
" And dizzy 'tis to caſt one's eyes ſo low!
" The crows and choughs that wing the midway air
" Are ſcarce ſo groſs as beetles, farther down
" Hangs one that gathers ſamphire; dreadful trade!
" Methinks he ſeems no bigger than his head.
" The fiſhermen that walk upon the beach
" Appear like mice; and yon tall anchoring bark
" Diminiſhed to her cock, her cock a buoy
" Almoſt too ſmall for ſight; the foaming ſurge,
" Which on th'unnumber'd idle pebbles chafes,
" Cannot be heard ſo high."

The vaults of the palace, and a reſervoir for water are ſtill remaining; which, as they were under ground, probably eſcaped the rage of the deſtroyers. The ruins are at preſent inhabited by a poor hermit, who ſhewed us ſome medals he had lately dug up; but they were all ſo much effaced as to be abſolutely unintelligible. Finding the wind to increaſe, we made what haſte we could back to our ſhip, which was waiting for us under the ſhelter of the iſland, and ſoon loſt ſight of Caprea;

" —— Nec jam amplius ullæ,
" Apparent terræ, cœlum undique, & undique pontus*:"

VIRG. Æn. lib. iii. 192.

but

* " Now from the ſight of land our gallies move,
" With only ſeas around, and ſkies above." DRYDEN.

but the gale not continuing, it was four days before we came up with STROMBOLI, which is a volcano that continually emits fire to so great a height, that we saw it above thirty leagues off. It was anciently called Strongylos, and in the time of the second Punic war was well inhabited, being mentioned in Silius Italicus to have sent 500 men to the siege of Syracuse. STROMBOLI.

"Mille Agathyrna dedit, perflataque Strongylos Auſtris."

L. xiv. 259.

There are at this time about a hundred and fifty men upon it, who cultivate one side of the island, which is productive of corn and wine. In the winter they generally retire to the island of LIPARI, which is the chief of the Æolian or Islands of Vulcan, so called from the poetical fiction, that Æolus and Vulcan resided among them. There is in the Grand Duke's gallery a very curious medallion of the islands of Lipari. The head, a Vulcan with an iron helmet on his head, supposed to be Vulcanus in Officinâ; on the reverse, this inscription,—NOIAPAIIIA, which proves the antiquity of the medal: first, from the words being written backwards; secondly, from the *omicron* being put instead of the *omega*; both which are very ancient customs. Lipari was formerly a volcano, as appears from numerous passages in the ancient authors. LIPARI.

"—— Lipare vastis subter depasta caminis
"Sulfureum vomit exeso de vertice fumum."

SIL. ITAL. lib. xiv. 56.

It in all probability ceased, when Stromboli began to burn; which is a period very little known. During the time we were ashore at

LIPARI. Stromboli, there happened two eruptions in the ſpace of half an hour, attended with a noiſe like that of thunder. We loaded our boat with pumice-ſtones, which run down in great quantities into the ſea; and immediately upon our coming on board, ſet ſail for MESSINA. MESSINA, where we came to an anchor the next day. In our way thither we paſſed thoſe two celebrated monſters of antiquity,

"Dextrum Scylla latus lævum implacata Charybdis
"Obſidet*:" VIRG. Æn. iii.

which you muſt obſerve are ſpoken of as by a perſon coming through the ſtreights the different way from us; SCYLLA appearing on our left hand, and CHARYBDIS on our right. They ſtill retain their ancient names, and render the paſſage very dangerous, by reaſon of the uncertainty of the currents; which are ſo ſtrong, that unleſs you have a good breeze of wind to command your veſſel, you are infallibly carried either upon the rocks of Scylla or the ſands of Charybdis.

SCYLLA and CHARYBDIS.

SICILY. SICILY, the largeſt and moſt fertile of all the iſlands of the Mediterranean, has been inhabited by many different ſucceſſions of people, and called by ſeveral names. It was firſt called Trinacria, from the triangular figure of it, τρία ἄκρα, in Greek ſignifying the three promontories; to wit, Pelorus, now Capo di Faro, from the pharos or lighthouſe that is built at the extremity of it: Pachynus, at preſent Capo di Paſſaro: and Lilybœum, now Capo di Marſalia. The Sicani, a people of Spain inhabiting the banks of the river Sicanus,

* "Fierce to the right tremendous Scylla roars,
"Carybdis on the left the flood devours." PITT.

Sicanus, by others named Sicoris, bringing over a colony, changed its name to Sicania. They were afterwards obliged to give place to an army of Italians, who called the iſland after the name of their general, Siculus; which appellation it has ever ſince retained. To theſe ſucceeded different colonies of Greeks, chiefly Corinthians, by whom the famous city of Syracuſe was built. The Carthaginians afterwards rendered themſelves maſters of it, but were driven out, after an obſtinate and bloody war, by the victorious Romans. It was held for ſome time by the emperors of Conſtantinople, and wreſted from them by the Goths; who, after having kept it ſeventeen years, were forced out of it by Belliſarius. It afterwards fell under the dominion of the Saracens, who were ſucceeded by the Normans: but this people was not able to maintain themſelves maſters of it for any conſiderable time; being overpowered by an inundation of Lombards, Germans, and other barbarous nations; who were diſpoſſeſſed of their new dominions by Pope Clement the Seventh. The next governors of the iſland were the French; after whom it became ſubject to the kingdom of Arragon; whence it devolved under the command of the kings of Spain, in the war concerning the ſucceſſion of Spain. It was taken from them by the allies, and put into the hands of the Germans, by whom it was delivered up to the Duke of Savoy, who thence took upon him the title of King of Sicily. In the laſt war it was again conquered by the Spaniards, and is now under the dominion of the King of Spain's ſecond ſon, who ſtiles himſelf by the title of King of the Two Sicilies. The principal cities are Palermo, Meſſina, Siracuſa, Auguſta, Gergento, Catanea, and Trapani, beſides a great many villages and towns of leſs note. SICILY.

PALERMO. PALERMO, anciently called Panormus, is the capital of the iſland, where the viceroy keeps his court, adorned with a very numerous nobility. The city is well built, and the ſtreets regular, chiefly towards Caſſaro, which is the place where the two principal ſtreets, that divide Palermo into four equal parts, meet in right angles, and end at the four gates of the city. The four angles of theſe ſtreets are beautified with marble from the foundations as high as the roofs of the houſes: each of them containing three ſtatues, the middle ones repreſenting different kings of Spain. At a ſmall diſtance hence is the palace of the Prætor, where the council or ſenators aſſemble; and over againſt it, a fountain built in the manner of ſteps, upon which are placed thirty-ſeven ſtatues, which are now very much defaced. Not far from hence is the church of St. Joſeph, vaulted, and ſupported by thirty-four columns of ſumptuous marble. The college and church of the Jeſuits is alſo a building by no means deſpicable; nor ought the hoſpital of *Fate ben Fratelli* to be entirely overlooked. The palace of the viceroy near Porta Nova is no very magnificent building, though at the ſame time not in the leaſt contemptible, having a large ſquare before it, and two towers at the ſides. The city is of a circular figure; one part of it extends to the ſea, and the other three are ſurrounded by beautiful hills and gardens, which render its ſituation delightful.

MESSINA. MESSINA, firſt called Zancle, was named afterwards Meſſana, from a colony of Meſſenians, a people of the Peleponneſus. It is at preſent a place of conſiderable commerce, upon account of the ſafety of its port, which may very well be mentioned as one of the ſecureſt of all the Mediterranean. The houſes, that are built along the quay, being very high and exactly regular, have a very beautiful effect at a diſtance, though

when you are near, they fall ſhort of your expectations. The town is ſituated at the foot of a hill, is tolerably well built, and not ill peopled, there being reckoned, including the ſuburbs, between 50 and 60,000 inhabitants. The king's palace, which is ſituated upon the ſea-ſhore, being unfiniſhed and kept in but bad repair, is nothing very remarkable. There are however, ſome buildings within the city very well worth obſervation; namely, the church of the Theatin Friars, and the convent of the Jeſuits, which latter has the advantage of a very beautiful ſituation. On the mountains behind the city are three ſmall forts of but little conſequence; but what is of very conſiderable ſtrength is the citadel, the works being well diſpoſed, in good condition, and well furniſhed with men and artillery. It is without doubt the moſt conſiderable place in all Sicily, being ſo ſituated as to command the paſſage of the ſtreights. We had here the malicious pleaſure to ſee the Spaniards ſtill fiſhing up the cannon and remains of thoſe ſhips, that were deſtroyed in this port by Admiral Byng. MESSINA.

Thirty leagues from Meſſina is the town of AUGUSTA, formerly named Ziphona. It was fortified by the Emperor Frederick the Second. Hither the Knights of Malta betook themſelves after the loſs of Rhodes, till they were declared maſters of the iſland of Malta. This city has a very good port, though little or no trade; all the commerce of theſe parts being carried to Meſſina. AUGUSTA.

At a ſmall diſtance hence is the city of CATANEA, a regular and well-built town, having been raiſed from the ground ſince the terrible cataſtrophe, that happened to it in the year 1692, when the whole city was deſtroyed by an eruption of Mount Ætna, which involved alſo in the ſame ruin the city of CATANEA.

CATANEA. Auguſta. Mount Ætna, or as it is now called Mount Gibel, is in the neighbourhood of Catanea. It at preſent is very peaceable, continuing only to breathe forth a gentle ſmoak; the top of it, upon account of its exceſſive height, has been for many ages, notwithſtanding the heat, that muſt neceſſarily ariſe from the ſulphureous exhalations, entirely covered with ſnow. I think I cannot give a better deſcription of it than by tranſcribing the words of an ancient poet, which cannot fail of giving an exact idea of its preſent condition.

" Sed quanquam largo flammarum exæſtuat intus
" Turbine, & aſſiduè ſubnaſcens profluit ignis;
" Summo cana jugo cohibet (mirabile dictu)
" Vicinam flammis glaciem, æternoque rigore
" Ardentes horrent ſcopuli, ſtat vertice celſi
" Collis hyems, calidâque nivem tegit atra favillâ."

SIL. ITAL. lib. xiv.

SIRACUSA. At about twelve leagues diſtant from Mount Gibel ſtands the celebrated city of SIRACUSA, the ancient capital of this iſland, which, in the time of its proſperity, yielded in grandeur and magnificence to no city whatever. It was built by a colony of Corinthians, (as I have already mentioned,) four hundred years after the ſiege of Troy, from whence the Siracuſe woman, in Theocritus, ſays,

" —— Κορίνθιοι εἰμες ἄνωθεν
" Ὡς καὶ ὁ Βελλεροφῶν *." Idyl. xv. 91.

It

* " Beſides, we're of Corinthian mould,
" As was Bellerophon of old." FAWKES.

It was formerly reckoned nine miles in circumference, but is now dwindled away to what was (when Marcellus beſieged it) the citadel, and is at preſent in as low a condition as it was then flouriſhing. The harbour is one of the fineſt in the world, purely the work of nature, and is ſurrounded by one of the moſt pleaſant and fertile countries that, I think, I ever ſaw; whence it was very properly placed under the protection of Ceres. The ancient magnificence of this famous city is very pompouſly deſcribed by Silvius Italicus, in his 14th book, 641. SYRACUSE.

" Totum, quâ vehitur Titan, non ulla per orbem
" Tum ſeſe Iſthmiacis æquaſſent oppida tectis
" Tot delubra deûm, totque intra mœnia portus,
" Adde fora, et celſis ſuggeſta theatra columnis,
" Certanteſque mari moles, adde ordine longo
" Innumeras, ſpatioque domos æquare ſuperbas
" Rura; quid incluſos porrecto limite, longis
" Porticibus, ſacros juvenum certamine lucos?
" Quid tot captivis fulgentia culmina roſtris?
" Armaque fixa deûs, aut quæ Marathonius hoſtis
" Perdidit, aut Lybiâ quæ ſunt advecta ſubactâ?
" Hic Agathocleis ſedes ornata tropæis,
" Hic mites Hieronis opes; hic ſancta vetuſtas
" Artificum manibus, non uſquam clarior ullo
" Gloria picturæ ſæclo: non æra vacabant
" Quæ ſcirent Ephiren, fulvo certaret ut auro
" Veſtis, ſpirantes referens ſub tegmine vultus.
" Quæ radio cælat Babylon, vel murice picto
" Læta Tyros, quæque Attalicis variata per artem
" Aulæis ſcibuntur acu, aut Memphitide telâ.
" Jam ſimul argento fulgentia pocula mixtâ.

" Queîs

SYRACUSA.

"Quæ gemma quæsitus hunc, simulacra deorum
"Numen ab arte datum servantia: munera rubri
"Præterea Ponti, depexaque vellera ramis."

It may be imagined that our curiosity was heightened by the discovery of several ruins at a small distance from the sea-shore. The first piece of antiquity, that presented itself to our view, was the remains of an amphitheatre, very much out of repair, and what had never been of any large dimensions. At a small distance hence is what the people of the country imagine to have been the senate-house; though I rather take it to be a theatre, it being exactly of the shape of those I have seen elsewhere, and the seats cut out in the rock one above another, according to the fashion of all the theatres I have ever met with. It is not impossible but that it may be the same, which is mentioned in the above-quoted passage of Sil. Ital. Hence we went directly to the Ear of Dionysius, which it would be difficult to say too much in praise of, or to give an idea sufficient to make a person comprehend the curiosity of this valuable piece of antiquity. It is at this instant as entire as when it was first made, and still retains that surprising power of reverberation of sounds. It is frequently made mention of in Cicero's Orat. in Verr. by the denomination of Latumiæ Syracusanæ; and likewise in Seneca's Consolatio ad Marciam. It is a large cavern cut horizontally into a rock, 72 feet high, 27 broad, and 219 in depth: the entrance is of the shape of an ass's ear, and the inside somewhat of the form of the letter *S*. On the top of the cave there is a groove which runs from one end to the other, and has communication with a small room at the entrance, now inaccessible, by reason of the height and steepness of the rock: this is imagined to have been a guard room, where the tyrant used

uſed to place a centinel, who, by hearing every the leaſt whiſper of the priſoners within, made his report accordingly to his maſters. We fired a piſtol in it, which made a noiſe like thunder. When one of us went to the end, and there fetched his breath, he was heard very diſtinctly by thoſe without; and unfolding a letter as gently as poſſible, it ſeemed as if ſomebody had flapped a ſheet of paper cloſe to your ear: indeed the effects of the reverberation are ſo ſurpriſing, that people would be apt to think that thoſe, who related them, were giving into a vice, of which all travellers are generally ſuſpected guilty. There is now ſtanding in the town a temple of Minerva, of the Doric order, which is made uſe of as the cathedral church; and about three miles out of the town the remains of one dedicated to Diana, of the ſame rank and order as the other. They are neither of them any otherwiſe remarkable than for their antiquity, being of but ordinary workmanſhip, and appearing to have been built in an age when architecture was in no great perfection. Within the city, cloſe to the ſea-ſhore, is to be ſeen the celebrated fountain of Arethuſa, well known from the poetical ſtory of the ſecret commerce that nymph had with the river-god Alphæus. SIRACUSA.

" —— Alphæum fama eſt huc Elidis amnem
" Occultus egiſſe vias ſubter mare, qui nunc
" Ore, Arethuſa, his Siculis confunditur undis *."

VIRG. Æn. iii. 694.

She

* " Hither, 'tis ſaid, Alphæus from his ſource
" In Elis realms directs his watry courſe;
" Beneath the main he takes his ſecret way,
" And mounts with Arethuſa's ſtreams to day." PITT.

SIRACUSA. She now retains nothing of her ancient beauties; her ſtreams, which were formerly ſo pure and limpid, being muddy and brackiſh, and her banks, which were adorned with ſtatues, and beautified with gardens, rendered unſightly by a confuſed heap of rubbiſh, with which they are covered. Hence it appears that Virgil's prayer in his tenth Eclogue was not heard.

"Extremum hunc, Arethuſa, mihi concede laborem.
"Sic tibi, cum fluctus ſubter labere Sicanos,
"Doris amara ſuam non intermiſceat undam *," Ec. x. l. 1.

Notwithſtanding the country round is one of the moſt fruitful ones in the world, the people, by reaſon of the harſhneſs of the government, are in the greateſt miſery imaginable; ſo that about three years ago there were nearly thirty wretches, that periſhed for mere hunger. Nothing is ſo common as for the peaſants to ſell themſelves for ſlaves on board the Malteſe gallies for the bare ſuſtenance of bread and water. They have little or no trade, exporting nothing except a ſmall quantity of wine, which is juſtly eſteemed as excellent in all parts of Europe; and for importations they have no occaſion, the country producing all manner of things neceſſary for their ſuſtenance. The city is well fortified towards the land, and defended by a conſiderable garriſon; it is but of little ſtrength to the ſeaward, they relying entirely upon the craggyneſs of the coaſt,

* "Aid the laſt labour of my rural muſe,
"'Tis Gallus aſks, auſpicious Arethuſe.
"So while beneath Sicilian ſeas you glide,
"May Doris ne'er pollute your purer tide." WARTON.

coaſt, which renders it inacceſſible but by the channel, that leads into the harbour, which is commanded by a battery of eight guns. SIRACUSA.

GERGENTO, ſituate on that coaſt of Italy, which looks towards Africa, is no other than a corruption of the ancient Agrigentum. It was formerly a city of exceſſive riches, ſurrounded by very ſtrong fortifications, the inhabitants amounting to the number of 200,000. It was famous for the ſiege it ſuſtained againſt the Cathaginians under the command of Hannibal, ſon of Giſco, attended, upon account of his great age, by Himilco as his lieutenant, who was a perſon of the ſame family, and upon the death of the former, which happened during the time of the ſiege, ſucceeded to the command of the army; and, after an obſtinate reſiſtance of eight months, rendered himſelf maſter of the city, and put to the ſword all thoſe, who could not ſave themſelves by flight from the effects of his rage. The ſpoils taken and ſent to Carthage were of an immenſe value; among which were great numbers of pictures, ſtatues, and vaſes of all ſorts, as alſo the famous bull of Phalaris. It is now a city of a pretty conſiderable commerce, ſhips of all nations coming there to load corn, though it has no port; which makes it unſafe to lie there in winter time, the road being open to ſeveral winds. The town is about three miles from the ſea; near which is a caſtle of no very great conſequence, defended by a garriſon of Spaniards. GERGENTO.

At the point of Cape Marſalia, twenty-ſix leagues diſtant from Gergento, ſtands the town of TRAPANI. It is built upon a peninſula, and the iſthmus, that joins it to Sicily, being very low land, it appears at a diſtance in form of an iſland. It was built by Amilcar in the firſt Punic war, upon the ruins of the town of Eryx, which that TRAPANI.

TRAPANI. general deſtroyed; it was called Drepanum, from the Greek word δρέπανον, a ſickle, the ſhore being crooked, and forming that figure. It is worthy obſervation, that Virgil, to avoid the anachroniſm of making Æneas ſpeak of Drepanum, which was not built till long after his time, makes him mention only the harbour, that in all probability then bore the ſame name.

" Hinc Drepani me portus, & illætabilis ora
" Accipit*." VIRG. lib. iii. 707.

It is now a pretty large city, tolerably well peopled, and enriched by a very conſiderable exportation of ſalt. Near the ſea-ſhore is ſtanding an ancient tower, which the inhabitants, reſolving to have ſome remains of that hero, affirm to have been built by Æneas. Over againſt the city are ſeen three ſmall iſlands, the one called Levenza, twelve miles round; the ſecond Favignana, eighteen; and the other, Maretimo, has thirty miles in circumference. They are all defended by ſmall forts, to ſecure the inhabitants againſt the Turkiſh corſairs, who frequently infeſt thoſe parts.

Having taken our leaves of Sicily, after a very proſperous paſſage of five days, we came in ſight of the Peloponneſus, now called the MOREA. It is a peninſula almoſt circular, of about 600 miles in circumference, joined to the continent by an iſthmus no more than four miles broad; whence I cannot think it ſo great an

MOREA.

* " At length on ſhore the weary fleet arriv'd,
" Which Drepanum's unhappy port receiv'd." PITT.

an hyperbole of Statius as it is generally repreſented, when he ſays, MOREA.

"—— In mediis audit duo littora campis*." Theb. i. 335.

for, without making allowances for the diction of poetry, one might be very eaſily ſuppoſed to have heard the roaring of the ſea for the ſpace of two miles. The form of the peninſula is likened to the leaf of a plane-tree by Dionyſius in his Periegeſis; the iſthmus being compared to the ſtalk, and the many gulphs, that are on each ſide to the inciſions, which are ſeen in the leaf. It received the name of Peloponneſus from Pelops, ſon of Tantalus; who bringing an army from his native country, Lydia, rendered himſelf maſter of the whole peninſula. It was governed a long time by his deſcendants; but being led on by the ſame ſpirit of liberty, that at once ſpread itſelf over all Greece, it aboliſhed the monarchical government, and formed itſelf into ſix republics; thoſe of Achæa, Elis, Meſſenia, Arcadia, Lacedæmon, and Argos. The principal cities of the firſt were Corinth and Sicyon; of the ſecond Piſa, ſituated on the river Alpheus, famous for the celebration of the Olympic games. In Meſſenia were Meſſene, Pylos, Mothon, and Corone; and in Arcadia, Tegea, Stymphalia, and Megalopolis, the birth-place of Philopœmen and Polybius. The moſt noted places in Lacedæmonia were Sparta, Amyclæ, the river Eurotas, and cape Tænarus; and in Argos, the capital city of the ſame name, famous for the temple

* "And hears the murmurs of the different ſhores." POPE.

MOREA. temple of the goddeſs Juno, to whom it was particularly ſacred. There were beſides, Mycenæ, Nauplia, Træzen, and Epidaurus, the favourite city of Æſculapius. The inhabitants of the Peleponneſus were ever eſteemed as the moſt warlike people, and the braveſt ſoldiers of all Greece; eſpecially the Spartans, whoſe many great actions are too well known to have any occaſion to be mentioned in this place.

MODON. The firſt part of this country, that we diſtinguiſhed, was the city of MODON, in the limits of Meſſenia, a place of great antiquity. According to Pauſanias, it was called Pedaſa before the time of the Trojan war, but changed its name to that of Mothon, which was given it by Mothon, the ſon of Æneas, who came thither after that celebrated expedition, in company with Diomede. There was anciently to be ſeen in this city the temple of Minerva Anemotis, or the protectreſs againſt ſtorms. It was erected by Diomede in order to defend the city againſt the violence of the winds, which is frequently very dangerous in theſe parts, who at the ſame time built another temple, and dedicated it to the goddeſs Diana. The city ſtill maintains its ancient name; for the modern Greeks pronouncing the Δ like Θ, to this day call it Mothon, though they write it Modon.

CORON. Continuing along this coaſt, you come up with a cape anciently called Acrites; within which, at ſome diſtance from the mouth of the river Pamiſus, under the mountain Timathus, is ſituated the city of CORON. It was originally called Epea; till the Thebans, upon introducing the Meſſenians anew into the Peloponneſus, who had been driven out by the Lacedæmonians, ordered their general, Epimelides, to re-people it, and he changed its name to Corone, calling it after a city of Bæotia. There were formerly to be ſeen there three temples; the firſt conſecrated to Diana Nutrix, the

the ſecond to Bacchus, and the other to Æſculapius. In the market place ſtood a brazen ſtatue of Jupiter Salvator; and in the citadel one of Minerva, holding in her hand a raven; where was alſo to be ſeen the tomb of Epimelides. At preſent there are no ſort of remains of any of theſe temples, and nothing to be ſeen but the deſolation it has ſuffered from the hands of the Venetians and Turks, to whom it now belongs, together with all the reſt of the Morea. CORON.

About ten leagues from hence, on the oppoſite ſide of the Sinus Meſſeniacus, is Cape MATAPAN, called by the Ancients the Promontory of Tænarus, from a perſon of that name, whoſe tomb, according to Pauſanias, was in his time to be ſeen at Lacedæmon. The ſame author mentions ſeveral antiquities, that were then to be ſeen on this promontory; and among others a brazen figure of a man riding on a dolphin; which is mentioned in Herodotus to have been offered up as a vow by the poet Arion, after his miraculous preſervation by the aſſiſtance of the above-mentioned animal. Beneath were two harbours, the one called Achilleus, and the other Pſamathus; and on the ſummit a temple of Neptune, in a grotto, at the entrance of which was a ſtatue of that deity. It is in alluſion to this temple that Statius, in the following paſſage, mentions that god as retiring into one of theſe ports to reſt his horſes, wearied with the fatigues of the ſea. This grotto was reckoned by all the Greek poets the entrance of hell, as the cavern near the lake of Avernus was by the Latin ones. Statius has, however, differed in this particular from the reſt of his countrymen: ſince he makes Mercury aſcend from the ſhades below by the paſſage of Tænarus; upon which he takes occaſion to give an accurate deſcription of the place. MATAPAN.

" Eſt

MATAPAN.

" Eſt locus, Ihachiæ dixerunt Tænara gentes,
" Quâ formidatum Maleæ, ſpumantis in auras
" It caput, & nullos admittit culmine viſus. ——
" Interiore ſinu frangentia littora curvat
" Tænaros, expoſitos non audax ſcandere fluctus.
" Illic Ægeo Neptunus gurgite feſſos
" In portum deducit equos; prior haurit arenas
" Ungula, poſtremi ſolvuntur in æquora piſces.
" Hoc (ut fama) loco pallentes devius umbras
" Trames agit, nigrique Jovis vacua atria ditat
" Mortibus: Arcadii perhibent ſi vera coloni.
" Stridor ibi, & gemitus pænarum, atroque tumultu
" Fervet ager. Sæpe Eumenidum voceſque manuſque
" In medium ſonuere diem, lethique triformis
" Janitor agricolas campis auditus abegit.
" Hâc & tunc fuſcâ volucer deus obſitus umbrâ
" Exilit ad ſuperos*." STAT. Theb. lib. ii.

Beneath

* " A ſteep there is, fam'd Tænaros by name,
" Whoſe equal ſummit joins the ſtarry frame.
" The crooked ſhore too forms an inner bay,
" Where inoffenſively the billows play.
" The ſteeds of Neptune here ſecurely feed,
" Of fiſh and courſer a promiſcuous breed.
" This winding path (Arcadia's ſons report,)
" Conveys the damn'd to Pluto's gloomy court.
" Here oft are heard deep groans, tumultuous cries,
" And loud laments, that rend the vaulted ſkies;
" Grim Cerb'rus howls; the Furies drag their chains,
" And the ſcar'd hinds retreat to diſtant plains.
" This way, involv'd in ſhades of ſable night,
" Great Hermes takes, and ſteers to Heav'n his flight." LEWIS.

Beneath the promontory ſtood a city called by the ſame name; at a ſmall diſtance from which was ſituated the town of Leuctra, different from that in Bœotia, famous for having been the ſcene of that bloody engagement between the Spartans and Thebans, where the latter, commanded by Epaminondas and Pelopidas, gave the others (to make uſe of the words of Pauſanias) the moſt complete overthrow, that was ever given by Greeks againſt Greeks. All this part of the country is at preſent inhabited by the deſcendants of the ancient Lacedemonians, who ſtill preſerve their love of liberty to ſo great a degree, as never to have debaſed themſelves under the yoke of the Turkiſh empire; but flying to the mountains, which are almoſt inacceſſible, live in open defiance of that power, which has found means to enſlave all the reſt of Greece. They are a people very little given to cultivating their lands, employing their women in that ſort of work, and following themſelves their own diverſions, the chief of which is ſhooting; and that indeed in a manner maintains them: for beſides what ſerves for their ſuſtenance, they have a very conſiderable commerce for pickled quails, which they ſend up in great quantities to Conſtantinople. They never ſtir out unarmed; and conſtantly wear an iron helmet upon their heads; this ſerves them both as a defence againſt an enemy, and the violent heat of the ſun; which, reflecting from the barren rocks, would be otherwiſe inſupportable. Their poverty makes them guilty of a vice, which probably, were they in a more flouriſhing condition, they would abhor. They are extremely given to thieving, though they ſeldom murder but upon an abſolute neceſſity; abſtracting this, they are a very tractable people, and endowed with many good qualities, of which the more refined part of the world is deſtitute.

MATAPAN.

SERIGO. Keeping our courſe ſtill along the ſame coaſt, we left on our right hand the iſland of SERIGO, which is but three leagues diſtant from Cape St. Angelo. It lies at the extremity of the Sinus Laconicus, has about ſixty miles in circuit, and is of a figure almoſt circular. This iſland, which was anciently called Cythera, is frequently mentioned by the poets, being the birth-place of Helen, and under the particular protection of Venus. One would thence figure to oneſelf that it could be no other than a beautiful country, enriched with the agreeable proſpects of groves and meadows, and all the other ornaments, that furniſh out the moſt pleaſing landſcapes: but it is ſo far from having any of thoſe perfections to boaſt of, that it is nothing but one continued mountain; and that ſo rocky and barren, as not to produce even ſhrubs ſufficient for the wild goats, which inhabit it, to brouze on. Cytherus, a Phœnician, whoſe countrymen were its firſt inhabitants, gave it the name of Cythera. It was alſo called Porphyriſſa, either becauſe the murex was to be found upon the coaſt, or upon account of its abounding in quarries of porphyry. Its principal city was Cythera, diſtant, according to Pauſanias, ten ſtadia from the port of Scandia. In the capital ſtood the celebrated temple of Venus Ourania, or Cæleſtis; which Herodotus mentions to have been built by the Phœnicians. There are now no remains to be found of the city or temple, and nothing in the whole iſland that can give one any trace of the ancient habitations, except ſome rubbiſh near the harbour now called St. Nicholas, which ſhews that there anciently was ſome town in that place. There are alſo ſome vaults, which the inhabitants call the baths of Helen; and about four miles diſtant, two columns ſtanding, of the Doric order, without either baſes or capitals. Thucydides ſays, that

when

when the Lacedæmonians were maſters of this iſland, they ſpared neither pains nor coſt to keep it in a condition of defence; as it was a place of great uſe in clearing their coaſts from pirates, and a refuge to their ſhips trading to Egypt and along the coaſt of Africa. They were, notwithſtanding, without much difficulty driven out by the Athenians, under the conduct of Nicias the ſon of Niceratus. The Venetians, its preſent maſters, have a ſmall caſtle in it; weakly garriſoned, but of ſome ſtrength by its ſituation. This inconſiderable iſland is the only remainder of all thoſe great poſſeſſions, which that republic formerly had in theſe parts. They ſend here every two years a noble Venetian with the title of Proveditore; who acts in the character of governor, and reſides within the fortreſs; whence in a clear day one may ſee Candia, which is diſtant only forty miles. There are many rocks all round the iſland, one of which is called L'Ovo, or the Egg, from its ſhape, which appears directly oval. Serigo produces nothing but a ſmall quantity of wine and oil, both which are the uſual commodities of mountainous countries. There are found in the cabinets of the curious two medals of this iſland; both of them have for the face, a beautiful woman, with her hair in nice order; the reverſe of the one, the figure of a naked woman ſtanding, holding in her right hand an apple, repreſenting the prize of beauty; in her left a bow reſted on the ground: the ſecond differs from the former in nothing but that inſtead of an apple in her right hand ſhe holds an arrow. The inſcriptions of both are ΚΥΘΗΡΑΙΩΝ. It is plain that theſe medals repreſent the protectreſs of the iſland, though it is particular to ſee that deity drawn with a bow; which is probably a ſymbol of the country's abounding in game. Half way between Serigo and Candia is a ſmall uninhabited

Serigo.

SERIGO. iſland, called Serigotto, which produces nothing but a prodigious quantity of wild goats.

Over againſt the ancient city of Cythera there projects from the continent a promontory, joined to it only by a narrow iſthmus, which anciently bore the name of the Aſs's Jaw Bone, from its being ſomewhat of that figure. Within this cape is the Bay of Vatica, called by the ancients Boea, from a town of the ſame name that is ſaid by Pauſanias to have been built by Boeus a ſon of Hercules. The ſame author mentions two temples, that were in the city: the one of Apollo, and the other of Æſculapius; of which there are now no remains. There is indeed a ſmall village called Vatica, upon a hill at ſome diſtance from the anchoring-place; which probably was built out of the ruins of the ancient town. Not far hence is the point of Cape St. Angelo, anciently Promontorium Maleæ.

MILO. We had but juſt weathered the cape, when a ſtrong wind blowing out of the Sinus Argolicus obliged us to run for ſhelter to the iſland of MILO, diſtant twenty-three leagues. Its old name was Melos, taken, as is ſaid, from a Phœnician of that name; who, with a colony of his countrymen, firſt inhabited it. It is counted one of the Cyclades, and is ſituated among ſeveral others of leſs note. Its circuit is of about eighty miles, and its figure not improperly likened to that of a bow. The Lacedæmonians, according to Thucydides, were in poſſeſſion of it, when the inhabitants, refuſing to join the Athenians in the Peleponneſian war, were attacked by Nicias the ſon of Niceratus; who, finding the people in a condition to defend themſelves, thought proper, after mature deliberation, to retire, having already laid waſte the whole country, and leaving behind

behind him nothing but ruin and deſolation. Several years after- MILO.
wards they ſent a fleet of thirty-eight ſhips againſt them, under the conduct of Cleomedes ſon of Licomedes, and Teſias ſon of Lyſimachus, together with an army of 2700 heavy armed troops, 300 archers on foot, and 20 on horſeback. Theſe generals, after they had uſed all the Athenian arts of rhetoric to induce them to declare in their favour, finding amicable means ineffectual, were obliged to have recourſe to open force; drawing lines round their city, and forming a regular blockade; after which, having left only men ſufficient to guard the lines, the commanders in chief, together with the remainder of the troops, returned to Athens. The iſlanders, however, reſolute to defend themſelves to the laſt, and always in hopes of ſuccour from their friends, the Lacedæmonians, loſt no opportunity of annoying the beſiegers; and making a vigorous ſally in the night-time, forced the lines, made a conſiderable ſlaughter among their enemies, and brought back with them great quantities of proviſions and other neceſſaries for their ſuſtenance. The enemy, ſtartled at this unexpected reſiſtance, redoubled their guard, in order to prevent any farther misfortune: in effect, the beſieged not long after making a ſecond ſally, broke through the lines in another place; but freſh troops coming from Athens, led by Philocrates the ſon of Demeas, and no hopes of any ſuccours being nigh, they were at laſt obliged to ſurrender at diſcretion. Upon this the Athenians, by a piece of cruelty unworthy ſo great a people, put to death all, that were of age to bear arms, and made ſlaves of the women and children. They afterwards ſent a colony of the number of 500 from Athens to repeople the iſland. It is now ſubject to the Grand Signor, who every year ſends a galley to collect the Gharaz, or tribute, which is paid very regularly; ſo that the inhabitants, who are,

Milo. all Greeks, remain during the reſt of the year unmoleſted by the Turks, who are afraid to ſtay there any time, being apprehenſive of meeting with ſome of the Malteſe corſairs, that frequently viſit theſe defenceleſs iſlands, living in them at their own diſcretion. There are ſeveral villages and ſmall towns in different parts of the country, the chief of which, called Milo, lies in a beautiful plain, diſtant about two miles from an extremely fine harbour, which, was there not too great depth of water, would conveniently hold more ſhips than are to be found in Europe. It is above twelve miles round, and at the entrance of about a mile and half in breadth; ſo that, when you are got in, you are ſurrounded by the land on all ſides, and defended from the violence of all winds. The town is but in a mean condition, and the inhabitants very poor, upon account of the great taxes laid upon them by the Turks. The plain, in which it is ſituated, is exceſſively fertile, producing corn in great abundance. In the way from the harbour up to the town is, near the ſea-ſhore, a hot ſpring riſing up ſeveral yards from the land, which, though it is ſurrounded by cold water, preſerves a heat ſtrong enough to boil an egg. There are alſo in many other parts of the iſland hot baths, mineral waters, and mines of alum and ſulphur, with which the ſoil is much impregnated. On the top of a mountain, about ſeven miles from Milo, is another town, called by the people of the country Caſtro, which, by its ſituation, is capable of being made a place of exceſſive ſtrength. At a ſmall diſtance hence are ſome remains of antiquity, but of little or no conſequence; conſiſting only in two or three pieces of a very ſtrong wall, and ſome granite pillars, broken and ſcattered about in different places; all too imperfect to give one any inſight into their former uſe. This part of the iſland being mountainous,

and

and divided by many pleaſant vallies, produces great quantity of wine and excellent fruit. The dreſs of the women of this country is very particular; their petticoats coming no lower than their knees, in order to ſhew (what with them is reckoned the greateſt perfection) their thick legs. This is a faſhion ſo much in vogue among them, that it is a common thing to ſee them with ſeven or eight pair of ſtockings on, beſides bandages round the ſmall of the leg, which render them more deformed than nature intended them. After this, I ſhall more eaſily believe what Prior mentions as a very prevailing mode among the Indian ladies, and which may, in my opinion, be very reaſonably placed in the ſame rank with the now reigning one at Milo. MILO.

" Weſtward again the Indian fair
" Is nicely ſmear'd with fat of bear:
" Before you ſee, you ſmell your toaſt;
" And ſweeteſt ſhe who ſtinks the moſt."

PRIOR's Alma. Cant. ii.

After a ſtay of four days, unwilling to loſe the opportunity of a favourable gale of wind, we ſet ſail, and leaving the deſert iſland of Anti-Milo on our left, ſituated ten miles from the mouth of the harbour, we ſoon came in ſight of Cape MALA, ſet down in the ſea-charts under that denomination, but ſtyled by the inhabitants of the country Skylli or Skylla. It was anciently known under the name of Prom. Scyllæum, ſo called from Scylla the daughter of Niſus, who, having betrayed the cities of Niſea and Megara to Minos king of Crete, met with the juſt reward of her treachery; for that prince, abhorring her perfidy, inſtead of making her his MALA.

MALA. queen, to which honour ſhe blindly aſpired, threw her into the ſea, where her corpſe, carried by the waves, was laid at the foot of this promontory.

TRÆZEN. Near this place was ſituated the celebrated city of TRÆZEN, built by Pittheus, ſon of Pelops; who joining the two towns of Hyperea and Anthea, founded by Hyperetes and Antheus, ſons of Neptune, and Alcinoe, daughter of Atlas, formed them both into one, calling it Træzen, after the name of his dead brother. Pauſanias ſays, that the inhabitants of this city, in order to make themſelves appear conſiderable in the eyes of ſtrangers, alleged that their firſt king, Orus, was of their own country, and that all thoſe parts were from him called Orea; but that, falling under the dominion of Althepus, ſon of Neptune, and Leis, daughter of Orus, they took the name of Althepia. They farther ſaid, that, during his reign, there aroſe a conteſt between Minerva and Neptune who ſhould take the country under their protection; and that Jupiter decided the difference, by declaring them both equally intereſted in its preſervation. Hence they adored Minerva under the different appellations of Sthenias and Polias, and Neptune under the title of Baſileus, or King. This appears alſo plainly from the medals of Træzen now extant, where on one ſide is to be ſeen a head of Minerva, and on the other a trident, the ſymbol of Neptune. After Althepus came Saron, who, after having built a temple to Diana Saronis, in a marſhy ground, called the marſh of Apollo, as he was one day a-hunting, and very eager in the chaſe, the ſtag took water, and the king following him too far from the ſhore was drowned; his corpſe carried to the ſacred land, or the Temenos of Diana, and there buried in the temple, whence the marſh changed its name to that of Saronicus; and the gulph, on which ſtands the

city

city of Athens, received the ſame appellation. The Greeks by the word Temenos ſignified a piece of ground encloſed, and dedicated to a god or a hero, according to the Scholiaſt on Homer: TRÆZEN.

" Ἱερὸν χωριὸν ἀφωρισμένον θεῷ καὶ ἀὶ λιμὴν ἢ ἥρωι."

Plato, lib. vi. de Legibus, ſays that the produce of theſe lands was ſet apart for the ſervice of the prieſts, or kept for religious uſes. It is plain from Homer, that kings alſo had their Temenos allotted them; to which cuſtom Sarpedon, in his ſpeech to Glaucus, alludes:

" Γλάυκε τίη δὲ νώι τετίμημεσθα μαλίστα·
" Καὶ τέμενος νεμόμεσθα μέγα Ξανθοῖο πάρ ὄχθας
" Καλὸν φυταλιῆς, καὶ ἀρούρης πυροφόροιο*." Il. xii. 310.

Virgil alſo ſpeaks of King Latinus's Temenos,

" Inſuper id campi quod rex habet ipſe Latinus †."

Æn. ix. l. 274.

The form of it may be ſeen on a medal of Septimius Severus, on the reverſe of which is repreſented the temple of Venus Paphia, and

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* " Why boaſt we, Glaucus! on fair Xanthus' plain,
" *Select and ſeparate our wide domain?*
" Our num'rous herds that range the fruitful field,
" And hills where vines their purple harveſt yield." POPE.

† " And to complete the whole, the wide domain
" Of the great Latian lord, a boundleſs plain." PITT.

TRÆZEN. and without that is a piece of ground, ſet apart and encloſed with pales. There were in the city of Træzen ſeveral temples, the moſt celebrated of which were, one of Diana Soteria or Conſervatrix; the other of Diana Lycæa; the former founded by Theſeus, the latter by Hippolytus. There was alſo a Temenos conſecrated to the ſame Hippolytus, with a temple; in which was a very ancient ſtatue of the hero: it was ſuppoſed to have been built by Diomede, who was the firſt, that cauſed divine honours to be paid to Hippolytus. Of all theſe and many other magnificent edifices, now not the leaſt remains appear; neither is the exact ſite of the ancient city very eaſy to be aſcertained.

HYDRA. Without the promontory lies the iſland of HYDRA, or Sidra, which anciently bore the name of Calauria, famous for having been the place of exile of the orator Demoſthenes, who, finding the perſecutions of his enemies continue, notwithſtanding his retirement, made uſe of poiſon to free himſelf from their inveteracy, and was buried in this iſland. There was here a temple of Neptune, the protector of the country, which was much renowned in all parts of Greece: it was ſerved by a prieſteſs, who was to be qualified for her office by proofs of an unſpotted virginity, which ſhe was ever to maintain inviolated.

ÆGINA. About four leagues hence is the iſland ÆGINA, which has to this day preſerved its ancient name. As this country made a great figure in antiquity, we reſolved to make it the place of our reſidence for ſome days, that we might have an opportunity of ſearching out all the remains of its former grandeur. It was firſt called Œnone, but afterwards changed its name to that of Ægina, from the daughter of the river god Aſopus; who being ravished by Jupiter, and by him

him tranſported to this iſland, brought forth Æacus, who afterwards reigning over it, altered the name to that of his mother. ÆGINA.

" Œnopiam veteres appellavêre; ſed ipſe
" Æacus Æginam genitricis nomine dixit*." OVID. Met. vii.

The father, enraged at the injury done him, roſe up in rebellion againſt the raviſher; but underwent the fate of the giants, being ſtruck with thunder; whence ever after his waters were impregnated with ſulphur. The whole ſtory is told by Statius, Theb. vii.

" Namque ferunt raptam patriis Æginan ab undis
" Amplexu latuiſſe Jovis: furit amnis, & aſtris
" Infenſus bellare parat (nondum iſta licebant
" Nec ſuperis); ſtetit audaces effuſus in iras,
" Conſeruitque manus; nec, quem imploraret, habebat:
" Donec vi tonitrus ſummotus & igne triſulco
" Ceſſit. Adhuc ripis animoſus gurges anhelis
" Fulmineum cinerem, magnæque inſignia pœnæ,
" Gaudet & Ætneos in cœlum efflare vapores†."

When

* " Œnopia once, but now Ægina call'd,
" And with his royal mother's name inſtall'd,
" By Æacus."—— TATE.

† " For they report, that whilſt Ægina ſtray'd
" On the green bank, he forc'd the beauteous maid.
" Reſenting this, (for at that better time
" The rape of virgins was no licens'd crime,)

" With

ÆGINA. When Æacus was come to years of maturity, he begged his father to people the country, which requeſt was granted him, and a colony tranſported from the continent. In courſe of time theſe people rendered themſelves ſo conſiderable, by their application to commerce, that they maintained one of the moſt powerful fleets of all Greece, and ſignalized their valour in many engagements, particularly in the battle of Salamis, where the victory was chiefly owing to the bravery of theſe iſlanders: whence Herodotus, ſpeaking of that action, ſays, that the firſt honours were due to the people of Ægina; and the ſecond, to the Athenians. However this proſperity was not of long duration; for ſoon after, driven out of their country by the Athenians, they were obliged to fly for refuge to the Lacedæmonians, who gave them a city to inhabit on the confines of Argos. They were indeed reinſtated in their former habitation, when the deſtruction of the Athenian fleet in the Helleſpont facilitated their return, but were never able to riſe to their ancient pitch of grandeur. There were, according to Pauſanias, in the city of Ægina, which was near the moſt frequented harbour, many noble edifices. At a ſmall diſtance from the port, ſtood the temple of Venus; and upon an eminence was a large ſquare, ſurrounded by a beautiful colonade of white marble pillars, called the Æacæum.

" With Jove he durſt in hardy fight engage,
" And daſh'd againſt the ſtars his foamy rage:
" At length unequal to the tripple fire,
" He ſunk from combat, and reſign'd his ire.
" Yet ſome ſmall ſparks of courage ſtill remain;
" For oft in angry mood upon the plain
" He pours Ætnean vapours, badge of ſhame,
" And aſhes, gather'd from the light'ning's flame." LEWIS.

Æacæum. Here were preſerved the ſtatues of the deputies of all Greece, who were ſent to Æacus, by order of the Delphic oracle, that, by his interceſſion with Jupiter, their countries might be delivered from the drought, which at that time was univerſal. There were beſides three temples, near one another, ſacred to Apollo, Bacchus, and Diana; and in another part of the city, one dedicated to Æſculapius: but the deity to whom the people of Ægina paid the greateſt worſhip was the goddeſs Hecate; whoſe ſtatue was done by the hand of the celebrated ſculptor Myron. In the way towards the mountain of Jupiter Panellenus ſtood a temple of the goddeſs Aphea, or Britomartis; and upon the ſummit of the mountain one in honour of Jupiter, ſaid to have been founded by Æacus. At ſome diſtance from the Portus Secretus, (the ſituation of which is not eaſy to be determined,) was a ſtadium, and very fine theatre. There are at preſent but few remains of theſe buildings, moſt of which have been entirely deſtroyed by the injuries of time: ÆGINA.

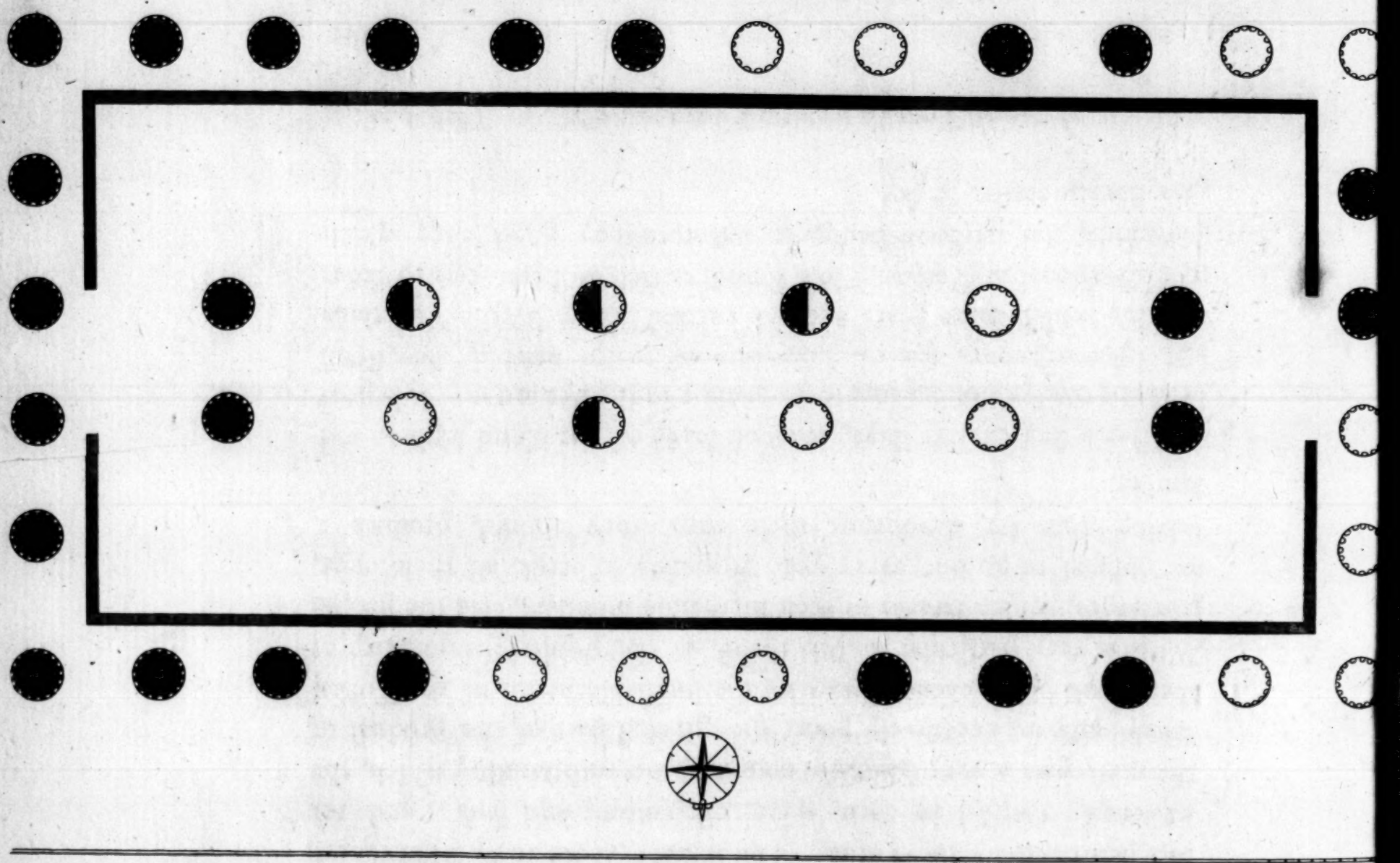
"—— Etiam periere ruinæ*." LUCAN. l. ix.

Near the ſea-ſhore is a confuſed heap of rubbiſh, which ſhews the ſituation of the old city. About a quarter of a mile from the harbour are ſtanding two columns, of the Doric order, without plinths or baſes, 26 feet high, and 13 round at the bottom, diſtant from one another ſix feet and an half, and fluted with no more than twenty cavities. Were they not of ordinary ſtone, I ſhould imagine them to be the remains of the Æacæum, they being placed in the moſt conſpicuous

* "And e'en the ruin'd ruins are decayed." ROWE.

ÆGINA. conſpicuous part of the city; but as we are expreſsly told by Pauſanias, that thoſe pillars were of white marble, theſe may poſſibly have belonged to the temple of Venus. Cloſe to the ſea-ſhore is a Moſaic pavement, which more probably was part of the temple of that goddeſs, as it more nearly anſwers the ſituation given it by Pauſanias. The port, compoſed of two artificial moles, is ſtill entire, and ſeems, by its ſmallneſs, to intimate that the ſhips of the ancients were not ſo large as is generally imagined, it being, both upon the account of the depth and circumference, not capable of containing any other than a few ſmall barks. On the other ſide of the iſle, about eight miles from the ſea-ſhore, is the Panellenian mountain, eaſily to be known for ſuch by the ruins of the temple of Jupiter. This building was ſupported by forty-four pillars of the Doric order, of the ſame proportion as thoſe already mentioned, being in height twice their circumference; thoſe in the two fronts are all of one piece, the others not; they are of ordinary ſtone, and in every reſpect of the ſame architecture as thoſe near the port. The building is as long again as it is broad, the length being eighty-eight feet; the pillars being eighteen feet high, and nine round at the bottom, without plinths or baſes, and divided into twenty flutings. Thoſe that are ſtanding, to the number of twenty-five, in the draught here given, (which will ſerve to give a more exact idea of the building,) are marked thus ●; thoſe that are half ſtanding, which are four in number, thus ◑; thoſe that are fallen down and broken to pieces, thus ○. I have in the draught obſerved the exact proportions, which I took particular care in meaſuring, and have brought it to anſwer in every point to the ſcale here laid down.

The



The preſent inhabitants of this iſland are all Greeks, except one Turk, who governs them under the character of Vaivode. They live in a village of about 300 houſes, upon a mountain four miles from the ſea, upon the ſummit of which are the ruins of a ſmall fort deſtroyed by the Turks. The iſland is about forty miles round, extremely fruitful in corn, wine, oil, cotton, and fruit; and for the moſt part a very beautiful country; notwithſtanding which, the inhabitants are exceſſively poor, the greateſt part of the product of their lands being carried away by the inſatiable hands of the Turks. What is very particular in this iſland, is the prodigious quantity of partridges, which ſwarm in ſuch incredible numbers, that the people are obliged to go out every year purpoſely to break all their eggs, fearing that by devouring their corn they ſhould produce a famine. ÆGINA.

After a ſtay of five days, we took leave of the iſland Ægina, and in about twelve hours came to an anchor in the PIRÆUM. It is now called Porto Leone, from a large lion of white marble, that ſtood near it; which ſome years ago was carried away by the Venetians to their arſenal at Venice. We found ourſelves here ſecured from all winds, the harbour being an extraordinary good one; which gave Statius reaſon to ſay PIRÆUM.

" —— Trepidis ſtabilem Piræea nautis*." Theb. l. xii.

Before

* " —— And the Pireæan ſtrand,
" Dreadful tho' firm to ſeamen, when they land." LEWIS.

PIRÆUM. Before Themiſtocles's time, the Piræum was only a ſmall town near the ſea-ſhore, which, together with the adjacent parts, was ranked under the tribe Hippothoontis. It was by that great man fortified, and rendered fit to contain a numerous fleet, he being the firſt who taught the Athenians the advantage of increaſing their naval power. The port, according to Pliny, was capacious enough to hold 1000 ſhips, though Strabo ſays only 400; at preſent 30 of our modern veſſels would have difficulty to moor clear of one another. It was divided into three docks; the firſt of which was called Cantharus, from a hero of that name; the ſecond Aphrodiſion, from two temples of Venus, that ſtood near it; the one built by Themiſtocles, the other by Conon, in memory of the great naval victory obtained by him againſt the Lacedæmonians, near the Carian Cherſoneſus, not far from Cnidos; and the third Zea, perhaps from the word Ζειὰ, which in Greek ſignifies bread-corn. In the time of Pauſanias there was, near the moſt conſiderable of theſe docks, the tomb of Themiſtocles; his poſterity having, out of regard to his memory, tranſported his bones from Magneſia, where he died in exile, that they might find reſt in his native country, which had been too ungrateful to ſuffer him to enjoy it in his lifetime. The town was beautified with ſeveral porticos, and was famous for a market, frequented by all the trading parts of Greece; whence came the proverb, Τὸν Πειραιέα ναναγγιαν μὴ φέρειν. There was alſo another more remote from the ſea ſhore, made uſe of chiefly by the inhabitants of Athens. Behind the chief portico were two ſtatues, the one of Jupiter, the other repreſenting the Athenian republic: and not far diſtant a temenos conſecrated to Jupiter and Minerva, with their ſtatues in braſs. The town was joined to the city of Athens by a very ſtrong double wall, built by Themiſtocles, which

being at leaſt five miles in length obtained the name of μακρὰ τεῖχη, which induced Propertius to ſay of it PIRÆUM.

" Inde ubi Piræi capient me littora portûs,
" Scandam Theſeæ brachia longa viæ. L. iii. Eleg. 20.

The wall was built of large ſquare ſtones joined together with lead, and cramps of iron, without any other cement, and ſo broad that two chariots might paſs on it abreaſt. It was deſtroyed during the tyranny of the Thirty, repaired by Conon, and afterwards in the Mithridatic war finally ruined by Sylla. The harbour is of a circular figure, and the entrance of it ſhut up by two ancient moles, which make it ſo narrow that there is but juſt room for a ſhip to paſs in conveniently. Before the mouth of the port is a ſmall rock, upon which ſubſiſts the remains of an ancient pharos, built of large ſquare ſtones. All round are to be ſeen the ruins of the town, conſiſting of many foundations of houſes, reſervoirs for water, and heaps of rubbiſh.

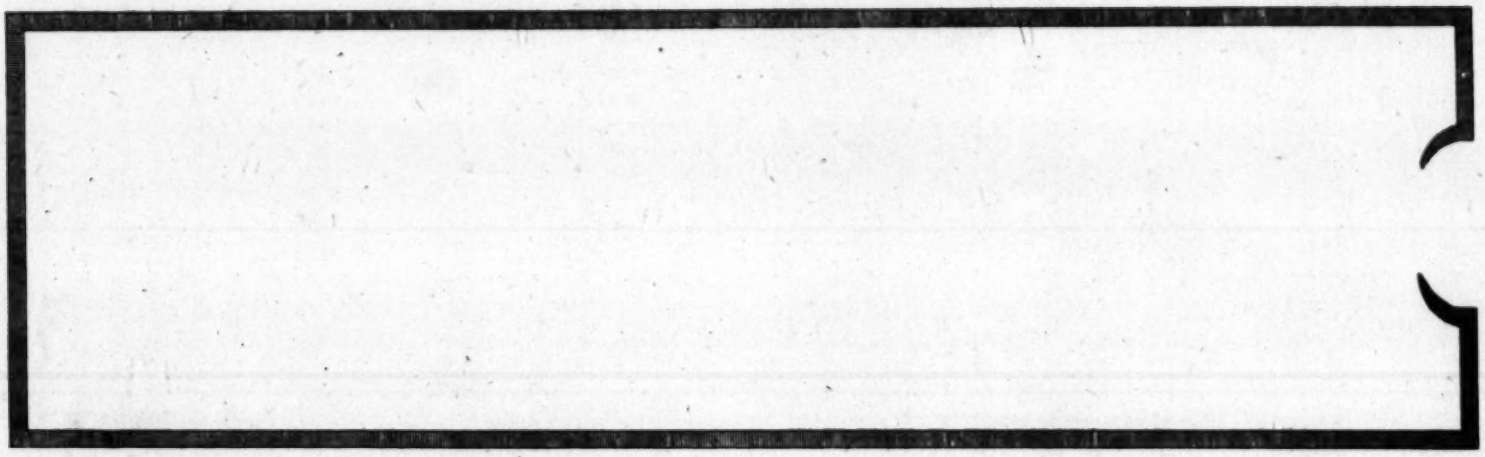
About a quarter of a mile hence, croſſing a ſmall neck of land, you come to the Port MUNYCHIA, upon the ſhore of which are the remains of the temple of Diana Munychia, as one may judge from the ſituation given it by Pauſanias. What now ſubſiſts of the temple are ſeveral pillars of ordinary ſtone, ſome of them half ſtanding, others fallen down and broken into many pieces, with ſome cornices of Parian marble, on one of which the ornaments are of no ordinary workmanſhip. There is alſo part of the wall of the temple ſtanding, on the top of which is a row of triglyphs, which prove the building to have been of the Doric order. This port is much leſs than the other, though pretty much of the ſame MUNYCHIA.

form;

MUNYCHIA. form; it is now entirely uſeleſs, having not a depth of water ſufficient for veſſels of any burthen. Near it are the ruins of the town and fortreſs of Munychia, the walls of which were of a very great thickneſs.

PORTUS PHALERUS. About two miles diſtant is the PORTUS PHALERUS, which was at firſt made uſe of by the Athenians, as it was commodious upon account of its not being quite three miles from the city; but upon increaſe of their maritime forces was deſerted, as neither being able to contain a ſufficient number of veſſels, nor to afford them a ſafe retreat from the rage of the winds and ſea. It was hence that Theſeus ſailed for Crete upon his expedition againſt the Minotaur; and Mneſtheus with his ſquadron to the ſiege of Troy. It was called Phalerus from one of the Argonauts of that name, and was, like the Piræum, joined to the city by a very ſtrong wall. Pauſanias mentions two temples near it; the one dedicated to Ceres, the other to Minerva; beſides ſome altars to the unknown deities, and one to the hero Androgeos with the inſcription, Τῷ Ἡρωϊ.

ATHENS. In your way from the Piræum to the city of ATHENS, you paſs all along the ruins of Themiſtocles's wall. The road is in the middle of a beautiful plain covered with vineyards and olive trees; which, being bounded on one ſide by mountains, and on the other by the ſea, affords a moſt delightful proſpect. Before your entrance into the city the firſt monument of antiquity, that preſents itſelf to your view, is the temple of Theſeus, built by the Athenians in honour of that hero ſoon after the battle of Marathon. This temple was allowed the privilege of being a ſanctuary for all fugitives, in memory that Theſeus, in his lifetime, protected the diſtreſſed. It cannot be too much commended, both upon account of the beauty of the materials and regularity




.....ΑΥΤΟΚΡΑΤΟΡΟΣ ΚΑΙΣΑΡΟΣ ΘΕΟΥ ΥΙΟΥ ΣΕΒΑΣΤΟΥ ΑΘΗΝΑΙ
ΑΡΧΗΓΕΤΕΑΙ ΣΤΡΑΤΗΓΟΥΝΤΟΣ ΕΠΙ ΤΟΥΣ ΟΠΛΙΤΑΣ ΕΥΚΛΕΟΥΣ
ΜΑΡΑΘΩΝΙΟΥ ΤΟΥ ΚΑΙ ΔΙΑΔΕΞΑΜΕΝΟΥ ΤΗΝ ΕΠΙΜΕΛΕΙΑΝ ΥΠΕΡ
ΤΟΥ ΠΑΤΡΟΣ ΗΡΩΔΟΥ ΤΟΥ ΚΑΙ ΠΡΕΣΒΕΥΣΑΝΤΟΣ ΕΠΙ ΑΡΧΟΝΤΟΣ
ΝΙΚΙΟΥ ΤΟΥ ΣΑΡΑΠΙΩΝΟΣ ΑΘΜΩΝΕΩΣ

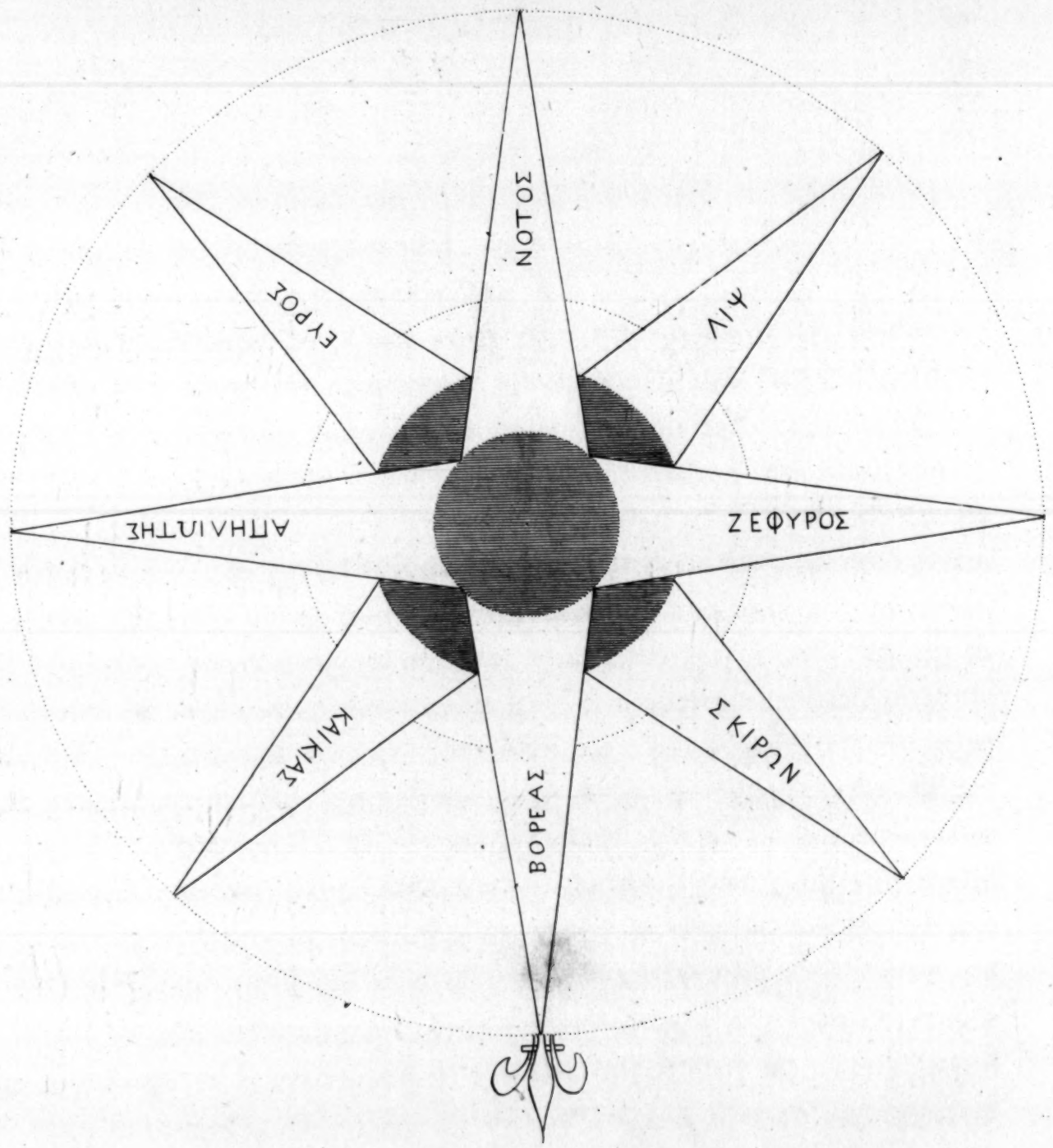
regularity of the architecture; beſides which it has the advantage of being ſtill in a manner entire, there being nothing wanting to it but a ſmall part of the roof. It conſiſts of thirty-ſix Doric pillars of Parian marble, fluted, without plinths or baſes, and placed upon three ſteps of the ſame marble: the columns are but eighteen feet high, and nine round at the bottom. The frize of the weſt front is adorned with a very fine baſs-relievo, repreſenting the battle of the Lapithæ and Centaurs; and on the oppoſite part the battle of the Amazons. Alſo at the eaſt end, in ſmall ſquare pannels between the triglyphs, are expreſſed the actions of the hero, to whom the temple is dedicated; in one he is very plainly to be ſeen precipitating from off a rock the robber Sciron. The building is one hundred and ten feet long and forty-five broad; and all the pillars, except thoſe of the four corners, five feet eleven inches diſtant, they being no more than four feet ſix. The form will be better ſeen by the plan here laid down, in which the proportions are as well obſerved as they poſſibly could be in ſo ſmall a draught. It at preſent ſerves for a church to the Greeks, and is under the protection of St. George. Within is ſtanding, perpendicular, a round piece of marble, that ſeems to have ſerved as a pedeſtal to ſome ſtatue; it is hollowed within, but that may poſſibly have been modern work. It has four beautiful inſcriptions (ſee Inſcriptions I. II. III. at the end of the volume); three of which, with a great deal of trouble, I made out; the other, being on the ſide next the wall, is impoſſible to be read, the ſtone being too large to be moved.

When you have entered the city, at a ſmall diſtance from the temple of Theſeus ſtands the façade of a temple dedicated to Auguſtus, as appears from the inſcription on the architrave. It conſiſts in four

ATHENS. Doric pillars of white marble, fluted, and like thoſe of all the other buildings of this order, without plinths or baſes: they ſtill ſupport their architrave with the frontoon, on the top of which is a ſquare piece of marble, ſeeming to have been placed there as a pedeſtal to ſome ſtatue. There ſeems alſo to be ſome inſcription on it, but by reaſon of the height unintelligible. It is impoſſible to give a plan of the whole, the remains of it affording but little light towards the diſcovering what form it was of. One may, however, imagine it to have been ſomewhat like that of Theſeus, though it muſt have been but ſmall, the front conſiſting of but four columns, which indeed are of a much larger proportion than thoſe already mentioned. About ten yards from this façade is to be ſeen, on a large piece of marble, of the figure of a parallelogram, inſerted in the wall of an houſe, a beautiful inſcription, concerning regulations made by the emperor Adrian about the exportation of oil, which is ſtill the chief commodity of the country. (See Plate IV.)

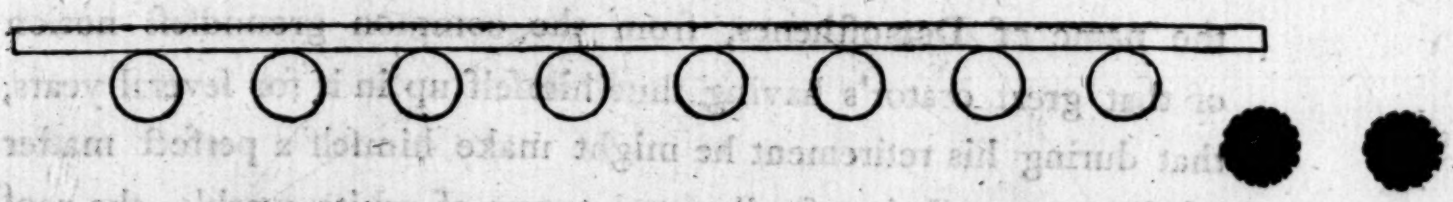
The next piece of antiquity that preſents itſelf to your view, as you advance farther into the city, is the noble remains of a magnificent ſtructure, which was in all probability the temple of Jupiter Olympius, as is to be collected from the deſcription of it in Pauſanias, the ſituation anſwering exactly to that given by him. It was pretended by the Athenians to have been found in the time of Deucalion, and to have ſubſiſted nine hundred years ſacred to Jupiter Phyxius. In the end falling to ruin, it begun to be rebuilt by Piſiſtratus, and having received additions from ſeveral hands during the ſpace of ſeven hundred years, was completely finiſhed by the emperor Adrian, and dedicated to Jupiter Olympius, to whoſe honour the ſame prince erected a coloſſal ſtatue of immenſe value,

both


ΝΟΤΟΣ
ΛΙΨ
ΕΥΡΟΣ
ΖΕΦΥΡΟΣ
ΑΠΗΛΙΩΤΗΣ
ΣΚΙΡΩΝ
ΒΟΡΕΑΣ
ΚΑΙΚΙΑΣ

both upon account of the richneſs of its materials and beauty of workmanſhip. ATHENS.

Nothing in all Greece, nor even in the whole world, was equal to the magnificence of this temple; its area was computed to be four ſtadia; the inſide was embelliſhed with ſtatues by the beſt hands, placed between each column, which were gifts from all the cities of Greece, that were deſirous of paying their court to the emperor; among whom the Athenians diſtinguiſhed themſelves by the coloſſus erected by them in honour of the monarch himſelf. It is impoſſible from the remains to collect the plan of the whole building, there being nothing left but ten beautiful Corinthian pillars, with their frizes, architraves, and cornices; two fluted, the remaining eight plain. Cloſe behind the eight, which ſtand in one rank, is a wall of white marble, the ſame as of the columns; and at the ſouth end, the two, that project, being fluted, and on a different line from the others, ſeem to have formed the entrance of the temple. The preſent figure of the ruins is as follows:



Not far hence is to be ſeen the temple or tower of the Winds, omitted by Pauſanias, but mentioned by Vitruvius. It was built, according to that author, by Andronicus Cyrrheſtes. On the top ſtood a brazen triton, contrived ſo as to turn round with the wind,

ATHENS. and with a wand, that he held in his hand, to point to the figure of that wind, which blowed. The triton is now wanting, the reſt remains to this day entire. It is a ſmall octagon tower, the roof of it built pyramidically: on every ſide of it is repreſented the figure of a wind with proper attributes, characteriſing the nature of it, in very good baſs-relievo; and their names written above them in Greek characters. The god Zephyrus is repreſented as a beautiful young man, gliding gently along with an imperceptible motion, with his boſom full of flowers. They are all drawn with wings, and flying on with more or leſs rapidity, according to the violence of each wind in thoſe parts. I have here laid down a compaſs with the ancient and modern names of the winds, as is to be collected from this building.

At the diſtance of about a quarter of a mile is that remarkable piece of antiquity vulgarly called ΦΑΝΑΡΙ ΤΟΥ ΔΗΜΟΣΘΕΝΟΥΣ, or the Lanthorn of Demoſthenes; which, although it is entire, being joined into the wall of the Capuchins convent, exhibits but one half of the building. It was probably called ΦΑΝΑΡΙ from its form, which is not unlike that of a lanthorn, and was farther ſet off with the name of Demoſthenes, from the common groundleſs notion of that great orator's having ſhut himſelf up in it for ſeveral years, that during his retirement he might make himſelf a perfect maſter of eloquence. It is a ſmall round tower of white marble, the roof of which being made in the form of a dome, is ſupported by ſix fluted Corinthian pillars, each of them ten feet high without their capitals. The outſide of the dome is worked in the manner of ſcales; on the top of it is a triangular piece of marble ſupported by a ſort of flower-de-luce, which, whether it ſerved as a lamp, the

form



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form of it ſeeming to ſtrengthen that opinion, or whether it was made uſe of as the pedeſtal of a ſmall ſtatue, is not eaſy to determine. The architrave is adorned with a very good baſs-relievo, repreſenting ſeveral figures, ſome fighting and others ſacrificing. On the frize is an inſcription, which ſhews this tower to have been erected in honour of ſome young man of the tribe of Acamantis, who had been conqueror in ſome of their public games. The inſcription was thus: ATHENS.

ΛΥΣΙΚΡΑΤΗΣ ΛΥΣΙΘΕΙΔΟΥ ΚΙΚΥΝΝΕΥΣ ΕΧΟΡΗΓΕΙ
ΑΚΑΜΑΝΤΙΣ ΠΑΙΔΩΝ ΕΝΙΚΑ
ΘΕΩΝ ΗΥΛΕΙ
ΛΥΣΙΑΔΗΣ ΑΘΗΝΑΙΟΣ ΕΔΙΔΑΣΚΕ
ΕΥΑΙΝΕΤΟΣ ΗΡΧΕ.

What ſeems to authorize the name of Demoſthenes being given it more anciently than is commonly imagined, is, that it was built in the lifetime of that great man, Evænetus being Archon, the ſecond year of the CXIth Olympiad, which was juſt fourteen years before the death of Demoſthenes. About a mile and half out of the city, under the mountain Ancheſmus, which was anciently ſacred to Jupiter Ancheſmus, whoſe ſtatue was to be ſeen on the top of it, and now dedicated to St. George, who has a ſmall chapel on the ſummit, are the remains of an arch erected to Antoninus Pius, upon his finiſhing an aqueduct, left imperfect by the death of Adrian. It conſiſts in two columns of white marble, of the Ionic order, with their frize and architrave; at the extremity of which remains a piece of the half-circle, which ſhews it to have been an arch. The inſcription, which is written in large characters, is imperfect;

ATHENS. perfect; that half of it being wanting, which was written upon the architrave and frize of the other two columns, that were oppoſite to theſe now remaining.

Near the dry bed of the river Iliſſus, which is no other than a torrent filled by the winter rains, and deſtitute of water during the ſummer ſeaſon, about a mile and half from the arch of Antoninus, is remaining a bridge of white marble, compoſed of three arches, which ſerved as a paſſage over the river to the Stadium, which is directly oppoſite to it. Pauſanias deſcribes it as one of the moſt magnificent ones that was to be ſeen in his time. It was built by Lycurgus, and afterwards enlarged by Herodes Atticus, the richeſt citizen, that Athens ever produced. It was adorned with a double wall of Pentelick marble, in building of which a whole quarry in the Mons Pentelicus, near Athens, was exhauſted. The marble has been all taken away, and employed in other buildings; but the form and ſhape of it, with the inſide of the wall, which is of maſonry, is entire. It is in length a ſtadium, or 125 paces, and about 25 broad; the entrance of it fronting the bridge over the river.

Form of the Stadium.

Continuing along the banks of Iliſſus, you will ſoon arrive at the Temple of Ceres, ſituated upon a little hill, the walls of which ſtill remain,

remain, and ſerve for a church, dedicated to the Virgin Mary. The building is very ſmall, no more than 18 feet broad, and twice as long; it ſeems, however, to have been no deſpicable work, as one may judge by the beauty of the marble and nice workmanſhip of the only column, that is remaining, though out of its place; being ſtuck in the wall, in a part of it that had been broken down. The baſe and capital are loſt, nor was it poſſible to take the meaſurements of it; but, by what I could judge by my eye, it ſeemed to be Ionic, fluted, and of the ſame marble as the reſt of the temple. Here were ſolemnized the μικρὰ μυςήρια, or leſſer myſteries of Ceres, which were inſtituted upon the following account: The Athenians were on a time celebrating the accuſtomed myſteries, when Hercules happening to paſs that way, deſired to be initiated; but it being contrary to their laws to admit a ſtranger, Eumolpus thought of an expedient to ſatisfy his requeſt without violating a law, that had been ever obſerved with the utmoſt ſeverity; the Athenians being unwilling to diſoblige a perſon ſo powerful as Hercules, and one who had done them many ſignal ſervices. The way then to gratify his deſires, was to inſtitute other myſteries, and ſuffer the hero to be initiated into the new ones: this was accordingly put in execution, and the ſolemnities ever after obſerved yearly in this temple, whereas the μέγαλα μυςήρια were celebrated at Eleuſis. The μικρὰ μυςήρια in proceſs of time became a preparation to the admiſſion into the μέγαλα, none being admitted into the great ones without having paſſed their initiation in the leſs. ATHENS.

Near this temple, juſt without the bed of the Iliſſus, is the fountain Callirhoe, to whoſe nymphs the Athenians paid particular honours. It was beautified by Piſiſtratus, and its waters divided into nine

ATHENS. nine channels; whence, according to Thucydides, it took the name of Ἐννεακρουνος. Hence the poet Statius ſpeaks of it in the following manner:

" Et quos Callirhoe novies errantibus undis
" Implicat, et raptæ qui conſcius Orithyiæ
" Celavit Geticos ripis Iliſſus amores*."

Theb. l. xii. v. 629.

The fountain ſtill retains its ancient name of Callirhoe, and the waters are eſteemed the beſt in the neighbourhood of Athens; upon which account the Turks have built two marble conduits near it, which add but very little ornament to the place, the Turkiſh architecture being none of the beſt.

About half way between the fountain and the walls of the citadel, ſtand thoſe ſtately ruins, vulgarly imagined the remains of a palace built by Adrian. They conſiſt in ſeventeen Corinthian pillars, with their pedeſtals, baſes, capitals, and ſome have their frizes and architraves. They are of beautiful white marble, fluted; the ſhaft of the column 60 feet high, compoſed of different pieces, but joined together ſo artificially, without the help of any cement, that unleſs you obſerve them very narrowly, you would be apt to imagine them to be all of one piece. All the reſt of the workmanſhip is equally good; whence one may conclude, as well as from the largeneſs of the

* " Callirhoe's nine meandring ſtreams infold,
" And fair Iliſſus, who concealed with care
" The Thracian raviſher and Attic fair." LEWIS.

the proportions, that this building, whatever it was, had all the magnificence, that art and coſt can beſtow. As for the notion of its having been a palace, I cannot help thinking it abſolutely ridiculous; ſince the form of the pillars neither agrees with ſuch a ſuppoſition, nor is it probable that any one would build ſuch an edifice at ſo great a height from the ground. Beſides, it is impoſſible that Pauſanias could have omitted a building which was undoubtedly one of the firſt in the world. It is, therefore, in my opinion, the remains of the Pantheon built by the emperor Adrian, and mentioned by Pauſanias as a work of the utmoſt grandeur; particularly upon account of 120 columns of Phrygian marble, of which alſo the walls of the temple were built. The pillars ſtand as I have here laid them down in the plan; whence it would be difficult to determine the figure of the whole building. This one may be certain of, that there are a great number of columns now wanting, which, probably upon account of the marble, have been deſtroyed, and the fragments made uſe of in other buildings. ATHENS.

Very near theſe columns, on that part, that looks towards the city, is an arch or gate, built, as appears from the inſcription on the frize, in order to divide Athens into the old and new city; the one built by Theſeus, the other by Adrian. The inſcription is comprehended in two Iambic verſes; on that ſide of the gate that looks towards the citadel is to be read,

ΑΙΔΕΙΣ ΑΘΗΝΑΙ ΘΗΣΕΩΣ Η ΠΡΙΝ ΠΟΛΙΣ:

on the ſide that looks towards the ſeventeen columns,

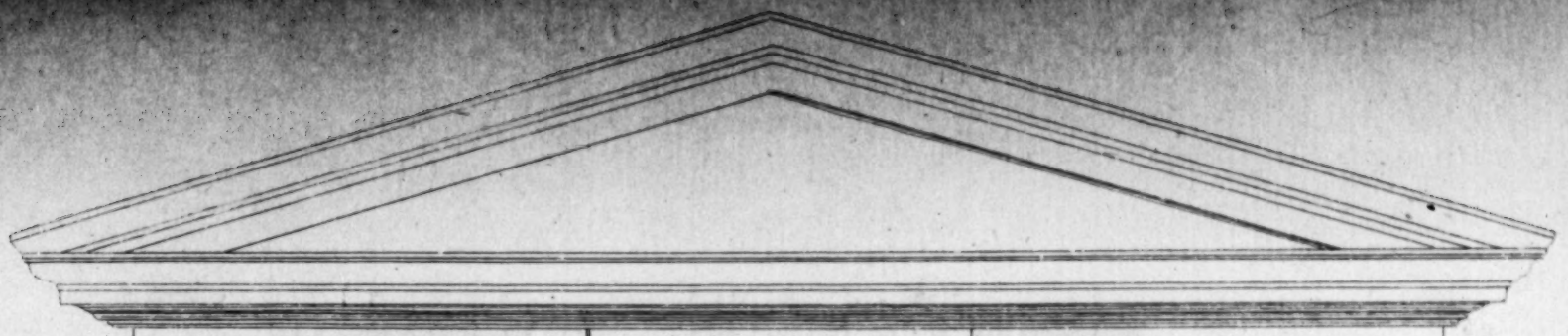
ΑΙΔΕΙΣ ΑΔΡΙΑΝΟΥ ΚΟΥΧΙ ΘΗΣΕΩΣ ΠΟΛΙΣ.

ATHENS. Not far from this gate, close under the walls of the citadel, is an ancient façade of white marble, supported by three Doric pilasters; on the top of which, on three marble steps, is sitting in a chair, a figure without a head. The inscription on the frize being of the same nature as that on the Φάναρι τῦ Δημοσθένῦς, shews this building to have been erected in honour of some conqueror in the games, or in the theatre. The architrave is adorned with chaplets of olive, which were the rewards of their victories. This façade is placed at the mouth of a cavern, which the modern Greeks use as a church, under the title of the Church of Madona Spiliotissa, or Our Lady of the Grotto. The musician mentioned in this inscription bears the same name with the musician in that of the Φάναρι τῦ Δημοσθένῦς; so that probably this was son to the former, and learned his father's art, this inscription being (as appears from the name of the Archon) not above sixty years after the other.

Above the grotto are two large columns, of the Corinthian order, without either frize or architrave; which may possibly be the remains of the temple of Apollo and Pan, that being, according to Pausanias, very near this cavern.

About half a mile hence, on the top of a high hill, opposite to the Theatre of Bacchus, which is close under the citadel, is the Musæum, so called from the ancient poet Musæus, who died there in a very advanced age, and was buried in the place of his death. The Athenians had built a fort on this hill, which was forced by Antigonus to admit a garrison; and his son Demetrius, to add to its strength, surrounded it with a thick wall. Pausanias says that there was to be seen upon it a tomb, erected in honor of an illustrious Syrian; which I make no doubt is the building now extant on the

summit



ΟΔΗΜΟΣ ΕΧΟΡΗΓΕΙ
ΠΥΘΑΡΑΤΟΣ ΗΡΧΕΝ
ΑΓΩΝΟΘΕΤΗΣ ΘΡΑΣΥΚΛΗΣ ΘΡΑ
ΣΥΛΛΟΥ ΔΕΚΕΛΕΕΥΣ
ΙΠΠΟΘΩΝΤΙΣ ΠΑΙΔΩΝ ΕΝΙΚΑ
ΘΕΩΝ ΘΗΒΑΙΟΣ ΗΥΛΕΙ
ΠΡΟΝΟΜΟΣ ΘΗΒΑΙΟΣ ΕΔΙΔΑΣ
ΚΕΝ

ΟΔΗΜΟΣ ΕΧΟΡΗΓΕΙ·····
-------- ΟΣ ΗΡΧΕΝ
ΑΓΩΝΟΘΕΤΗΣ----------

ΘΡΑΣΥΚΛΗΣ ΘΡΑΣΥΛΛΟΥ ΔΕ ------ ΑΝΕΘΗΚ -------
ΧΟΡΗΓΩΝ ΝΙΚΗΣΑΣ ΑΝΔΡΑΣ ΙΝΙΠΠ -------
ΕΤΙΟΣΧ-----ΚΙΔΕΥΣ ΗΥΛΕΙ
ΝΕΑΙΧΜΟΣ ΗΡΧΕΝ

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ſummit of the hill. This edifice is a piece of a circle, the concave part of it turned towards the citadel, and the convex to the Portus Phalerus; the ſide, that looks to the ſea, is plain, but the other is adorned with ſtatues and baſs-relievos: the whole is built of white marble, and the ſculpture is exceedingly good. The baſs-relievo repreſents a triumphal car, with the conſul in it, drawn by four horſes, and preceded by ſeveral figures of ſoldiers, with their arms and military enſigns. Above is a ſtatue ſeated in a niche, under which is written ATHENS.

ΦΙΛΟΠΑΠΠΟΣ ΕΠΙΦΑΝΟΥΣ ΒΗΣΑΙΕΥΣ.

On the right hand of this is another niche, with a ſtatue, under which is written

ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΣ ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ.

Between the two niches is a Corinthian pilaſter, with the following inſcription:

C. IVLIVS C. F.
FAB. ANTIOCHVS PHILOPAPPVS CON.
FRATER ARVALIS
SVLLECTVS INTER PRAETORIOS
AB IMP. CAESARE
NERVA
TRAIANO
OPTVMO
GERMANICO
DACICO.

On the left hand of the ſtatue ought undoubtedly to be another pilaſter, with the remainder of this inſcription, as alſo another

ATHENS. niche, to make the whole regular; but all that part of the building is wanting. What I conclude from theſe inſcriptions is, that this Philopappus, though he is mentioned to be a native of Beſa, a borough of Attica, was of Syrian extraction, from his name of Antiochus: which ſtrengthens the conjecture; and from the ſtatue of Antiochus, king of Syria, placed at his right hand; whence I am pretty well aſſured, that this building was erected in honour of him after his death; and that Pauſanias's illuſtrious Syrian was no other than Antiochus Philopappus.

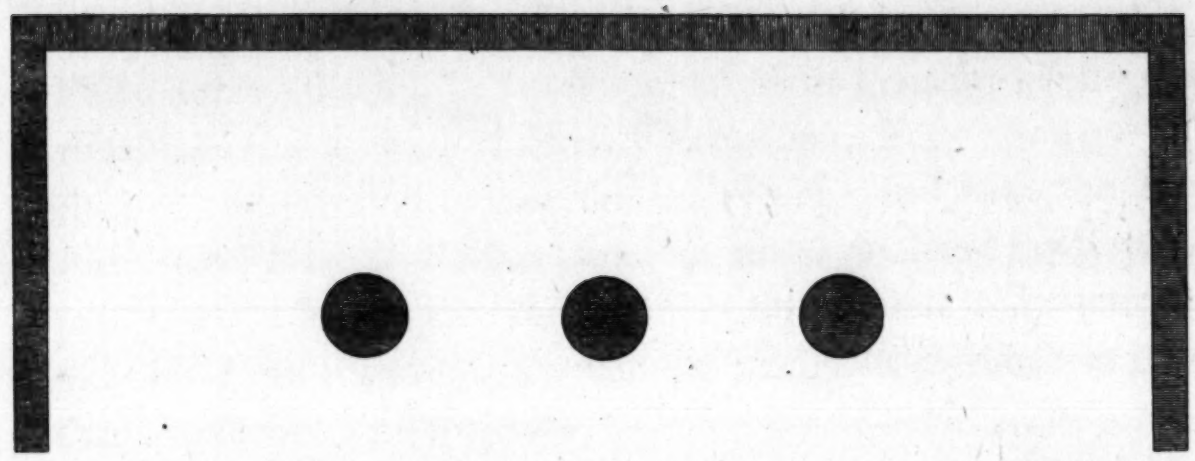
Oppoſite to the Muſæum, cloſe under the walls of the Acropolis, or citadel, is the Theatre of Bacchus, where the Athenians performed their dramatic pieces. It was dedicated to Bacchus, as the inventor and patron of all theatrical performances. Alluding to this character of him, Callimachus writes the following epigram:

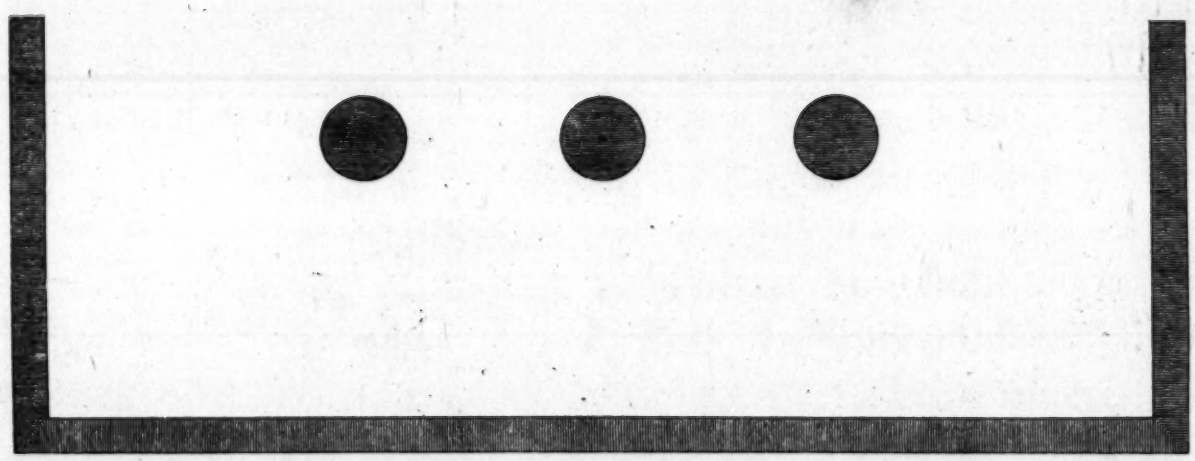
"Μικρή τις, Διόνυσε, καλὰ πρήσσουσι ποιηῖ
"Ῥῆσις ὁ μὲν, νικῶ, φησὶ, τὸ μικρόβαιον·
"Ὧδέ συ μὴ πνέυσης ἐνδέξιος, ἤν τις ἔρηαι
"Πῶς ἔβαλες; φησὶ σκληρὰ τὰ γιγνόμενα·
"Τῷ μερμηρίξαντι τὰ μ' ἠνδικα τῦτο γένοιτο
"Τ' ὦπος, ἐμοὶ δ', ὦναξ, ἡ βραχυσυλλαβίη *."

The

* "The feweſt words are ſtill expreſt
"By him who gains at Bacchus' feaſt:
"He ſays in ſimple phraſe, "I've won;"
"But Phœbus' more unlucky ſon,
"Whoſe prize is gone, whoſe hopes are croſt,
"Should any aſk how he had loſt,

"On





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The ſtatues of all the dramatic poets, who had ſignalized themſelves by their writings, were placed in this theatre; amongſt whom, according to Pauſanias, Euripides, Sophocles, and Æſchylus held the firſt place as tragedians, and Menander for comedy. The figure of the theatre is little more than half a circle; the ſeats for the audience, built one above another in the manner of ſteps, are in part extant; and the wall, which was behind the ſcene, ſtill entire: it is built of ordinary ſtone, with three rows of arched windows one above another, and ſeems to be contrived more for convenience than ſhew. ATHENS.

Above this theatre is the only entrance into the citadel; it being on all the other ſides defended by a high rock moſtly perpendicular, and ſurrounded by a wall partly ancient and partly modern. After you are paſt the ſecond gate, on your right-hand, is a beautiful baſs-relievo repreſenting ſeveral combatants, ſome on foot and others on horſeback; it probably belonged to the temple of Victory, which, as Pauſanias reports, ſtood on the very ſpot of ground where this baſs-relievo is now ſtuck into the wall.

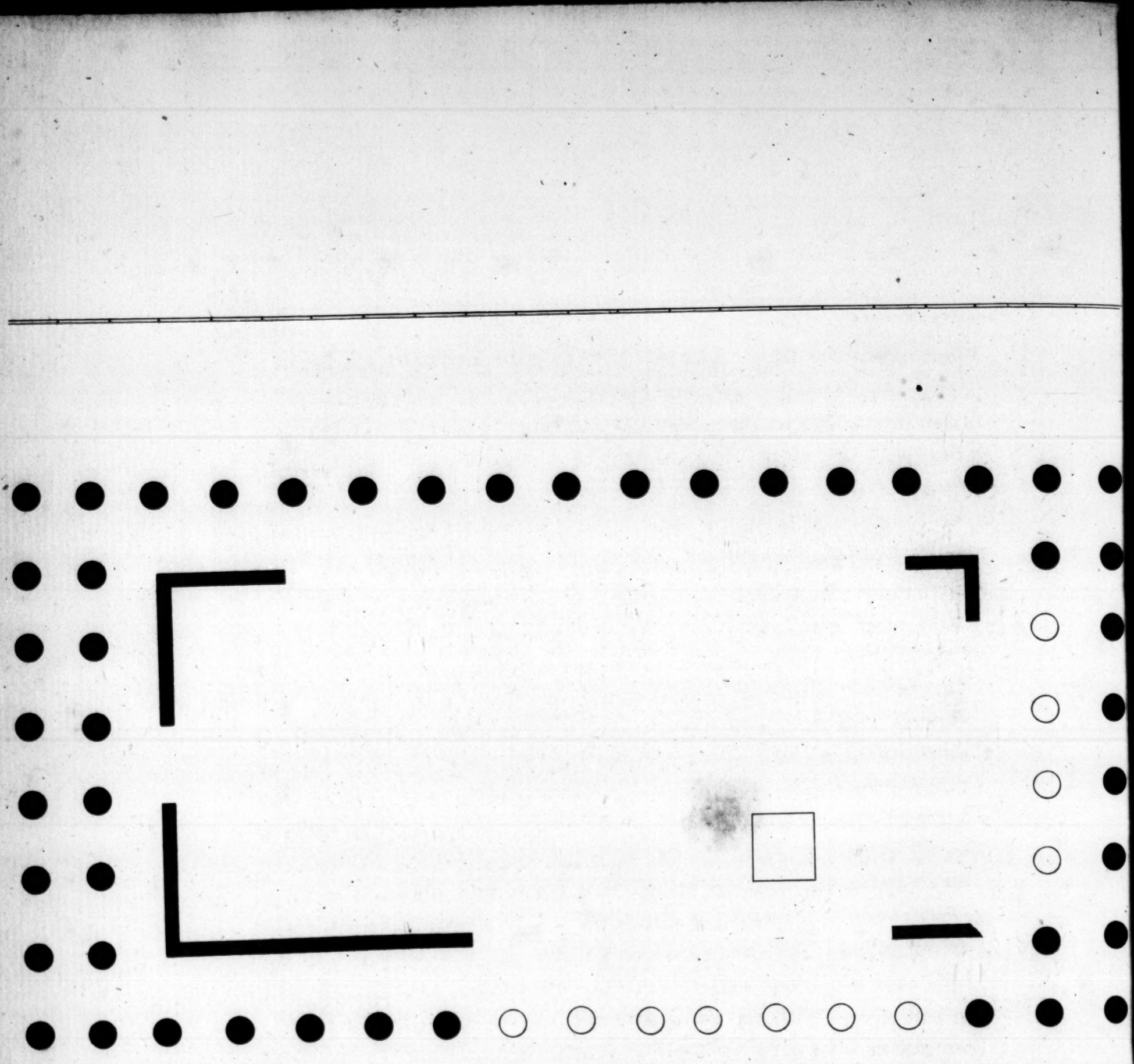
Oppoſite to this is an ancient building commonly imagined to have been the arſenal of Lycurgus, but what I am very clear is the Οἴκημα, or hall, mentioned by Pauſanias to have ſtood at your left-hand, immediately after your entrance into the Acropolis. It is a ſquare

---

"On fickle fortune throws the blame,
"And tells in long harangues his name:
"Its judges hence the prize aſſign;
"O may the ſhorteſt phraſe be mine!". TYTLER.

ATHENS. a ſquare room, the outſide of it adorned with twelve columns of the Doric, and the inſide with five of the Ionic order; the ſixth, which ought to form the ſymmetry, being wanting. The wall and the ſeventeen pillars, which are of white marble and fluted, are ſtill remaining; but the roof and all the upper part of the building was ruined by lightning, which falling on it ſet fire to a large quantity of gunpowder, that was kept in it as in a magazine. At the two ends, which appear open in the draught, it is joined to two towers, the bottom part of which ſeems to be ancient, but the reſt is plainly modern work. The higheſt of the towers is made uſe of at preſent by the Turks as a priſon.

At a ſmall diſtance hence are the grand remains of the Parthenion, a temple, which was not only reckoned the chief of all Athens, as it was dedicated to the tutelar goddeſs of the city, but one of the moſt renowned in all Greece. It was in this temple that all the people of Attica joined in an unanimous worſhip, notwithſtanding every town had their own deities, and were very ſcrupulous in not paying homage to any foreign divinity. When the Perſians rendered themſelves maſters of Athens, they deſtroyed this temple, which was afterwards rebuilt by Pericles with more than its former magnificence: and indeed, as one may judge from that part of it, which has eſcaped the deſtructive hand of time, it could be no other than a building worthy ſo great a people as the Athenians, and ought to be regarded as one of the moſt precious monuments of antiquity now extant. It remained abſolutely entire till the year 1687, when the citadel being beſieged by the Venetians, an unlucky bomb falling on the roof of it brought down all the middle part of the building. It is of the ſame form as the temple of Theſeus,



being longer than twice its breadth, but far ſuperior to it in every particular; being above twice as large, and ſet off with as many ornaments as the Doric order is capable of receiving. It conſiſted in fifty-eight pillars of white marble, a double row of eight in breadth, and ſeventeen in length. They are without plinths or baſes, placed upon four ſteps, which ſerve inſtead of pedeſtals. The two fronts are adorned with a portico of a double row of eight pillars; which, the ſame as thoſe of all the reſt of the building, are about fifty feet high. Within theſe columns are the walls of the temple, which, like the whole fabric, are of white marble; as is alſo the pavement, which is ſtill entire. The whole is upwards of two hundred and twenty feet in length; but it was impoſſible to take the meaſurements with any exactneſs, as the citadel is garriſoned by Turks, who would have been jealous of our taking a plan of their fortifications under pretence of meaſuring the ancient buildings. The outward frize is adorned with an extremely fine baſs-relievo, which went all round the edifice, repreſenting battles and triumphs; and the inner one on the wall of the temple, with another deſcribing ſacrifices, and other religious ceremonies. On the two frontoons are ſtill remaining ſeveral beautiful ſtatues, which compoſed two different pieces of hiſtory: on one end was to be ſeen a repreſentation of the birth of Minerva, and on the other the diſpute between that goddeſs and Neptune, who ſhould give a name to the city, and take it with all its dominions under their protection. There is on the eaſtern frontoon the fore part of a fine ſea-horſe, which was probably faſtened to the chariot of Neptune. Several of the ſtatues lie on the ground broken to pieces by the fall, notwithſtanding which one may eaſily diſcover them to have been excellent pieces

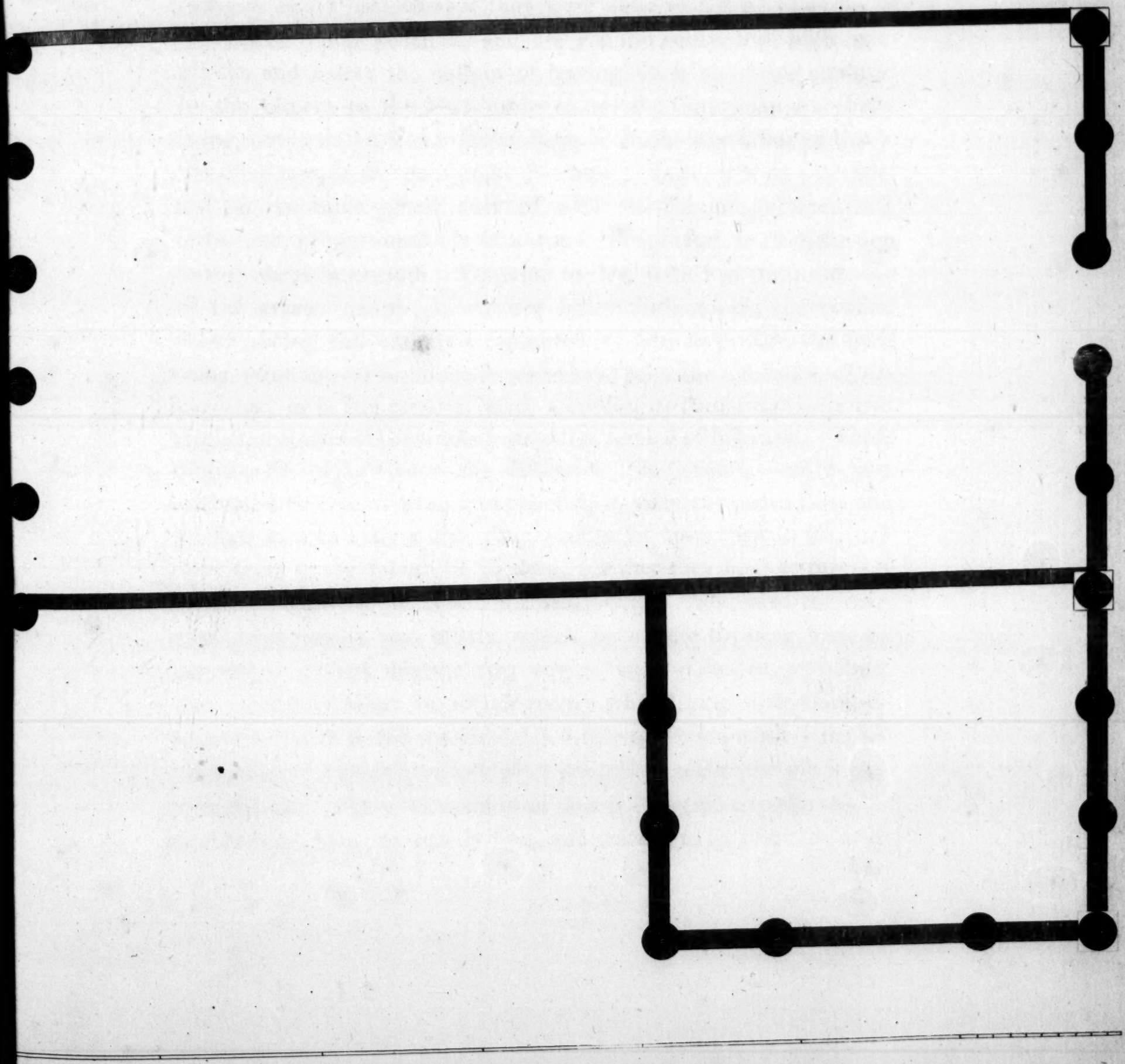
ATHENS.

of

ATHENS. of workmanſhip. The ſtatue of the goddeſs, that was placed in this temple, was twenty-ſix cubits high, and reckoned the maſter-piece of Phidias. It was compoſed wholly of gold and ivory; the pure gold being valued at forty talents. Pericles, at the beginning of the Peloponneſian war, in a ſpeech of his, recorded in Thucydides, was of opinion, that the Athenians, in a time of extremity, would do well to employ the gold in the public ſervice, provided they would agree to reſtore it again after the ſtorm was blown over. In the middle of the temple is at preſent a ſmall Turkiſh moſque, built out of the ruins; but, like all the Mahometan architecture, is very mean and deſpicable.

On the north ſide of the Parthenion are two other temples, which agree exactly with the deſcription given by Pauſanias of thoſe of Minerva Polias, and the nymph Pandroſa; to whom, as the favourite of their goddeſs, the Athenians paid particular honours. The temple of Minerva, which is the largeſt of the two, is, like all the public edifices yet mentioned, built entirely of white marble. The front is adorned with four columns, and two pilaſters of the Ionic order. The pilaſters are at the two corners; and in the three ſpaces between the pillars are as many windows, which is a thing rather unuſual among the ancient temples. There is no ſpace between the pillars and the wall, they being joined together; but on the part oppoſite to this front, which is formed by ſix columns, there ſeems either to have been a portico, or as if the building had been open at that end, the pillars not being joined together. This temple is of a different form from any of thoſe already mentioned, being in length not twice its breadth; it is ſixty-three feet one way, and thirty-ſix the other, the walls ſtanding entire, and little of it

wanting



wanting except the roof, of which no remains are to be ſeen. The workmanſhip is, I think, the niceſt I ever ſaw; the flutings of the pillars, the volutes, the cornices, and all the other ornaments, being as neatly finiſhed as if they were done in ivory. The pillars are placed upon pedeſtals, and are about twenty feet high with plinths and baſes; the cuſtom of leaving them out being confined by the Greeks to the Doric order alone; the Corinthian and Ionic being never to be ſeen without them. On the north ſide of this is the ſmall temple of the nymph Pandroſa, joined to it on one ſide, and on the three others adorned with ten columns of the ſame order and proportions. It is a room thirty feet in length, and twenty-three in breadth. Oppoſite to this, joined to the ſouth ſide of the greater temple, is another ſquare little room; the roof of which, being ſtill entire, is ſupported by five caryatides, the ſixth being wanting. This to me ſeems to have been the habitation of the Κανηφοροι, or baſket carriers, who, according to Pauſanias, were two virgins, maintained the whole year in the ſervice of Minerva. Theſe virgins, the night before the feſtival of the goddeſs, which was celebrated yearly, entering into the temple, were to receive from the prieſteſs two baſkets, which they were to ſet upon their heads, and carry them to the mouth of a grotto, (neither they nor the prieſteſs knowing what the baſkets contained,) where they were to leave them, and receive two others, which they were to bring back to the temple. After this the two virgins were diſmiſſed, and freſh ones conſtantly taken into their room; who during their employment lived cloſe to the temple; and, I think, not improbably in this room, ſince I cannot give any more plauſible gueſs at the uſe it has been put to. The workmanſhip of this is anſwerable to the reſt of the building, being extremely fine, and worthy to be admired, as it

ATHENS.

ATHENS. has ſuffered but little from the injuries of time. The form of the whole will be more eaſily conceived by the plan.

I have now given an account of all the remains of antiquity of any conſequence, that are now to be ſeen at Athens: the reſt, as they give one no ſort of idea of their ancient magnificence, are better omitted than mentioned.

The preſent city of Athens conſiſts of one thouſand three hundred houſes, one thouſand of them inhabited by Greeks, and the remaining three hundred by Turks. It is ſituated in a beautiful plain, which produces corn, wine, and oil in great abundance; and is built round the citadel in the form of a half moon. The Acropolis was anciently in the centre of the city, but is now at the ſouthward extremity of it, placed upon a rock of a pretty conſiderable height, and ſurrounded with walls of but little ſtrength, which are moſtly built out of the ruins of ancient edifices, and defended by a few cannon, and a garriſon of about three hundred men. This fortreſs is commanded by a Turkiſh officer called Diſdar, and the city, with the country all round, is under the government of another officer called Vaivode; who buys the employment of the Kuzlir Aga, or chief of the black eunuchs, to whom the whole revenue of this country belongs. Athens is the ſeat of a Greek archbiſhop, who has inſpection over all eccleſiaſtical affairs in the neighbouring parts; the Roman catholics, who are but very few in number, have their church at the Capuchins convent, which is inhabited only by one friar.

COLOURI. After a ſtay of a fortnight, during which time we let ſlip no opportunity of admiring thoſe noble remains of antiquity, the only traces of the great men, that heretofore were maſters of this country, we ſet ſail in our ſhip's long-boat for the iſland of SALAMIS, it

being only four miles from the mouth of the Piræum to the neareſt point of the iſland. We were accompanied by the Engliſh conſul, in whoſe houſe we had lodged during our reſidence at Athens. In a few hours we arrived at the village of AMBELACHI, which is the place where the ancient town, that bore the ſame name as the iſland, was ſituated. COLOURI.

Salamis was anciently governed by the deſcendants of Æacus, though it is more known from having been the kingdom of Ajax, the ſon of Telamon. Cychreus gave it its name from his mother Salamis, daughter of Aſopus and ſiſter of Ægina, who being raviſhed by Neptune, was by him brought into this iſland. Telamon augmented the number of its inhabitants by a colony from the iſland Ægina, and ſoon after he was ſettled in his government took to wife Heſione, daughter to Laomedon king of Troy; from whence Virgil calls Salamis the kingdom of Heſione:

" Nam memini Heſiones viſentem regna ſororis
" Laomedontiaden Priamum Salamina petentem*. Æn. viii. v. 157.

However it did not remain long under the adminiſtration of the deſcendants of Telamon, ſince Phileus ſon to Euryſaces, and grandſon of Ajax, being made a citizen of Athens, gave it up to the Athenians; who in proceſs of time deſtroyed its chief city, a puniſhment inflicted on the inhabitants for having delivered themſelves up to Caſſander, without making the leaſt defence. The city, however,

* " For I remember well when Priam once,
" Laomedon's great ſon, ſeeking the realms
" Of Salamis, in which Heſione,
" His ſiſter, reign'd.—" BERESFORD.

Colouri. however, being rebuilt, by degrees arrived in a ſhort time to its ancient pitch of grandeur. It was adorned with many public buildings, the moſt remarkable of which were a temple dedicated to Ajax, with the ſtatue of the hero in ebony; and a temple of Diana, near which was erected a trophy in memory of the great naval victory gained by Themiſtocles over the Perſians near this iſland. Hither the Athenians, during the war with Xerxes, ſent their wives and children, together with all perſons unfit to bear arms, the reſt betaking themſelves, according to the advice of the oracle, to their fortifications of wood, which was interpreted by Themiſtocles to mean their fleet, and leaving the city deſolate to the enemy; who were ſurpriſed to find it defenceleſs, as they expected a vigorous reſiſtance. The ſucceſs of the ſea-fight, the ſcene of which was cloſe under the iſland of Salamis, rendered it famous, as this was one of the greateſt victories that the Greeks ever obtained againſt the Perſians. It was a day like to that of Pharſalia, in which the liberty of a very powerful country was diſputed; the ſucceſs anſwering the juſtice of the cauſe in this engagement, whereas in the other Rome loſt her freedom. The Grecian fleet conſiſted in three hundred and eighty ſhips; the commanders of which, notwithſtanding they acknowledged for chief admiral Eurybiades of Sparta, were directed in almoſt every thing by Themiſtocles the Athenian admiral, whoſe republic furniſhed near half the fleet. The battle was fought under the eyes of Xerxes, who was ſeated upon a throne of ſilver on a rock named Κεραὰς, whence he might ſurvey the whole action, and before the engagement triumph in the ſuperiority of his force, which was more than double that of his enemies. It was not long, however, before he had the mortification to ſee the beſt part of his numerous fleet burnt or ſunk; many of his ſhips and

ſubjects

ſubjects in the hands of the victorious Greeks, and the remaining part ſeeking their ſafety in a ſhameful flight. COLOURI.

Xerxes himſelf being under great apprehenſions of falling into the hands of his enemies, abandoning his land forces to the direction of Mardonius, with a very few attendants made the beſt of his way to the bridge, which he had thrown over the Helleſpont; but, finding it broken by ſtorms, was obliged to paſs over in a fiſherman's boat, which gave Juſtin reaſon to ſay:

"Erat res ſpectaculo digna, et æſtimatione ſortis humanæ rerum varietate
" mirandæ, in exiguo latentem videre navigio, quem paulo ante vix æquor
" omne capiebat; carentem etiam omni ſervorum miniſterio, cujus exerci-
" tus propter multitudinem terris gravis erat*." JUST. l. ii. cap. 13.

The whole honour of this victory was unanimouſly given to Themiſtocles; inſomuch that the Spartans, notwithſtanding their jealouſy of the glory of the Athenians, having invited that great man to Lacedæmon, allotted him the reward of prudence, and their own general that of valour, which were no other than two chaplets of olive. Beſides which they made him a preſent of the fineſt chariot, that could be found in the country, and cauſed him to be attended as far as the frontiers by three hundred young men of the firſt rank in Sparta; honours till then unknown.

The iſland Salamis, at preſent named COLOURI, is about forty-five miles in compaſs; its inhabitants are all Greeks, who with difficulty make

* "Here was preſented an object deſerving attention, and leading the ſpectator to conſider
" the value of man's condition, wonderfully liable to viciſſitudes of circumſtance: to ſee ſculk-
" ing in a little ſkiff one, whom a little before the ocean ſcarcely contained; a prince, whoſe
" army by its multitude was burdenſome to the earth, now wanting even the attendance of
" a ſlave."

COLOURI. make a ſhift to live upon the produce of the land. It has two villages, Colouri and Ambelachi; near the latter of which are many ruins, heaps of broken columns, foundations of houſes, and inſcriptions in abundance. As ſoon as we were arrived at the village, we ordered the public crier to make proclamation that all ſuch, as had any ancient medals, ſhould bring them to the houſe of the chief man of the place, where for all ſuch as were approved of they ſhould receive a para, which is about three farthings. It was not long before we had great quantities brought in, ſo that between both the villages we collected about fifty; ſome of which were of value: the others, which were two much effaced, we returned to the owners. Having ſtayed here ſome hours, and finding our market begin to grow dull, we mounted each of us upon an aſs, and came to the village of Colouri, the capital of the iſland. It is about four miles from Ambelachi, ſituated near a very capacious harbour, in which the greateſt number of ſhips might ride ſecure from all winds. The many broken columns and pieces of marble, that lie ſcattered about the village, plainly ſhew that ſome ancient town ſtood in the ſame place, though I could not learn the name of it from any of the inſcriptions, that I found in the iſland. I met with one in this village, that mentioned an inhabitant of Salamis, which was, as I have ſaid already, at four miles diſtance hence. The inſcription is over two figures in very good baſs-relievo; the one a man, the other a woman, both of them in long garments:

ΔΙΟΝΥΣΙΟΣ
ΑΠΟΛΛΩΝΙΟΥ ΣΑΛΑΜΕΙΝΙΟΣ.

After having paſſed a bad night in this village, having no other bed than a great coat ſpread upon the floor, at break of day we remounted

remounted our aſſes, and proceeded towards the convent ΤΟΥ ΣΩΤΗΡΟΣ, or of our Saviour, which is rekoned one of the fineſt in the Archipelago. About three miles from the village, which is juſt half way to the convent, are the ruins of a temple near a well, with ſome inſcriptions ſo much effaced as to be abſolutely unintelligible. The only word I could make out was ΗΡΩΙ, though I would not thence affirm that this was the temple dedicated to the hero Ajax. There is a piece of the wall ſtill remaining, together with ſome fragments of columns, but all too much confuſed to give any idea of the figure of the building. The convent is ſituated upon a riſing ground at a ſmall diſtance from the ſea-ſhore. It is built in the form of a ſquare, ſurrounded with a high wall; at the four corners of which are as many ſquare towers, which make it appear at a diſtance more like a caſtle than a convent. Without the walls are ſome houſes, which, together with the beſt part of the iſland, beſides ſome lands in the territory of Megara, belong to the friars; who are to the number of forty; though when we were there we ſaw but four, one of whom was the ſuperior; the reſt being employed abroad in getting in their corn. In the middle of the ſquare are two churches, a large and ſmall one; the biggeſt, which is one of the handſomeſt I have ſeen in thoſe parts, conſecrated to our Saviour, and the other to the Virgin Mary. The firſt is adorned with paintings after the Greek manner, repreſenting moſt of their ſaints, together with the bleſſings the good are to enjoy, and the puniſhments the wicked are to feel in the world to come: the moſt remarkable of which is painted in the moſt conſpicuous part near the church door. The ſcene is laid in hell, where there is a large gallows, on which are hung about ten ſinners; who are tormented in thoſe parts of their body, that offended moſt during their lifetime.

Colouri.

COLOURI. lifetime. For example, the liars and ſwearers are attended by devils in the ſhape of ſerpents, who are continually gnawing their tongues; whereas they prey upon the hands of thieves and murderers, and fix their teeth in another part of the fornicators and adulterers. Before the church are to be ſeen ſeveral ancient inſcriptions, together with a great number of marble columns lying on the ground; which gives one reaſon to conjecture that there was ſome ancient building near this place, unleſs they were tranſported hither from other parts of the iſland to be employed in building the church. The country is in ſome parts very fruitful, producing corn, wine, raiſins, pitch, and charcoal, together with the aſhes of the ſhrub lentiſcus, made uſe of in ſoap; which commodities enable the inhabitants by their exportation to pay their gharaz, or tribute to the Grand Signor. The air here is eſteemed very wholeſome, a proof of which we were eye-witneſſes of in two old men, the one who had paſſed his 110th, the other his 115th year, both of them enjoying their ſenſes and limbs ſtill perfect.

MEGARA. After having paſſed the night in the convent, we embarked early in the morning on board our boat, and croſſing the channel between Salamis and the main land, which is in that part no more than half a mile broad, we ſet foot on ſhore at a place diſtant about four miles from the city of MEGARA, were we found horſes waiting to carry us up to the town. The city changed its original name of Niſea to that of Megara, and received the cuſtoms and language of the Dorians from a Peloponneſian colony, who poſſeſſing themſelves of the town by conqueſt deſtroyed its former inhabitants. In the time of Pauſanias there was at Megara an aqueduct, built by the tyrant Theagenes, remarkable for its beauty, and the number of marble pillars, which ſupported it. The waters of the fountain were conſecrated

ſecrated to the nymphs called Sithnides: the inhabitants of the country recorded a ſtory of Megarus, ſon to one of theſe nymphs, who was ſaved from the deluge of Deucalion, by ſwimming to the ſummit of the neighbouring mountain Geranos, ſo called from a flock of cranes, who by their cries directed him to the dry land. Near the aqueduct was an ancient temple dedicated to Diana, with her ſtatue in braſs, by Strangylion, together with thoſe of the twelve ſupreme gods, by the hand of Praxiteles. In the way to the citadel, called Caria, from Car, ſon of Phoroneus, in whoſe time it was ſaid to have been built, ſtood the Temenos and temple of Jupiter Olympius; between which temple and the citadel ſtood thoſe of Bacchus and Venus, with that of Ceres, called the Megareon. There was alſo another citadel named the Citadel of Alcathous, in which was preſerved, with great veneration, a large ſtone, on which the god Apollo was ſaid to have placed his lyre, while he aſſiſted Alcathous in building the walls of the fortreſs. This piece of hiſtory ſeems to be confirmed by a medal, which I met with at Megara; on the reverſe of which is a lyre with the inſcription ΜΕΓΑΡΕΩΝ. In this citadel was to be ſeen the tomb of Megareus, the temple of Ceres Theſmophora, with thoſe of many other deities. But one of the chief curioſities of Megara was the tomb of Choræbus with an inſcription, in which was related his ſtory in elegiac verſe, (which is to be found at length in the firſt book of Statius's Thebaid,) near the gate called ΝΥΜΦΕΙΑ, in the middle of which was a pyramid of Apollo Carneus. Adjoining to the Port Niſæum was a temple dedicated to Ceres, ſirnamed Melophora, the divinity, to whom the people of Megara paid the moſt veneration, as the chief product of their country conſiſted in corn. MEGARA.

The inhabitants of this city rendered themſelves famous by diſputing with the Athenians the ſovereignty of the iſland Salamis;

MEGARA. but more ſo by the victory obtained by them over part of the Perſian army commanded by Mardonius; who, returning to join their general at Thebes, after having ravaged the territories of Megara, were for the moſt part deſtroyed. They afterwards formed an alliance with the Lacedæmonians; which they thought fit to break, and enter into a treaty with the Athenians; thinking by their aſſiſtance to be more capable of defending themſelves againſt the Corinthians, with whom they were continually at war. The Athenians, in order to put them in a better ſtate of defence, and at the ſame time to keep the town in awe, built a ſtrong wall, which reached from the Port Niſæum to the city, and left a competent garriſon to reſiſt the attacks of any enemy, and prevent the town from changing its alliance. In effect, the Athenians and Corinthians had many diſputes, and ſkirmiſhes upon account of the former having taken upon them the defence of Megara; but the inhabitants of the city growing jealous of the Athenian power, and fearing that what was begun under the colour of aſſiſting them againſt their enemies, might end in their being enſlaved by their protectors, determined to embrace the firſt opportunity of diſengaging themſelves from the Athenians. It was not long before they heard the news of the revolt of Eubœa, and that Pericles with the whole force of the republic was diſpatched againſt the rebels; upon which, following the example of the Eubœans, they maſſacred the garriſon, that was left for their defence, and uniting themſelves with their ancient enemies the Corinthians, together with the Sicyonians and Epidaurians invaded the territories of Eleuſis, which belonged to the republic of Athens. But ſoon growing weary of their new allies, and finding their inconveniences increaſed by a change calculated to redreſs them, they a ſecond time made a propoſal to the Athenians, that if they would poſſeſs themſelves of the wall, which was garriſoned by Peloponneſians,

Peloponneſians, they would deliver their city into their hands. In order to put this enterpriſe in execution Hippocrates was diſpatched at the head of ſix hundred Athenians, who landing in the night ſurpriſed the Peloponneſian garriſon, and driving them out recovered the fortification. In the mean time there aroſe in the city a violent tumult between the two factions, one of which was deſirous of delivering up the city according to their engagement to Hippocrates; but the other, which was by far the ſtrongeſt, being compoſed of ſuch as had been moſt active in the maſſacre of the Athenian garriſon, fearing the puniſhment due to their treachery, reſolved to defend themſelves to the utmoſt, at the ſame time ſending diſpatches to the Lacedæmonians for their immediate aſſiſtance. The Athenian general finding himſelf too weak to force them to obedience, bent all his endeavours towards rendering himſelf maſter of the citadel of Niſæa, which having carried in a few days, he laid ſiege to the city, but thought proper to withdraw with all his forces upon the arrival of Braſidas with a ſuperior army from Lacedæmon, who upon this was admitted into the city, and received as conqueror. Some time after, both the armies being retired, thoſe who favoured the Athenian party were obliged to leave the city, while thoſe of the adverſe faction, having the authority indiſputed in their own hands, put to death all thoſe of the contrary party that they could lay hold on, which amounted to the number of about one hundred; and taking upon themſelves the adminiſtration of all affairs, changed the form of government, which was before democratic, into a pure ariſtocracy, which continued a long time without any alteration. MEGARA.

This city ſtill preſerves its ancient name of Megara, though it is now no other than a poor miſerable village of about one hundred houſes, or rather huts, none of them being more than one ſtory high.

MEGARA. high. It is ſituated upon the ſide of a hill, in the middle of a very fruitful plain; the inhabitants are a very induſtrious people, employing themſelves wholly in the cultivation of their lands, which anſwer their labours, affording them corn ſufficient for their own uſe and for exportation. At the time that we arrived at Megara they were threſhing their corn, which is performed in a very particular manner. In the beginning of the month of Auguſt the inhabitants, men, women, and children, deſert the village, and raiſing little huts of boughs of trees at ſome diſtance from the town, have no other habitation till their corn is all laid up in the repoſitories. The uſe of the flail is unknown to them, inſtead of which they ſeparate the corn from the ear in the following manner: they chooſe a piece of ground which muſt be very even, and the ſurface free from ſtones, or any other impediment; in the middle of this they drive a ſtake, to which they faſten four or five horſes abreaſt, leaving between the ſtake and the neareſt horſe a ſpace of about four yards: after this they lay their corn all round under the horſes feet, and then whipping them along keep them continually in a pretty good trot; which by trampling the corn under their feet make more expedition in ſeparating it than five of the ableſt threſhers: after this they bury it all in wells dug for that purpoſe, where the let it lie till they have occaſion for it either for exportation, or their own uſe.

The ancient city contained in its circuit, beſides the hill on which ſtands the preſent village, great part of the plain beneath, on that ſide, which looks towards the ſea; as appears from the great quantities of ruins, that are to be ſeen in the fields on that ſide of the village. The foundations of the wall which joined the Port Niſæa with the city, and which was near two miles in length, are to be traced all the way from the ſea, till you enter among the ruins of the ancient town.

town. The firſt thing you meet with, as you go along the road towards the village, is the remains of a ſmall ſquare building, erected, as is to be learned from the inſcription, in honour of a perſon who had been ſeveral times conqueror in almoſt all the public games of Greece and Italy. It is written upon two ſtones on each ſide of the entrance, and runs thus: MEGARA.

ΟΛΥΜΠΙΑ
ΕΝ ΠΕΙCΗ
ΠΑΝΕΛΛΗΝΙΑ
ΕΝ ΑΘΗΝΑIC
ΠΥΘΙΑ ΕΝ
ΔΕΛΦΟIC Β
ΝΕΜΕΙΑ ΕΝ
ΑΡΓΕΙ Γ
ICΘΜΙΑ Β
ΠΑΝΑΘΗΝΑΙΑ
ΕΝ ΑΘΗΝΑIC
ΟΛΥΜΠΙΑ ΕΝ
ΑΘΗΝΑIC
ΕΛΕΥCΕΙΝΙΑ
ΕΝ ΑΘΗΝΑIC
Γ
ΗΡΑΚΛΕΙΑ
ΕΝ ΘΗΒΑIC
ΤΡΟΦΩΝΕΙΑ
ΕΝ ΛΕΒΑΔΕΙΑ
Β
ΕΛΕΥΘΕΡΕΙΑ
ΕΝ ΠΛΑΤΕΙΑIC
ΤΗΝ ΕIC ΑΡΓΟC
ΑCΠΙΔΑ
ΠΥΘΙΑ ΕΝ
ΜΕΙΛΗΤω
ΠΥΘΙΑ ΕΝ
ΜΑΓΝΗCΙΑ
ΚΟΙΝΑ ΑCΙΑC
ΕΝ ΦΙΛΑΔΕΛΦΕΙΑ
ΑΚΤΙΑ ΕΝ
ΝΕΙΚΟΠΟΛΕΙ Β
ΠΥΘΙΑ ΕΝ
CΙΔΗ Β
ΑCΚΛΗΠΙΔΕΙΑ
ΕΝ ΕΠΙΔΑΥΡω
ΠΥΘΙΑ ΕΝ
ΠΕΡΓΗ Δ
ΠΥΘΙΑ ΕΝ
ΘΕCCΑΛΟΝΕΙΚΗ
ΚΑΠΕΤωΛΙΑ
ΕΝ ΡωΜΗ
ΑΘΗΝΑC ΠΡΟΜΑΧΟΥ
ΕΝ ΡωΜΗ Δ
ΕΥCΕΒΕΙΑ ΕΝ
ΠΟΤΙΟΛΟIC
CΕΒΑCΤΑ ΕΝ
ΝΕΑΠΟΛΕΙ

Oppoſite

MEGARA. Oppoſite to this, on the other ſide of the road, is a large heap of ruins, and at a ſmall diſtance two ſtatues of women about eight feet high, without heads, and having no attributes to ſhew for whom they were deſigned. Among the ruins are the two following inſcriptions, both upon ſtones, that ſeem to have ſerved as frizes to the building:

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ
Ο ΔΗΜΟΣ ΚΑΛΛΙΝΕΙΚΟΝ ΝΟΜΙΑΔΑ ΔΗΜΗΤΡΙΟΝ ΠΡΑΞΙΩΝΟΣ
ΑΝ ΚΑΛΛΙΝΕΙΚΟΥ ΓΡΑΜΜΑΤΕΥΣΑΝΤΑ ΚΑΙ ΓΥΜΝΑΣΙΑΡ
ΝΑΣΙΑΡΧΟΥΝΤΑ ΤΟΔΩΔΕΚΑ ΧΗΣΑΝΤΑ ΕΚ ΤΩΝ ΙΔΙΩΝ
Η ΚΑΙ ΕΚΑΤΟΣΤΟΝ ΕΤΟΣ ΕΚ ΤΩΝ ΙΔΙΩΝ

Ο ΔΗΜΟΣ
ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙ
ΣΑΡΑ ΘΕΟΥ ΥΙΟΝ
ΑΡΕΤΗΣ ΕΝΕΚΕΝ
ΚΑΙ ΕΥΕΡΓΕΤΗΣ - - - -
- - - - - - - - - - - - - - -

Croſſing the road once more, you diſcover the remains of ſome magnificent edifice, as is to be judged from ſeveral beautiful columns of white marble, that are lying upon the ground, and ſeem by their proportions to have been of the Corinthian order. It probably may have been one of the temples of Ceres already mentioned, in which opinion I was more confirmed by an inſcription I found near it in honour of the empreſs Sabina, which mentions her being newly admitted to the myſteries of Ceres:

ΣΑΒΕΙΝΑΝ ΒΑΣΙΛΙΣΣΑΝ ΣΕΒΑΣΤΗΝ ΝΕΑΝ ΔΗΜΗΤΡΑ
ΑΥΤΟΚΡΑΤΟΡΟΣ ΑΔΡΙΑΝΟΥ ΓΥΝΑΙΚΑ ΠΑΜΦΥΛΟΙ ΥΠΟ
ΤΗΝ ΕΠΙΜΕΛΕΙΑΝ ΙΟΥΛΙΟΥ ΚΑΝΔΙΤΟΥ ΤΟΥ ΚΡΑΤΙΣ
ΤΟΥ ΑΝΘΥΠΑΤΟΥ ΣΡΑΤΗΓΟΥΝΤΟΣ ΑΙΣΧΙΩΝΟΣ
ΤΟΥ ΔΑΜΟΚΡΑΤΟΥΣ

At a ſmall diſtance hence are ſeveral other inſcriptions, the firſt of the two following is in honour of the emperors M. Aurelius and L. Verus: MEGARA.

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙCΑΡΑ ΜΑΡΚΟΝ ΑΥΡΗΛΙΟΝ ΑΝΤΩΝΕΙΝΟΝ CΕΒΑCΤΟΝ ΘΕΟΥ ΑΝΤΩΝΕΙΝΟΥ ΥΙΟΝ ΘΕΟΥ ΑΔΡΙΑΝΟΥ ΥΙΩΝΟΝ ΘΕΟΥ ΤΡΑΙΑΝΟΥ ΠΑΡΘΙ ΚΟΥ ΕΚΓΟΝΟΝ ΘΕΟΥ ΝΕΡΟΥΑC ΑΠΟΓΟΝΟΝ

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙCΑΡΑ ΛΟΥΚΙΟΝ ΑΥΡΗΛΙΟΝ ΟΥ CΕΒΑCΤΟΝ ΘΕΟΥ ΑΝΤΩΝΕΙΝΟΥ ΥΙΟΝ ΥΙΩΝΟΝ ΘΕΟΥ ΤΡΑΙΑΝΟΥ ΠΑΡΘΙΚ

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟC
ΥΠΟ ΕΠΙΜΕΛΕΙΑΝ CΤΡΑΤΗΓΟΥ ΙΙΙ
ΟΝΑCΙΚΛΕΟ - - - - - - - - - - -

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙCΑΡΑ Μ ΑΥΡΗΛΙΟΝ ΑΝΤωΝ
CΕΒΑCΤΟΝ ΑΥΤΟΚΡΑΤΟΡΟC ΚΑΙCΑΡΟC Λ CΕΠ
CΕΟΥΗΡΟΥ ΕΥCΕΒΟΥC ΠΕΡΤΙΝΑΚΟC CΕΒΑCΤΟΥ
ΒΙΚΟΥ ΑΔΙΑΒΗΝΙΚΟΥ ΠΑΡΘΙΚΟΥ ΜΕΓΙCΤΟΥ ΚΑΙ ΙΟΥ
CΕΒΑCΤΗC ΜΗΤΡΟC CΤΡΑΤΟΠΕΔωΝ ΥΙΟΝ Η ΠΟΛ
Η ΜΕΓΑΡΕωΝ ΤΟΝ ΕΥΕΡΓΕΤΗΝ

Within the village are to be ſeen no other remains of antiquity than pieces of columns, and inſcriptions ſtuck in the walls of the churches and houſes. The Port Niſæum anſwers in every reſpect the deſcription of it in Thucydides; before it lies the little iſland Minoe, oppoſite to the citadel, which was taken by Hippocrates, on which ſpot of ground there is now a convent of Greek friars in a ruinous condition. The chief antiquities of Megara, conſiſting in inſcriptions, took me up a good deal of time in copying them. I made very ſtrict ſearch after the elegiac verſes mentioned by Pauſanias

MEGARA. Pauſanias to have been written upon the tomb of the hero Choræbus; as alſo for that of Diocles, in honour of whom was inſtituted a feſtival, with a reward for the youth who could give the ſweeteſt kiſs. But finding my labours fruitleſs, I was obliged to content myſelf with the ſtory of the former, as it is told in the firſt book of Statius; and the particularity of the feſtival as it is recorded in the twelfth idyllium of Theocritus.

" Νισαῖοι Μεγαρῆες ἀριστεύοντες ἐρετμοῖς,
" Ὄλβιοι οἰκοίητε, τὸν Ἀτθικὸν ὡς περὶ ἄλλων
" Ξείνων τιμήσαθε Διοκλέα τὸν φιλόπαιδα·
" Ἀιὲι οἱ περὶ τύμβον ἀολλέες ἔαρι πρώτῳ
" Κοῦροι ἐριδμαίνυσι φιλήματος ἄκρα φέρεσθαι·
" Ὅς δέ κε προσμάξῃ γλυκερώτερα χείλεσι χείλη
" Βριθόμενος στεφάνοισιν ἐὴν πρὸς μητέρ' ἀπῆλθεν*.

Having paſſed another indifferent night at Megara, we again ELEUSIS. embarked on board our long boat for ELEUSIS, diſtant from Megara about fourteen miles, and nine from Athens. It was firſt called Eleuſis from a hero of that name, ſon of Ogyges king of Athens. This city, famous for its antiquity and the celebrated temple of Ceres,

* " Ye Megarenſians, for the oar renown'd,
" With joys ſucceſſive may your days be crown'd.
" Good Diocles of all ye honor'd moſt,
" Th' Athenian, Diocles, untimely loſt.
" Throng'd round his tomb, when ſpring the ſlumbering year
" Firſt wakens, boys in amorous ſtrife appear:
" Who, arm'd with all the ſofter powers of bliſs,
" On the moiſt lips ſhould print the ſweeteſt kiſs.
" A wreath of flowers the blooming conqueror wears,
" And the gay trophy to his mother bears." ANON.

Ceres, was originally governed by ſovereigns of its own; till Erectheus, king of Athens, invading its territories was met by Immaratus, ſon of Eumolpus, at the head of the Eleuſinian forces; between whom followed a bloody battle, in which both the generals were ſlain. The Athenians, however, having the better of the engagement, propoſed a peace little advantageous to the people of Eleuſis; which they were obliged, notwithſtanding, to accept. In conſequence of this treaty it was agreed that Eleuſis ſhould in every thing acknowledge the ſovereignty of Athens, with this only reſerve, that the myſteries of Ceres, and the office of high prieſt ſhould be continued for ever in the family of Eumolpus. This privilege was maintained for many ages by the Eumolpidæ, a confirmation of which I found in an inſcription upon a pedeſtal in the ruins of the temple, in which the word Ευμολπίδην is plainly to be diſtinguiſhed, notwithſtanding the reſt has ſuffered very much by the injuries of time. ELEUSIS.

ΚΑΤΑ ΤΑ ΔΟΞΑΝΤΑ ΤΗΙ
ΟΥΠΑΓ - - ΒΟΥΛΗ
ΙΕΚ - - - - - ΝΔΟΝΑΤ
ΕΥΔΟ - - ΥΙΦΗΤΤ
ΤΟΝ - ΛΕΥΜΟΛΠΙΔΗΝ

There were in this city, beſides the famous temple dedicated to Ceres and Proſerpine, one conſecrated to Triptolemus, another to Diana Propylea, and a third to Neptune the father, from whom was ſaid to be deſcended the ſacred family of the Eumolpidæ. There was alſo a beautiful ſpring or fountain, named Callichoros, round which the Eleuſinian women danced at the feſtival in honour of the nymphs. But the moſt famous ceremonies were the myſteries of

ELEUSIS. Ceres, celebrated every five years by the Athenians at this city, with the utmoſt magnificence and ſolemnity; and throughout all Greece they were held in ſuch veneration, that the emperor Hadrian tranſported them to Rome, where they ſubſiſted till the reign of Theodoſius the Elder. As theſe ceremonies are to be found deſcribed at large in Dr. Potter, and other writers of the Greek antiquities, I ſhall content myſelf with obſerving thoſe particulars only, which I found confirmed by inſcriptions and medals.

Poppies were much uſed in this feſtival, as they were ſuppoſed to be highly eſteemed by the goddeſs: whence Virgil has

—— "Cereale papaver." Georg. i. 212.

This I ſaw confirmed by a medal at Florence, in the Grand Duke's collection: the face is the head of the empreſs, with the inſcription ΙΟΥΛΙΑ ΔΟΜΙΝΑ, the reverſe the goddeſs Ceres, holding in one hand ſome ears of corn, and in the other a poppy.

Several medals, which I met with at Eleuſis, on one ſide of which is the goddeſs herſelf, ſitting in a chariot drawn by ſerpents, on the other a hog, with the inſcription ΕΛΕΥΣΙΣ, are a proof that Ceres particularly delighted in the ſacrifice of that animal, the reaſon of which Ovid tells us in the following lines:

"Prima Ceres avidæ gaviſa eſt ſanguine porcæ
"Ulta ſuas merito cæde nocentis opes." Faſti, l. i. 398.

The names of ſeveral of the offices appertaining to the celebration of the myſteries, I found confirmed by the inſcriptions, that I met with at Eleuſis; but more clearly in that which is in the temple of

of Theſeus, at Athens, where you may find them all in their proper order. ELEUSIS.

ΒΟΥΛΗ Η ΕΞ ΑΡΕΙΟΥ ΠΑ
ΗΜΟΣ ΝΕΙΚΟΣΤΡΑΤΗΝ ΤΗΝ ΜΕΝΝΕ
ΕΡΝΕΙΚΙΔΟΥ ΘΥΓΑΤΕΡΑ ΜΥΘΕΙΣΑΝ
ΕΣΤΙΑΣ ΔΗΜΗΤΡΙ ΚΑΙ ΚΟΡΗ ΑΝΕΘΗΚΕΝ
ΠΙΜΕΛΗΘΕΝΤΟΣ ΤΗΣ ΑΝΑΘΕΣΕΩΣ
ΤΟΥ ΕΠΙΤΡΟΠΟΥ ΑΥΤΗΣ ΓΑΙΟΥ
ΚΑΣΙΟΥ ΣΗΜΑΚΙΔΟΥ

This is in the church wall near the fountain Callichorus; the following ones before the door of the ſame church:

ΑΡΞΑΝΤΟΣ ΤΗΝ ΕΠΩ - - - - - -	ΙΕΡΟΦΑΝΤΙΝ ΤΗΣ ΝΕΩ
ΤΙΒ ΚΛ ΣΩΣΠΙΔΟΣ ΔΑ - - - - -	ΤΕΡΑΣΚΛ ΦΙΛΟΞΕΝΑ -
ΤΙΒ ΚΛ ΛΥΣΙΑΔΟΥ ΔΑ - - - -	ΤΙ ΚΛΑΥΔΙΟΥ ΠΑΤΡΩΝΟΣ
ΤΙΒ ΚΛ ΛΕΩΝΙΔΟΥ ΔΑΔΟΥΧΟΥ	ΜΕΛΙΤΕΩΣ ΘΥΓΑΤΕΡΑ
ΣΥΝΚΛΗΤΙΚΩΝ ΑΝΕ - - - - - -	ΑΡΓΥΡΩΣΑΣΑΝ ΤΟΝ ΒΩΜΟΝ
ΕΝΝΕΑ ΚΑΙ ΔΕΚΑΤΟ - - - - -	ΤΗΣ ΝΕΩΤΕΡΑΣ ΘΕΟΥ
ΔΙΑ ΒΙΟΥ ΔΙΠΛΩΤΩ - - - - -	ΕΠΙΜΕΛΗΘΕΝΤΟΣ ΤΗΣ
ΛΟΓΙΣΤΗΝ ΚΑΤΑΠΕ - - - - - -	ΑΝΑΘΕΣΕΩΣ ΤΟΥ ΥΙΟΥ
ΕΠΙΔΑΥΡΙΟΙΣ ΧΑΙΡΩ - - - - -	ΑΥΤΗΣ ΚΛ ΛΥΣΙΑΔΟΥ
ΚΟΡΩΝΕΥΣΙ ΘΗΒΑ - - - - - -	ΤΟΥΤΙ ΚΛ ΠΑΤΡΩΝΟΣ ΥΙΟΥ
ΤΗΣ ΤΕΑΛΛΗΣ ΑΡΕΤΗΣ - - - -	ΕΠΙ ΙΕΡΕΙΑΣ ΚΛ ΤΙΜΟΘΕΑΣ.

The remains of the temple of Ceres, that are ſtill to be ſeen at Eleuſis, ſhew it to have been a fabric of more than ordinary magnificence. It was compoſed of three ſtories, each of a different order,

Eleusis. as may be proved from the great quantities of Doric, Ionic, and Corinthian pillars; which, together with their capitals, and all their other ornaments, lie heaped one upon another in confuſion. The building was of a very large extent, as is to be ſeen from the great ſpace of ground, which is now covered with the ruins. It was built all of white marble; the pavement, which is ſtill entire, being of the ſame. In one part of the temple is the ſtatue of the goddeſs, buried in the ground almoſt up to her breaſts; on her head ſhe bears a baſket filled with the various fruits of the earth, the outſide of which is adorned with ears of corn and poppies. Her dreſs conſiſts in a long garment, which covers her all over from below the neck to the feet, and is faſtened on the top with a button on the left ſhoulder. The Turks, who have a ſuperſtition in not ſuffering any imitation of the work of God, have induſtriouſly ſpoiled the face of it; the reſt is very entire, and cannot be too much admired for the delicacy of the workmanſhip, it being probably done by the hand of ſome celebrated maſter, at the time that arts and ſciences were at their higheſt perfection in Greece. From what is now remaining above ground, which is about ſeven feet high, I judge the whole ſtatue to have been near twenty feet in height.

The village, which is ſtill called Leuſina, or Eleuſina, is ſituated upon a riſing ground, and conſiſts of about fifty poor cottages inhabited by as many families of miſerable Greeks; with one Turk, who lives in a large houſe as Governor, himſelf being under the direction of the Vaivode of Athens. From the ruins, that are ſcattered all about the neighbouring fields, one may conclude Eleuſis to have been a city of a pretty conſiderable extent, reaching down as far as the ſea on one ſide, and on the other a good way beyond the hill, on which ſtands the preſent village. The plain around is very

very fruitful, and worthy the protection of the Ceres, being covered with plenty of corn, olive trees, and vineyards. All the way from the neareſt mountain, for the ſpace of four miles to the ruins of the temple, are the remains of an ancient aqueduct, with many of the arches ſtill entire. The water conveyed by it was, in all probability, employed by the prieſts in religious uſes. At ſome diſtance from the temple is a large well of excellent water, which can be no other than the fountain Callichorus. Towards the ſea are the foundations of ſeveral very large buildings, which ſeem rather to have been places of ſtrength than ſhew; though in other parts are to be ſeen many fragments of precious marbles, which prove that Eleuſis had other fragments to boaſt of beſide the temple of Ceres. ELEUSIS.

We ſlept the following night upon a ſofa in the houſe of the Turk, who received us with great hoſpitality; the next morning, by break of day we proceeded towards our boat, which lay at anchor in the ancient harbour, compoſed by two moles, but of a very ſmall extent; ſerving only for the reception of boats, being neither capacious nor deep enough to admit any veſſel of a moderate ſize. By the aſſiſtance of a favourable gale we ſoon reached the Piræum, where as ſoon as ever we were on board our ſhip, and had taken leave of the Engliſh conſul, we put again to ſea, bidding adieu to the Athenian territories.

In the evening we came to an anchor near the promontory of Sunium, now called CAPE COLONNA, from ſeventeen columns (the remains of the temple of Minerva Sunia) that are now ſtanding on the ſummit of it. We were ſheltered on the other ſide by the deſart iſland Gaydouroniſi, or the Iſle of Aſſes. It was called anciently Patroclea, from Patroclus, admiral of Ptolemy Philadelphus, king of Ægypt; who coming with his fleet to the aſſiſtance of the Athenians, CAPE COLONNA.

CAPE COLONNA.

when they were attacked by the Macedonian Antigonus, fortified it with ramparts and a ſtrong wall.

Near the promontory of Sunium was anciently a town of the ſame name, which was included under the tribe of Leontis; by the ruins it appears to have been a place of no great extent nor magnificence. The remains of the temple conſiſt in ſeventeen beautiful columns of white marble, of the Doric order, with their frizes and architraves. The proportions and form of the building being much the ſame as the temple of Theſeus at Athens, make any farther deſcription of the figure unneceſſary. The corniſhes are neatly ſet off with ornaments in a very good taſte, which indeed is diſtinguiſhable throughout the whole of the edifice.

Upon this promontory king Ægeus, impatient for the return of his ſon Theſeus from Crete, and ſolicitous for his ſafety, waited his arrival; but not finding the wiſhed-for ſignal hung out, upon the approach of his ſhip, (which was neglected as they were ſtill at a pretty conſiderable diſtance from Athens, never ſuſpecting the old king's making a journey as far as Sunium to meet them,) in deſpair threw himſelf off of the rocks, in memory of whom the neighbouring ſea was ever after called the Ægean ſea.

" Linquitur Eoïs longe ſpeculabile proris
" Sunion; unde vagi caſurum in nomina ponti
" Creſſia decepit falſo ratis Ægea velo *."

STAT. Theb. xii. 624.

On

* " Sunium, by eaſtern prows afar perceiv'd,
" Is left, from whence the Cretan ſhip deceiv'd
" The ſire with ſable ſails, as o'er the ſteep
" He bent, in act to fall, and name the deep. LEWIS.

On another hill, at a ſmall diſtance hence, beyond the ruins of the town of Sunium, are the foundations of a large ſquare building of white marble, which being omitted by all the ancient authors, who have mentioned this place, it is impoſſible to know what it has been. Finding nothing elſe here worthy our curioſity, and no inſcriptions to give me employment in copying them, after having taken our fill in admiring the ſtately remains of Minerva's temple, we again weighed anchor in order to purſue our intended voyage. By the advantage of a favourable gale of wind we began ſoon to loſe ſight of the promontory of Sunium, and having on our left hand the iſland MACRONISI, ſo called from its length, which is more than ten times its breadth, we ſoon got into the ſtreights between the iſles Zea and Thermia. CAPE COLONNA. MACRONISI.

Macroniſi is a name given to the former iſland by the modern Greeks, it being called by the ancients Cranae, and afterwards the iſle of Helena, from the report that this was the firſt place in which Paris was rendered happy by the enjoyment of his beauteous prize. Agreeable to this piece of hiſtory, Homer makes him addreſs her with the following tender expreſſions:

" Ἀλλ' ἄγε δὴ φιλότητι τραπέιομεν ἐυνηθέντε·
" Ὄυ γὰρ πώποτε μ' ὧδε ἔρως φρένας ἀμφικάλυψεν,
" Οὔδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξεράτεινῆς
" Ἔπλεον ἁρπάξας ἐν πονλοπόροισι νέεσσι·
" Νήσῳ δ' ἐν Κραναῃ ἐμίγην φιλότητι καὶ εὐνῇ,
" Ὡς σέο νὺν ἔραμαι, καὶ με γλυκὺς ἵμερος αἱρεῖ*." HOM. Iliad Γ.

The

* " But let the buſineſs of our life be love:
" Theſe ſofter moments let delights employ,
" And kind embraces ſnatch the haſty joy,
" Not

ZEA. The iſland ZEA had the ancient name of Ceos, from Ceos ſon to one of the giants. It was famous for being the birth-place of the poet Simonides, and of Eraſiſtratus a no leſs noted phyſician. In thoſe times it was very well inhabited, and had four pretty conſiderable cities; but the people were little better than Barbarians, as may be judged from a moſt unnatural cuſtom prevalent among them of killing all their old men after they had paſſed the age of ſixty; eſteeming them after that no other than a weight upon the public. If ſuch a piece of cruelty could be ever thought excuſable, it was when they committed it for the defence of their liberty; for being beſieged by the Athenians, and hard preſſed for want of proviſions, they formed a reſolution of making away with all hands unfit for bearing arms; which coming to the ears of their enemies, was the cauſe of their ſafety; for the Athenians, ſhocked at the thoughts of their driving a people to commit ſo horrid a barbarity, to prevent the putting their deſign in execution, immediately raiſed the ſiege. They uſually diſpatched their old men by giving them large doſes of opium, which, as they had little ſtrength to reſiſt the working of the poiſon, carried them off without the leaſt torment or pain, in the gentleſt manner imaginable.

The iſland is exceſſively barren, ſo that the preſent inhabitants are obliged to ſeek almoſt all the neceſſaries of life from abroad. It has, however, a good and ſpacious harbour, eſteemed by the ſeamen one of the ſafeſt in theſe parts.

THERMIA

" Not thus I lov'd thee, when from Sparta's ſhore
" My forc'd, my willing heavenly prize I bore,
" When firſt entranc'd in Cranae's iſle I lay,
" Mix'd with thy ſoul, and all diſſolv'd away." POPE.

THERMIA is divided from Zea by a ſtreight about a league broad. It was called originally Cythnos, from a perſon of that name, who led thither the colony, that firſt inhabited it. The name was afterwards changed to Thermia, from the number of hot baths, that were found in many parts of the iſland. This place gave birth to the celebrated painter Cydias, hence called the Cythnian, whoſe works were ſo much eſteemed by the ancients, that a piece of his, repreſenting the Argonautic expedition, was bought by Hortenſius the Roman orator at the extravagant price of one hundred and ſixty-four talents. THERMIA.

This iſland is at preſent but thinly inhabited, having only three or four ſmall villages; but it is fruitful in compariſon of Zea, producing corn, wine, oil, and cheeſe, ſufficient for the maintenance of thoſe, who live in it; as alſo a ſmall quantity of ſilk, from the exportation of which they make a ſhift to pay their tribute to the Grand Signor.

Continuing our voyage we left, on our right hand the iſland of SYRA, and on the left that of JOURA, or Jura, after which we came in ſight of TINE, one of the beſt peopled iſlands in all the Archipelago.

SYRA was known by the ancients under the name of Syros, and was the birth-place of the philoſopher Pherecydes, by ſome ſuppoſed to have been Pythagoras's maſter. The air is very wholeſome, and the ſoil not entirely barren, ſince the inhabitants, who live all in one village, on the ſummit of the iſland, can eaſily ſuſtain themſelves upon the products of the land, which conſiſt chiefly in corn and wine. It affords alſo ſome paſturage for their cattle, with which they are not ill provided. SYRA.

The iſland of JOURA was anciently called Gyaros, famous for nothing but its barrenneſs and miſery, upon which account the JOURA.

JOURA. Romans made uſe of it as a priſon, and filled it with criminals, whence Juvenal,

" Aude aliquid brevibus Gyaris, et carcere dignum." Sat. i. l. 73.

and again,

" Ut Gyaræ clauſus ſcopulis, parvâque Seripho." Sat. x. l. 170.

TINE. TINE, named in ancient times Tinos, was famous for a temple of Neptune, the tutelar deity of the iſland, for which reaſon we ſee at preſent medals with the head of Neptune on one ſide, on the other a trident with the inſcription TH; and another with the whole figure of Neptune on one ſide, and on the other a bunch of grapes. Nor ought we to forget that of the emperor Sept. Severus, on the reverſe of which is a trident with a ſerpent twiſted in the prongs, and the inſcription THNIΩN. This iſland is at preſent in a more flouriſhing condition than any of this part of the Archipelago, producing in great abundance corn, wine, oil, figs, and ſilk. The principal village, which is ſituated cloſe to the ſea-ſhore, is that of St. Nicholas; beſides which there are above fifty others in different parts of the iſland, all well inhabited.

Having paſſed Tine, we ſoon came to an anchor in the road of MYCONE. MYCONE, which defended us from the rage of a violent northerly wind, and it detained us here for the ſpace of ten days. This iſland has preſerved its ancient name, uncorrupted to this day; and is at preſent in greater proſperity than when Greece flouriſhed; the inhabitants of it being in thoſe times famous only for their poverty, and addreſs in inſinuating themſelves to great men's tables, which rendered the name of Myconian almoſt ſynonymous with Paraſite.

Archilochus, abuſing Pericles, calls him, in alluſion to this, Ἄκλητον ἐπεισπάιοντα εἰς ἅ συμπόσια, Μυκονιῶν δίκην. It has at preſent no more than one village, ſituated near the ſea-ſhore, the inhabitants of which are generally in pretty good circumſtances, which is owing entirely to their own induſtry; they being reputed the beſt ſailors of all the Archipelago, and owning ſeveral veſſels of burden, with which they carry on a very advantageous trade. The face of the iſland is rude and uncultivated, but within it is by no means of an ungrateful ſoil, producing corn, wine, and cotton, of which the women make ſtockings, and by the ſale of them to moſt ſhips, that paſs, they make a conſiderable gain. In the village you meet with above five women for one man, they being moſt of them employed in their ſhips, which ſeldom lie idle, eſpecially in ſummer; at which time there is to be ſeen in Mycone ſcarce any thing but old men, women, children, and fat hogs. Theſe females have the character of being the moſt beautiful of all the Archipelago, there being none, that pretend to diſpute it with them, except the Teniotes; which difference it is impoſſible for me to decide, as I ſaw only thoſe of Mycone; who, to give them their due, are by no means diſagreeable. Their dreſs, however, which is little different from that of Milo, is very unpleaſing, as is the cuſtom of painting both white and red, which is very prevalent among them. There are few remains of antiquity in this iſland: a little without the village, near a well, is ſtanding a very beautiful altar, adorned with bulls heads and feſtoons of flowers; which has ſuffered hardly any thing from the injuries of time. Over the doors of many of the houſes are to be ſeen little baſs-relievos of different ſubjects. We met with a foot of a brazen ſtatue, which was found a few years ago at the bottom of a well; but the whole figure could never be diſcovered, though the

MYCONE.

MYCONE. ſtricteſt ſearch imaginable was made after it. The foot, as it ſhews one in a very clear manner the form of the Greek ſandal, I thought very well worth bringing away, to which end I purchaſed it for a ſmall conſideration. Nor muſt I forget a beautiful inſcription in a Greek church; for an exact copy of which ſee Plate V.

After having remained two or three days at Mycone, embracing the firſt opportunity of moderate weather, we reſolved to make another expedition in our long boat, to which we were chiefly DELOS. invited by the ſmall diſtance of the famous iſland of DELOS, which from the neareſt point of Mycone is divided by a channel only two miles broad, though from the anchoring-place to that ſide of the iſland, on which are to be ſeen the ruins of the temple of Apollo, it is above three leagues. It was owing to its being ſo near the iſland of Mycone, that the ancients, who had a tradition that it was formerly a floating iſle, imagined that Apollo had faſtened it on one ſide to Mycone, and on the other to Gyaros, which latter indeed is at a much greater diſtance. This particularly is mentioned by Virgil in the following manner:

Statius

" Sacra mari colitur medio gratiſſima tellus
" Nereïdum matri et Neptuno Ægeo;
" Quam pius Arcitenens oras et littora circum
" Errantem, Mycone celsâ, Gyaroque revinxit,
" Immotamque coli dedit, et contemnere ventos*." Æn. iii. l. 73.

* " Riſing amidſt the ſeas a pleaſant iſle
" Is till'd by men; ſacred to her that bare
" The Nereids, and th' Ægean Neptune's name;
" Which, once vague floating round the coaſts and ſhores,
" The pious god that wields the bow, faſt bound
" With Gyaros and Mycone; then gave
" To reſt unſhaken, and contemn the winds." BERESFORD.

Statius alſo mentions Apollo's being delighted at the iſland's being fixed, and at not having the trouble any longer of ſearching for it in different parts of the ſea. DELOS.

" Seu juvat Ægeum feriens Latonius umbrâ
" Cynthus, et aſſiduam pelago non quærere Delon*."

Theb. l. i. l. 834.

Concerning the etymology of the word Delos there are many different opinions, the moſt reaſonable of which to me appears that of Ariſtotle, qui hanc ita appellatam prodidit, quoniam repente apparuerit enata (Pliny), ſince the iſle is ſaid to have appeared out of the ſea on a ſudden, being formed by a violent earthquake; and we have too many undiſputed examples of parallel phænomena of nature to call the probability of this account in queſtion. It was alſo called Ortygia, from the prodigious number of quails, that were anciently to be found all over the iſland.

" Linquimus Ortygiæ portus, pelagoque volamus †."

VIRG. Æn. iii. l. 124.

Notwithſtanding this iſland is very inconſiderable in ſize, being no more than ten miles in circumference, the notion that Apollo and Diana were born here, at the foot of the mountain Cynthus, rendered it highly eſteemed and reverenced by the ancients. Upon this account Eriſichon, ſon of Cecrops, firſt king of Athens, erected a temple in honour of Apollo; which receiving in ſucceeding ages continual

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* " Or, pleas'd to find fair Delos' float no more,
" Delight in Cynthus, and the ſhady ſhore." POPE.

† " The harbours of Ortygia leave we now." BERESFORD.

DELOS. continual embelliſhments, was at laſt eſteemed one of the moſt magnificent edifices of all Greece. It ſtood at the entrance of a large and beautiful city, built chiefly of granite, and other more precious marble, which received additional decorations from many different princes, particularly from Philip of Macedon, and Antiochus Epiphanes king of Syria. The moſt remarkable ornaments of this city were, the temple of Apollo, a theatre, a naumachium, gymnaſium, ſeveral very grand porticos, a temple in honour of Apollo and Diana, beſides a great number of altars and ſtatues dedicated to different gods and heroes. The oracle here was eſteemed inferior to none, except that of Delphi; though Apollo was ſuppoſed to have reſided here only during the ſummer ſeaſon, taking up his winter quarters at Patara, a city of Lycia.

" Qualis ubi hybernam Lyciam, Xanthique fluenta
" Deſerit, ac Delum maternam inviſit Apollo*."

VIRG. Æn. iv. l. 143.

It was cuſtomary for the ancients, whenever they paſſed this iſland, either to ſtop at the temple of Apollo, to offer up prayers and ſacrifices for a ſecure and proſperous voyage; or elſe to make libations to the ſame purpoſe from their ſhips. Hence we find Æneas in the temple offering up theſe ſupplications:

" Templa Dei ſaxo venerabar ſtructa vetuſto:
" Da propriam, Thymbræe, domum, da mœnia feſſis.
" Da Pater, Augurium, atque animis illabere noſtris†."

VIRG. Æn. iii. l. 84.

Ulyſſes

* " As when Apollo wintry Lycia flies,
" And Xanthus' ſtream, and his maternal iſle
" Delos reviſits." BERESFORD.

† " There to the temple of the god I went,
" And thus before the ſhrine my vows preſent:
" Give,—

Ulyſſes alſo, in his voyage from Scyros, makes his libations, and offers up his prayers from his ſhip. DELOS.

——" Jam Delos opacat
" Æquor, ubi excelſâ libant Carcheſia puppe,
" Reſponſique fidem, et verum Calchanta precantur.
" Audiit Arcitenens, zephyrumque e vertice Cynthi
" Impulit, et dubiis pleno dedit omina velo." STAT. Achill. l. ii.

The Athenians had a cuſtom of ſending a ſhip hither every year, with a conſiderable number of citizens, who uſed to make a ſolemn ſacrifice in the temple of Apollo. This annual ceremony was firſt inſtituted by Theſeus, who in his expedition to Crete, ſtopping here to implore the aſſiſtance of Apollo, made a vow, that if he returned in ſafety he would inſtitute a yearly ſolemnity in honour of the deity. In conſequence of this, the Athenians made an annual voyage in the very ſame ſhip, that Theſeus made uſe of in his Cretan expedition; keeping it in conſtant repair by adding new tackling continually as the old wore out, as the poet Callimachus tells us:

" Ενθεν ἀειζῴοντα Θεωρίδος ἱερὰ Φόιβῳ
" Κεκρόπιδαι πεμπουσι τοπῆια νηὸς ἐκείνης *."

Hymn to Delos, l. 313.

The

" Give, O Thymbræus, give a reſting-place
" To the ſad relicks of the Trojan race;
" A ſeat ſecure, a region of their own,
" A laſting empire, and a happier town——
" Let not my prayers a doubtful anſwer find,
" But in clear auguries unveil thy mind." DRYDEN.

* " And hence the ſons of Cecrops annual ſend
" The fam'd Theorian veſſel, that defies
" The power of time, for ages ſtill the ſame." DODD.

DELOS. The ſhip was called Θεωρὶς, and Δηλιὰς, the officers employed in the ceremony Θεωρὸι, and Δηλιαστὰι, and the chief Ἀρχιθεωρὸς. From the time of their departure till their return to Athens, it was contrary to the laws for any criminal to ſuffer death; and it was upon that account, that Socrates was reprieved for thirty days after his condemnation. When the Θεωρὸι were arrived at Delos, they formed themſelves into a ſolemn proceſſion, and crowned with chaplets of laurel, and dreſſed in habits of ceremony, aſſiſted by the prieſts of the temple, offered a bull to Apollo, after which they re-embarked and returned home. The bull is mentioned by Virgil as a ſacrifice the moſt agreeable to Apollo, for which reaſon Æneas offers up one in this very temple.

" Sic fatus meritos aris mactavit honores
" Taurum Neptuno, taurum tibi, pulcher Apollo*."

Æn. iii. l. 118.

Beſides this ſolemnity the Athenians celebrated another feſtival at Delos once every five years, called the feſtival of the purification; and the Ionians, together with the inhabitants of all the neighbouring iſlands, another with games and all ſorts of public diverſions.

The temple of Apollo was held in veneration not only by the Greeks, but revered even by the barbarians, inſomuch that Datis the Perſian admiral, after having ſacked many Grecian cities, and ruined

* " He ſaid, and on the altars duly ſlays
" A bull to Neptune, and a bull to thee,
" Bright god of day!" BERESFORD.

ruined all the adjacent iſlands, putting the inhabitants to the ſword, and pillaging the temples of the gods, was ſo thoroughly perſuaded of the ſanctity of this place, that he not only ſent to aſſure the inhabitants that they had nothing to fear from him, but carrying his devotion farther, entered the temple as a ſuppliant, and there offered up ſacrifices to the value of three hundred talents. Menophanes, general to Mithradates, behaved in a very different manner; who rendering himſelf maſter of the iſland, ſlew all thoſe, that were capable of bearing arms, and made ſlaves of the reſt; after which he razed the city and ranſacked the temple, which, till then, had remained unviolated. The chief perſon of the iſland bore the character of king, and at the ſame time performed the function of high prieſt; this office is mentioned by Virgil, DELOS.

" Rex Anius, rex idem hominum, Phœbique ſacerdos *."

Æn. iii. l. 80.

Piſiſtratus firſt purified Delos by digging up the dead bodies, and tranſporting them to another part of the iſland; after which the Athenians, by order of the oracle, more effectually cleanſed it by carrying all the dead bodies over to the neighbouring iſle of Rhenæa, and prohibiting, for the future, any body being ſuffered to die, or be born there; for which reaſon all ſick perſons, and women with child, were ſent over to Rhenæa. Dogs and other unclean animals were alſo forbidden to be admitted into the city. Nor were theſe purifications

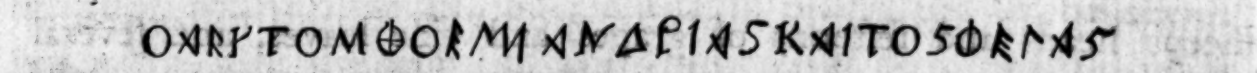
* " Anius, whoſe brows the wreaths and laurels grace,
" Prieſt of the god, and ſov'reign of the place." PITT.

DELOS. purifications accounted ſufficient, ſince the Athenians, ſome time afterwards, thought it abſolutely neceſſary to drive out all its inhabitants, who laboured under ſome ancient pollutions. Theſe people, taking refuge in Aſia Minor, were ſoon after recalled by command of the oracle of Delphi; but in their return were all miſerably maſſacred by Aſtacus, a Perſian, who was ſent to that end by Tiſaphernes, governor of Lydia. Notwithſtanding this iſland had ſuffered ſo many calamities, it was never long before it arrived at its former ſplendour. After the deſtruction of Corinth, many of the rich inhabitants flying hither for refuge with their moſt valuable effects, ſoon after their ſettlement began to employ their wealth in trade, which in a very ſhort ſpace of time enriched the country to ſo great a degree, that Delos was reckoned one of the moſt wealthy cities of all Greece. It was not long, however, before new misfortunes brought it to a very low ebb, in which ſtate it remained till Auguſtus's time, under whoſe reign it began once more to raiſe itſelf, and by degrees arrived to a perfect re-eſtabliſhment; in which condition it remained till the final deſtruction of the heathen religion. From the ruins, that remain, one may eaſily perceive the temple to have been a fabric of the utmoſt magnificence, and of a very great extent. It was built of Parian marble, of the Doric order, but there is no forming any idea of the figure of the building, the preſent remains being nothing but a confuſed maſs of broken columns, cornices, and architraves. Among the ruins is to be ſeen part of the coloſſal ſtatue of the deity, to whom the temple was dedicated, which wants the legs and head; and at a ſmall diſtance a large plinth, that in all probability ſerved as the baſis to the ſtatue, which, we learn from the inſcription, was erected by the people of Naxos. The letters are ſeven inches high.

ΝΑΞΙΟΙ ΑΠΟΛΛΩ

Delos.

On the oppoſite part of the plinths is another inſcription in very particular characters, reſembling thoſe of the ancient Tuſcans, but generally ſuppoſed to be no other than very old Greek.



At a ſmall diſtance from the temple is the naumachium, which, I believe, is the only one now extant in the world. It is an oval baſon of three hundred yards in circumference, ſurrounded by a wall of about four feet high, that is ſupported behind by a large mound of earth; on the top of which is ſtanding one column of blue and white marble, with ſome others fallen on the ground, which ſhews it to have been adorned all round with ſome handſome building. It was in all probability filled with water by the ſea, which is but very little diſtant from it. Near this is a mound of earth of a circular form; on the top of which are ſtanding ſix granite pillars, with ſeveral others lying on the ground; within the columns is a little wall like that of the naumachium, in circumference about eighty yards. This is imagined to have been a gymnaſium; and indeed there are to be ſeen not far from it two inſcriptions mentioning the office of gymnaſiarchon, though they are much nearer the naumachium: whether they have been tranſported thither by ſome one deſirous of carrying them away is uncertain.

ΒΑΣΙΛΕΩΣ ΝΙΚΟΜΗΔ
ΤΟΥ ΕΓ ΒΑΣΙΛΕΩΣ
ΝΙΚΟΜΗΔΟΥ ΕΠΙΦΑΝΟΥ
ΔΙΟΣΚΟΥΡΙΔΗΣ ΔΙΟΣΚΟΥΡΙΔ
ΡΑΜΝΥΤΙΟΣ ΓΥΜΝΑΣΙΑΡΧΩΝ

ΜΥΘΡΑΔΑΤΟΥ
ΥΣΕΛΕΥΚΟΣ
ΓΥΜΝΑΣΙΑΡΧΩΝ

DELOS.

Walking hence over the ruins of the ancient city, which entirely cover all this part of the iſland, thereby rendering it incapable of cultivation; as you approach to the foot of mount Cynthus, you find the remains of a large building of Parian marble; conſiſting in part of a wall, ſeveral broken columns, and an altar adorned with ſheeps heads and feſtoons of grapes and vine leaves, and ſeveral heaps of marble, with ſome inſcriptions not legible. Near the altar is an inſcription in honour of the Ægyptian deities Sarapis, Iſis, Anubis, and Harpocrates, to whom probably the altar was dedicated.

Ο - ΕΛΑΝ - - - - - - - -
ΟΝ ΕΡΜΟΚΡΑΤΟΥ ΛΕ
- - - ΓΕΝΟΜΕΝΟΝ
ΑΡΕΤΗΣ ΕΝΕΚΕΝ ΚΑΙΕΥΣΕ
ΣΑΡΑΠΙΔΙ ΙΣΙΔΙ ΑΝΟΥΒΙΔΙ ΑΡΠΟ - - - - - - - -
ΕΠΙ ΙΕΡΕΩΣ
ΔΗΜΟΚΡΙΤΟΥ ΤΟΥ ΠΟΛΥΚΛΕ - - -
- - - ΛΛΩΝ - - - ΗΘΕΝ
ΗΦΑΙΣΤΙΩΝ ΜΥΡΩΝΟΣ ΑΘΗΝΑΙΟΣ ΕΠΟΙΕΙ

The ruins, I imagine, anciently to have formed the temple of Apollo and Diana, built at the foot of mount Cynthus, the very ſpot where they were ſuppoſed to have been born. As for the inſcription in honour of the Ægyptian deities, it is well known that it was cuſtomary to erect altars to many different divinities in the ſame temple. From the ſummit of Cynthus, notwithſtanding it is a mountain of no very conſiderable height, you have a very beautiful proſpect not only

only of Delos, but of all the adjacent iſlands. On the top of it are the ruins of ſome building, conſiſting in ſeveral pieces of white marble; and at ſome diſtance from the foot of the mountain are ſtanding three pillars of blue and white marble; which, together with a fourth, that is fallen down, ſerved to ſupport the roof of a ſquare room over a very deep reſervoir for water, into which the Moſaic pavement of the room is fallen. The pipes, which convey the water, are made of earth, and are ſtill entire. Not far hence are two other ciſterns of the ſame nature; one of which contains a large quantity of very good water, the other, like the firſt, being dry. DELOS.

As you paſs hence towards the ſea-ſhore, you arrive at the remains of a very large and ſtately theatre; the walls of which, being in part entire, are of Parian marble, worked in the ruſtic taſte; many of the ſeats are ſtill remaining, which are of the uſual kind. The theatre is in form the ſame as that at Athens, being ſomewhat more than half a circle; but far more capacious, and of a more magnificent ſtructure.

Behind the theatre are eight ſmall ſubterraneous rooms, divided by arches; which are generally imagined to have ſerved as dens for the wild beaſts, that were to afford diverſion in the theatre; though they appear to me to have been no other than reſervoirs for water, as I judged from a large conduit that diſcharges itſelf into them; and what ſeems to ſtrengthen that opinion is, that it was very unuſual, if not abſolutely unpractiſed, to perform any thing but plays in theatres, the ſtadia and amphitheatres being ſet apart for the combats of gladiators and wild beaſts.

Having

RHENÆA. Having taken our fill of admiring the remains of the ſacred city of Delos we croſſed over to the iſland RHENÆA, in a part where the channel is above two miles broad, though in other places it is not above half ſo much. In the middle are two little iſlands, called by the modern Greeks Remiatiarii. We diſembarked in a very fine harbour, compoſed of two ancient moles, which is on the ſide of the iſland that looks towards Mycone. Hence we had a walk of above four miles to the ruins of the ancient city, which lie near the ſea-ſhore, oppoſite to the temple of Apollo, in that part where the channel between the two iſlands is the narroweſt. Here are very noble remains conſiſting chiefly of Parian marble, great numbers of broken pillars with pieces of walls ſtanding; but what is moſt particular, is that there are above an hundred altars, ſome ſtanding, others fallen to the ground; they are all adorned with feſtoons of flowers, or grapes and vine-leaves, and ſheeps heads, ſome of them having a cavity on the top, others a plain ſurface. Beſides theſe are to be ſeen a great number of marble ſepulchres, this being the burial-place of the inhabitants of Delos; who, as I have already ſaid, were not permitted to die in their own country. The iſland of Rhenæa is above three times as large as Delos, and its lands in ſome parts very fertile; notwithſtanding which it is inhabited only by a few ſhepherds, who tend the flocks belonging to the people of Mycone, who once in two or three years ſend over huſbandmen to till the lands, which when cultivated produce very good corn. The two iſlands are diſtinguiſhed by the modern Greeks, under the names of the Great and Little S'Diles.

Returning to our ſhip we weighed anchor, and in ſeven or eight PAROS. hours arrived at PAROS; at the bottom of which ſtands the city of PARECHIA,

PARECHIA, which anciently bore the ſame name as the iſland. It was this city, that ſuſtained the famous ſiege againſt the Athenian general Miltiades, who arriving there with ſeventy ſhips, in order to puniſh the people for having favoured the Perſians, laid cloſe ſiege to their capital. The inhabitants, after a vigorous reſiſtance, being reduced to the utmoſt extremity, began to think of capitulating; when they were relieved by an unexpected accident. A foreſt, ſituated upon the ſide of a mountain in Mycone, happening by chance to take fire in the night-time, occaſioned a rumour being ſpread, that it was a ſignal made by Datis the Perſian admiral, to give notice to the Parians that he was making what haſte he could to come to their aſſiſtance. This falſe alarm ſo diſheartened the Greeks, and encouraged the beſieged, that Miltiades knowing that, if the report was true, his whole fleet muſt inevitably be deſtroyed by the ſuperior force of the Perſians, thought proper to raiſe the ſiege, and immediately return to Athens, where ſoon after his arrival he was accuſed by Xantippus of having been corrupted by the gold of the Perſians, and being convicted upon this falſe charge was condemned to death. The magiſtrates, however, mitigated the puniſhment by changing it into a fine of fifty talents, the ſum, which the public had expended in this unfortunate expedition. This being too great a ſum for any private perſon to pay, eſpecially ſuch a man as Miltiades, who had never acted upon ſelf-intereſted principles, but conſtantly preferred the public good to his own private advantage, he was thrown into priſon, where he ſhortly after ended his days of a wound received under the walls of Paros. His death gave his ſon Cimon a noble opportunity of ſignalizing his filial piety, who having, with great difficulty, by the contributions of his friends, amaſſed the ſum demanded by the cruelty of his countrymen, redeemed

PARECHIA.

PARECHIA. redeemed his father's body, and gave it honourable burial. This iſland was alſo famous for giving birth to Archilochus, the inventor of Iambic verſe.

" Archilochum proprio rabies armavit Iambo *."

HOR. Art. Poet. l. 79.

He wrote in a ſtrong and expreſſive ſtyle, being endowed with a natural eloquence, which he adorned with expreſſions of great force and energy.

" Summa in hoc vis elocutionis, cum validæ, tum breves, vibranteſque " ſententiæ, plurimum ſanguinis, atque nervorum †." QUINT. Inſt. l. 10.

He employed his great faculties wholly in ſatire, which was ſo biting and ſevere, that the Lacedæmonians, though they held his poetry in the higheſt eſteem, yet to prevent their youth taking an ill turn from the bitterneſs and cruelty of his ſentiments, and the immodeſty of his expreſſions, ordered all his works to be baniſhed the Spartan dominions.

" Lacedæmonii libros Achilochi e civitate ſuâ exportari juſſerunt, quòd " eorum parum verecundam, ac pudicam lectionem arbitrabantur; noluerunt " enim ea liberorum ſuorum animos imbui, ne plus moribus noceret, quàm " ingeniis prodeſſet ‡." VAL. MAX.

The

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* " Archilochus, with fierce reſentment warm'd
" Was with his own ſevere Iambics arm'd." FRANCIS.

" † He had great power of expreſſion; his ſentences at once ſtrong, conciſe, and " ſpirited; full of life and vigour."

" ‡ The Lacedæmonians ordered the books of Archilochus to be ſent out of their " country, thinking their contents not ſufficiently chaſte or modeſt; with which they " were unwilling the minds of their children ſhould be tainted, and thus their morals " more injured than their genius improved."

The town of Parechia, which is built entirely out of the ruins of the ancient city, is but of very ordinary ſtructure. On one ſide of it is a ſort of citadel, compoſed wholly of the fragments of ſome very large building of the Doric order, probably the temple of Ceres; which, according to Herodotus, was ſituated near the walls of the city. About five miles diſtant hence are the quarries, where the ancients uſed to dig that precious marble, of whoſe peculiar luſtre and whiteneſs Horace, complimenting his miſtreſs Glycera, ſpeaks: PARECHIA.

" Urit me Glyceræ nitor.
" Splendentis Pario marmore purius*." Od. l. i. 19.

The Turks are ſo blind to their own advantages, as not to ſuffer the exportation of this valuable commodity, out of a religious fear leſt the Chriſtians ſhould employ it in making ſtatues, which is looked upon as a great abomination, and expreſsly forbidden by the law of Mahomet, as an impious imitation of the works of God. The inhabitants of the iſland are all Greeks, who live in five or ſix villages, in different parts of it. The ſoil is by no means unfruitful, nor the country unpleaſant, it being divided equally into mountain and plain, the former of which produces excellent wine, and the latter abundance of corn.

Hence

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* " Again for Glycera I burn,
" And all my long-forgotten flames return.
" Like Parian marble pure and bright,
" The ſhining maid my boſom warms." FRANCIS.

ANTIPAROS. Hence, in our long boat, we croſſed a ſtreight a mile broad to the iſland of ANTIPAROS, which, though otherwiſe inconſiderable, contains one of the fineſt pieces of natural curioſity in the whole world. This is the famous grotto, in which the water, that drips through the rock, is petrified, and changed into a ſort of chryſtal. It is a vaſt cavern of an unknown depth, ſince no one has ever yet had the courage to go down to the bottom. I and my company penetrated as far as any body had ever been; which was about one hundred fathoms, as we judged from the length of the ropes, that we had to aſſiſt us in our deſcent. It is very ſhocking, and not without danger, there being terrible precipices on each ſide; ſo that if the rope, which you hold, ſhould break, you would never be heard of more. The deſcent is in ſome places perpendicular, in others you walk upon the edge of a rock not above half a foot broad, where the greateſt advantage you have is your not being able to ſee the abyſs beneath. At laſt, with ſome difficulty, we deſcended as far as we had any encouragement from our guides to venture; who to the number of about thirty attended us with lighted torches in their hands. The outward mouth of the cave is at the top of an high mountain five miles diſtant from the village of Antiparos; it is in the form of a very capacious arch, in the inner part of which is an hole leading to the cavern beneath. On one ſide of the arch is a Latin inſcription about ſeventy years old, in memory of Monſieur de Nointel, the French ambaſſador; who in his return from Conſtantinople viſited this moſt curious miracle of nature, as he ſtiles it in the inſcription. After we had got over the fatigues of the deſcent, we entered into a ſpacious hall, from the roof and ſides of which hang large bodies of petrefied water, in the ſhape of icicles;

ſome

ſome of them of a very conſiderable length, and in many of them the ſharp point ſtill dropping; which, to me, ſeems to deſtroy Mr. Tournefort's arguments, who attributes theſe effects to vegetation and not petrefaction. The water, by continually diſtilling from the top of the vault, has formed itſelf below into great variety of different ſhapes. It has raiſed columns, and cauſed ſolid trees and colly-flowers to ſpring up in great abundance all over the cave; we brought away with us one piece that very much reſembled an human ſcull. M. de Nointel made his deſcent upon Chriſtmas day; and, when he was at the bottom, was ſo ſtrongly actuated by religious emotion, that he cauſed maſs to be ſaid upon what he thought very like an altar, and remained in the grotto for the ſpace of three days. Near the altar is a large body of the ſame petrefaction, ſomething in the form of a pulpit; on the altar is the following inſcription in memory of the preſence of Chriſt at the celebration of maſs: ANTIPAROS.

HIC IPSE ADFVIT CHRISTVS
DIE NATALI EIVS
MEDIA NOCTE CELEBRATA
ANNO MDCLXXIII.

Having ſeen all, that was contained in this cavern, not daring to venture farther down, our guides aſſuring us that we ſhould infallibly be loſt in the attempt, we began to re-aſcend by the aſſiſtance of our ropes, which were faſtened to the rocks in many different places. The deſcent, below the great hall, is ſaid, by the people of the country, to have a communication with the ſea; and indeed, as we could judge, by throwing down large ſtones, it is of an immenſe depth, ſince we could hear them ſtriking againſt the rocks for a

ANTIPAROS. conſiderable ſpace of time. After our reſurrection we mounted upon aſſes, and made the beſt of our way towards the village of Antiparos, which is ſituated about half a mile from the ſea-ſhore. The inhabitants, to the number of about three hundred, are all Greeks; their village is of a circular figure, ſurrounded by a pretty high wall, to defend them againſt the Malteſe privateers; who frequently commit all ſorts of depredations in the adjacent iſles, particularly in Paros, which they uſually make their winter quarters. At our entrance into the village the people flocked out to ſee us; even the houſe tops were full of ſpectators, gazing at ſuch extraordinary figures as we, who were in dreſſes they were not accuſtomed to, appeared to be. The iſland is not of an unfruitful ſoil, producing corn ſufficient for the ſuſtenance of its inhabitants. Hence returning to our ſhip we ſet ſail with a briſk gale of wind, which gave us an opportunity of ſaying with Statius,

" Jam Paros, Olearoſque latent, jam raditur alta
" Lemnos, et a tergo decreſcit Bacchica Naxos."

STAT. Achill. ii.

QUINIMINIO. NAXOS. OLEAROS is a ſmall iſland of little conſideration, known at preſent under the name of QUINIMINIO; but NAXOS, both for its extent and fertility, may be juſtly reckoned the chief of the Cyclades. It was called Naxos from a Carian general, who, with a large body of his countrymen, poſſeſſed himſelf of the iſland. It was called alſo Dia, which, as Stephanus aſſures us, was a name common to ſeveral other iſlands.

" Εἰσὶ δὲ νῆσοι Δίαι λεγόμεναι, α ἡ Ναξος, β, ἡ πρὸς Μιλήτῳ, γ, ἡ
" πρὸς Σαρμόσσῳ, δ, ἡ κατα Κνώσσον Κρήτης."

STEPH. in voce Δία.

Here

Here the ungrateful Theſeus forſook his preſerver Ariadne, as ſhe was aſleep near a fountain, not far from the ſea-ſhore. Her ſurprize, when ſhe awoke, is not ill expreſſed by Catullus, de Nuptiis Pelei et Thetidos. NAXOS.

" Namque fluentiſono proſpectans litore Diæ
" Theſea cedentem celeri cum claſſe tuetur
" Indomitos in corde gerens Ariadna furores:
" Necdum etiam ſeſe quæ viſit viſere credit,
" Utpote fallaci quæ tum primum excita ſomno
" Deſertam in ſolâ miſeram ſe cernit arenâ*." CAT. Ca. lxii. l. 52.

According to Herodotus, the people of Naxos were Ionians, originally deſcended from the Athenians. Under the reign of Darius king of Perſia, ſome of the principal inhabitants, being baniſhed the iſland for attempting to eſtabliſh in it an arbitrary government, fled to Miletus; where they implored the aſſiſtance of Ariſtagoras, who governed that city in the abſence of Hiſtiæus; who at that time attended at Darius' court; telling him that if he would furniſh them with troops and ſhipping, they would engage without difficulty to ſubdue the iſland of Naxos, and put it under the dominion of the kings

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* " There Ariadne, rack'd with amorous pains,
" On Naxos' billow-beaten ſhore complains;
" And eyes the rapid bark that bears away
" Her perjur'd Theſeus o'er the diſtant ſea:
" Though golden ſleep no more her ſenſe deceives,
" She ſcarce the horror of the ſcene believes;
" Scarce thinks herſelf the wretch which now ſhe ſtands;
" A hapleſs wretch forſook in deſert lands." ANON.

NAXOS.

kings of Perſia. Ariſtagoras communicating the project to Artapher-nes brother of Darius, was without delay ſupplied with two hundred ſhips, under the command of Megabyzus, one of the chief of the Perſian nobility, and ſon in law to Darius; who was ordered, how-ever, to follow, in every thing, the inſtructions of Ariſtagoras; and he took upon himſelf the whole conduct of the enterprize. Mega-byzus reſenting the limitation of his command, and not being able to bear the imperious temper of his aſſociate, formed a ſcheme for his ruin. To this end he ſecretly gave notice to the Naxians, that the Perſian fleet, which at that time lay at anchor at Chios waiting for ſome reinforcement, was intended to invade their iſland. The Naxians, improving the advantage of this information, put them-ſelves in ſuch a ſtate of defence, that the Perſians, after having waſted their proviſions, and haraſſed their forces in an unſucceſsful ſiege of the capital city for above four months, were obliged to make a moſt ſhameful retreat. Ariſtagoras after this bad ſucceſs, fearing to return among the Perſians, thought the only means to procure his own ſafety would be to perſuade the Ionians to a general revolt; to which making uſe of his authority in the country, he baniſhed the Perſians, and reſtored all the cities to their ancient privileges, putting the government in the hands of the people; who in grati-tude declared him their general, and uniting themſelves in a league took up arms in defence of their liberties. The juſtice of the cauſe did not, however, meet with its deſerved ſucceſs; ſince the war was ended after the ſpace of ſix years, by the utter deſtruction of Miletus, and the tragical deaths of Ariſtagoras and Hiſtiæus; the former of whom was maſſacred by his own partizans, and the other, by command of Artaphernes, ended his day on a croſs. About ten years afterwards

Datis

Datis the Perſian admiral, after having ſubdued moſt of the neighbouring iſlands, invaded Naxos; where finding the capital city undefended, (the inhabitants, at the news of his approach, being all fled to the mountains,) he deſtroyed all the houſes and temples, and after having laid waſte the whole country, and made ſlaves of ſuch as unfortunately fell into his hands, retired with his booty. In proceſs of time the iſland became ſubject to the Romans, and upon the diviſion of the empire fell under the Greek emperors. They were diſpoſſeſſed of it by the Venetians, by whom it was given to the family of Sanudi, who with the title of dukes of Naxos were ſovereigns over ſeveral of the neighbouring iſlands, making Naxos the capital of their dominions. The Venetians in the year 1413, being expelled Naxos by the Genoeſe, under the command of Pietro Spinola, the iſland was for ſome time ſubject to the republic of Genoa, but again falling into the hands of its former maſters it remained in their poſſeſſion, till they were finally driven out by Selim the Turkiſh emperor. The iſland of Naxos was placed under the protection of Bacchus, as it was in the time of the ancients famous for its excellent wine; which it ſtill produces in great abundance. It likewiſe affords corn in a conſiderable quantity, and fruits of all ſorts, beſides cattle and ſeveral kinds of fowl. Its chief exportation is that of ſalt, from which the Grand Signor draws no ſmall revenue. The quarries of ſerpentine marble, ſo much eſteemed by the ancients, are no more made uſe of; the Turks, as in relation to Paros, being in this reſpect ſuperſtitiouſly blind to their advantages. The ruins of the temple of Bacchus, which ſtood upon a rock at a ſmall diſtance from the main iſland, are ſtill to be ſeen, conſiſting in a large and wide gate, compoſed of three pieces of marble, which form exactly the figure of the Greek letter Π.

Naxos.

NAXOS. The foundations alſo are ſtill extant, together with ſeveral broken columns and other fragments, that ſhew it to have been no deſpicable building. The inhabitants of Naxos are all Greeks except the Vaivode, who is generally a Mahometan. They live in ſeveral ſmall towns and villages, the chief of which bears the ſame name as the iſland.

Before we came up with Lemnos, we diſcovered on our left hand SCYROS. the iſland of SCYROS, famous for the death of Theſeus, and the retreat of Achilles before the Trojan war. It is for the moſt part barren and rocky, whence Statius juſtly gives it the epithet of Scopuloſa. Its hills, however, produce a conſiderable quantity of wine, which is almoſt the only commodity in the country. The iſland was anciently under the protection of Minerva, who had a temple or ſtatue near the ſea-ſhore.

" Magis indubitata, magiſque
" Scyros erat, placidique ſuper Tritonia cuſtos
" Littoris." STAT. Achill. ii.

The preſent inhabitants, who are all Greeks, live in one village, called St. Georgio di Scyro, by which name indeed the whole iſland is ſet down in the charts of the ſeamen.

Before we had well loſt ſight of Scyros, we found ourſelves not far diſtant from LEMNOS, which iſland, though it is called by the STALIMENE. trading nations STALIMENE, among the Greeks and Turks retains its ancient name. It was alſo called Dipolis, from its two cities Hephæſtia and Myrrhina. The former, which was the capital, had its denomination from Ἡφαιϛὸς, or Vulcan; to whom peculiar honours were paid in this iſland, this being the place of his

his repoſe, when he retired from the laborious employment of his forge. STALIMENE.

" Ægeo premitur circumflua Nereo
" Lemnos, ubi igniferâ feſſus reſpirat ab Ætnâ
" Mulciber *." STAT. Theb. L. v. l. 48.

The Pelaſgians, according to Herodotus, poſſeſſed themſelves of Lemnos, in deſpite of the ancient inhabitants, after they themſelves had been forced off the continent by the Athenians; who, under pretence of their having deflowered ſome of their children, baniſhed them their territories of Attica, and ſeized upon their lands; which, though formerly barren and uncultivated, had by the induſtry of the Pelaſgians been rendered productive of moſt neceſſaries of life. Theſe people, after their eſtabliſhment in Lemnos, maintained an inveterate reſentment againſt the Athenians, and waited nothing but a favourable opportunity of revenge; with which they were ſoon gratified in the following manner. They fitted out ſeveral ſhips, with which lurking for ſome time about the coaſt of Attica, they made their deſcent on a day when the people of Athens were all employed in celebrating a feſtival in honour of Diana; and ſeizing a great number of young virgins, retired with their prizes in triumph to Lemnos; where they treated them as concubines. Theſe women, in proceſs of time, brought forth many children, whom they bred up in the cuſtoms and language of the Athenians, not ſuffering them to have the leaſt intercourſe

* " Encircled by the deep, fair Lemnos lies;
" Here weary Vulcan waſtes his leiſure hours,
" And recollects in ſleep his ſcatter'd pow'rs." LEWIS.

STALIMENE.

intercourſe with the other children of the Pelaſgians, againſt whom they imbibed from their cradles a moſt inveterate hatred. The Lemnians, dreading the conſequences of ſuch a diviſion, maſſacred all the Athenian women, together with their children. It was not, however, long that the divine vengeance ſuffered ſuch an act of barbarity to remain unpuniſhed; their women became barren, the fruits of the earth blaſted, and the whole product of the country was for ſeveral years utterly deſtroyed. The people, labouring under theſe extremities, had recourſe to the oracle of Apollo at Delphi, and were informed by the Pythia, that their country would never be freed from its calamities, till they had made ample ſatisfaction to the Athenians for the injury done them in the rape and murder of their daughters. The Lemnians, upon this, ſent diſpatches to Athens, deſiring the Athenians to name what ſatisfaction they thought adequate to their injury; but this people making demands which the others were incapable of ſatisfying, the ambaſſadors were obliged to return without ſucceſs in their negotiation. The famine therefore, ſtill continuing, ſwept off the greateſt number of the inhabitants, the remainder of whom, ſome ages afterwards, were put to the ſword by the Athenians, under the conduct of Miltiades, ſon of Cimon. Such was the end of a race known only by its vices and cruelties. But the moſt celebrated barbarity, committed by the people of Lemnos, was the maſſacre of all the male inhabitants by the enraged females, except king Thoas, who was preſerved by the piety of his daughter Hypſipyle. The ſtory is told at length by Apollonius Rhodius in his firſt book, and Statius in the fifth Thebaid. From theſe repeated inſtances of barbarity it became a proverbial expreſſion among the Greeks, when they mentioned any piece of cruelty of the moſt ſhocking nature, to ſay, it was equal to

that

that of the Lemnians. In this iſland Philoctetes was left by the Grecians in their expedition to Troy; where, for ten years, he languiſhed of a wound which he received in the foot; by the accidental falling of one of Hercules's arrows, drenched in the blood of the Lernæan Hydra. STALIMENE.

" Nec te, Pæantia Proles,
" Expoſitum Lemnos noſtro cum crimine haberet;
" Qui nunc (ut memorant) ſylveſtribus abditus Antris
" Saxa moves gemitu *." OVID. Met. l. 13.

The iſland of Lemnos is reckoned above eighty miles in circumference; its ſoil is very unequal, being divided between mountains and vallies; the latter of which are extremely fruitful. Its chief products are wine and corn, though it wants none of the other commodities neceſſary towards the ſuſtenance of its inhabitants. It is peopled chiefly by Greeks, the Mahometans being a very inconſiderable number. The principal town is called Lemnos, and ſtands on the ſea-ſhore; it is thought to have been built out of the ruins of the ancient Myrrhina. The preſent inhabitants are obliged to ſend yearly to the Grand Signor a large quantity of Terra Lemnia, a ſort of clay found only in this iſland, which is made great uſe of in medicine, and eſteemed a moſt powerful antidote, being ſaid to expel all ſorts of poiſons, if properly applied.

Mount

* " Nor Philoctetes had been left inclos'd,
" In a bare iſle, to wants and pains expos'd;
" Where to the rocks, with ſolitary groans,
" His ſufferings and our baſeneſs he bemoans. DRYDEN.

MONTE SANTO.

Mount ATHOS, called at preſent MONTE SANTO, or the Holy Mountain, is ſituated oppoſite to the iſland of Lemnos, from whence Statius, Theb. 5.

" Ingenti tellurem proximus umbrâ
" Veſtit Athos, nemorumque obſcurat imagine pontum *."

It is named the Holy Mountain from a large convent of Caloyers, who, living there with great auſterity, are highly reverenced by the members of the Greek church.

IMBROS.

Leaving on our left hand the iſland of IMBROS, we came to an anchor under the firſt caſtle of the Dardanelles, in order to wait the opportunity of a fair wind for the paſſage of the Streights. Imbros was known by the ancients under its preſent denomination; it was conſecrated to Mercury and the Cabirian deities, which latter were alſo worſhipped at Samothrace, not far diſtant from Imbros. Hence the iſland was called Ἱερὰ, or the Divine. It was conquered by Otanes, general under Darius, but delivered afterwards from the Perſian yoke by the victorious arms of the Macedonians, who were expelled, after a conſiderable ſpace of time, by Attalus king of Pergamus. The face of the iſland is, for the moſt part, covered with mountains, which are diverſified by many beautiful vallies, productive of all the neceſſaries of life. Its inhabitants are all Greeks, who live in four villages, the chief of which bears the name of Imbros.

The

* " The cloud-capt Athos, from his lengthening ſteep,
" O'erlooks our iſle; his groves o'erſhade the deep." TYTLER.

THRACIAN CHERSONESUS.

The peninſula on which ſtand the old and new caſtles of Romelia, and the city of Gallipolis, was anciently called the THRACIAN CHERSONESUS. It contained ſeveral cities; the moſt celebrated of which were Seſtos and Callipolis. It was inhabited originally by Thracians; who, being continually expoſed to the depredations of the Abſynthians, choſe for their chief Miltiades, ſon of Cypſelus, (an Athenian citizen, though of Ægineſe extraction,) following therein the advice of the oracle of Apollo. This Miltiades, when raiſed to the government, reſolved to put the country in a ſtate of defence, to which end he built a ſtrong wall quite acroſs the iſthmus, which effectually prevented all incurſions; but dying without iſſue he left his dominions to his nephew Steſagoras, who was eldeſt ſon to his brother Cimon, then living at Athens. Steſagoras ſoon after dying, and leaving no children to ſucceed to the government, the ſons of Piſiſtratus, who were at that time tyrants at Athens, preſented it to his brother Miltiades, who eſtabliſhed himſelf in the Cherſoneſus the ſame year that Darius undertook the war againſt the Scythians, and followed that prince at the head of ſome forces, which he led to his aſſiſtance; but foreſeeing the misfortunes Greece muſt inevitably ſuffer, if the Perſians returned victorious, he propoſed to the Ionians to break down the bridge, which Darius had made over the Danube, by which means the whole army being in an enemy's country would ſoon periſh with hunger. This project, however, was prevented being put in execution by Hiſtiæus, governor of Miletus, who being left with the Ionians to guard the bridge, nothwithſtanding the ſolicitations of Miltiades, who repreſented to him the great honour, that would accrue to them both, from having procured the ſafety of all Greece, remained faithful to the truſt repoſed in him by Darius. The Perſians, having been worſted by the Scythians, were obliged

THRACIAN CHERSONESUS.

to retreat in diſorder, and being got out of the reach of their enemies, were left to raiſe new forces, and form new invaſions at their leiſure. It was, however, different in reſpect to their allies, whoſe countries lying expoſed to the attacks of the Scythians were totally ruined and deſtroyed. It was in this light that the Scythians looked upon Miltiades, ignorant of his project of cutting down the bridge, which, had it been executed, not a Perſian had eſcaped out of their hands. Invading therefore the Cherſoneſus, and having forced the fortifications, they penetrated into the country, bringing with them nothing but ruin and deſolation. The wiſe Athenian, however, foreſeeing the impending ſtorm, thought proper to retire; to which end embarking on board his fleet, which conſiſted in five ſhips, together with his wife Egiſipyle, daughter of Olorus king of Thrace, who was mother to the celebrated Cimon, he ſailed for Athens. After the retreat of the Scythians he was recalled by his ſubjects, but thinking it unadviſable to return to a country open to every incurſion of an enemy, he declined the government; and eſtabliſhing himſelf at Athens, gained a name among the moſt illuſtrious generals, by the great victory which was obtained under his conduct over the Perſians in the plains of Marathon.

HELLESPONT.

At the entrance of the HELLESPONT are two caſtles, the one in Europe, the other on the oppoſite coaſt of Aſia, diſtant three leagues, called by the Turks Gieni Iſſar, or New Caſtles. They are of little ſtrength, being defended only by a common wall without any rampart, or other fortification capable of reſiſting any attack either by ſea or land. What renders them moſt formidable is a tier of braſs cannon of an immenſe ſize; which ſweep the ſurface of the water, and would very much annoy a fleet, that was to paſs within their reach. The length of theſe cannon is nothing in pro-

portion

portion to the wideneſs of the bore, in which a man may ſeat himſelf without the leaſt difficulty. They are always kept loaded with ſtone ſhot, and pointed in a proper elevation to take the ſhip exactly between wind and water. They would, however, be of little or no ſervice after the firſt diſcharge; ſince as they have no carriages, but are fixed in the ground, they would take ſo much time in recharging, that the enemy would be out of their reach before they could give him a ſecond volley. HELLESPONT.

About ten leagues higher up the Helleſpont ſtand, oppoſite to each other, two caſtles, called by the Turks Eſchi Iſa, or Old Caſtles, of the ſame ſtructure as the former, but ſomething more conſiderable in this reſpect, that they are diſtant from one another no more than a mile and half, ſo that it would be impoſſible for a fleet to paſs without receiving the ſhot of both fortreſſes. The governors of the upper caſtles, who have the title of Diſdor, keep a ſtrict watch both by day and night, no ſhip being ſuffered to paſs in their return from Conſtantinople, without coming to an anchor under the caſtle of Aſia, and being ſearched by officers appointed for that purpoſe, to prevent the eſcape of ſlaves; which, till that cuſtom was practiſed happened continually.

About two miles above theſe caſtles were ſituated the ancient cities of SESTOS and ABYDOS, as is to be judged from the account in Herodotus, who ſays, they were diſtant from each other no more than ſeven ſtadia; and as the Helleſpont is in this place only of that breadth, this muſt undoubtedly be the ſituation of thoſe cities, which were famous in antiquity for the amorous intercourſe of Hero and Leander, a young man of Abydos. It had been his cuſtom for ſome time to ſwim over the Helleſpont by night, by which he carried on his intrigue with the utmoſt ſecrecy. But being SESTOS and ABYDOS.

Sestos and Abydos.

being detained at home by continued tempests, that prevented his passage, and feeling a lover's impatience, he trusted himself to the sea before the storms were entirely abated, and was drowned. This story is very well represented upon the reverse of a medal of Nerva, in the Grand Duke's collection; where is the figure of Leander swimming, preceded by Cupid; who, with a torch in his hand, seems to direct him in his course. Before him is the tower of Sestos, on the top of which stands the enamoured priestess, impatient for the arrival of her lover. Statius also, in Epithalamio Stellæ et Violantillæ, introduces Cupid speaking in the following manner:

"Vidi et Abydeni juvenis certantia remis
"Brachia, laudavique manus, et sæpe natanti
"Præluxi." Sylv. l. i.

These streights are now generally known by the name of Dardanelles. It was between Sestos and Abydos that Xerxes crossed these streights, upon a bridge of six hundred and seventy-four ships, beginning at Abydos on the coast of Asia, and ending on the European side between Sestos and Madita. Soon after it was finished, it was broken by violent storms; which so enraged the haughty Persian, that he ordered his attendants to give the sea an hundred stripes, and threw into it a pair of chains as a punishment for presuming to oppose itself to the will and pleasure of so great a monarch. He afterwards caused all those who had been employed in the building the bridge to have their heads struck off, and giving orders to have a new one instantly made, passed it at the head of his immense forces. He after had a design of cutting through the isthmus, that joins Mount Athos to the continent, and upon that occasion wrote a formal

letter

letter to the mountain, giving it to underſtand, that if it offered any oppoſition to his deſign, he would order it to be hewn in pieces and caſt into the ſea. SESTOS and ABYDOS.

" Tales fama canit tumidum ſuper æquora Xerxem
" Conſtruxiſſe vias, multum cum pontibus auſus
" Europamque Aſiæ, Seſtonque admovit Abydo,
" Inceſſitque fretum rapidi ſuper Helleſponti
" Non eurum, zephyrumque timens, cum vela, rateſque
" In medium deferret Athon*." Luc. Pharſ. L. ii. l. 602.

About twenty miles above Seſtos and Abydos (of which cities there are not the leaſt remains) is ſituated the town of GALLIPOLI, which with a ſmall alteration preſerves its antient name Callipolis, which it received from its founder Callias an Athenian. It is at preſent a large and flouriſhing city, enriched by commerce, and inhabited by fifteen thouſand people, Turks, Greeks, and Jews; the former of which are in much the greater number. The city is near four miles in compaſs, the houſes well built, and adorned with beautiful gardens. It has a ſpacious mole for the ſecurity of ſhips, commanded by a caſtle, which, like moſt of the Turkiſh fortifications, GALLIPOLI.

is

* " Such was the road that haughty Xerxes made,
" When o'er the Helleſpont his bridge he laid.
" Vaſt was the taſk, and daring the deſign,
" Europe and Aſia's diſtant ſhores to join,
" And make the world's divided parts combine:
" Proudly he paſs'd the flood tumultuous o'er,
" Fearleſs of waves that beat, and winds that roar:
" Then ſpread his ſails, and bid the coaſt obey,
" And through mid Athos find his fleet a way." ROWE.

GALLIPOLI. is in a very ruinous condition. Near the caſtle are the remains of two arſenals or docks, which ſerved for the reception of gallies in the time of the Chriſtians. Not far from hence is the bezeſtein or market, a large building; the roof of which, being compoſed of ſeveral ſmall cupuloes covered with lead, has a good effect at a diſtance. The country all round Gallipoli is a perfect garden; it is covered with many different ſorts of fruit trees, watered by ſeveral ſmall rivulets, and productive of every thing, that can conduce to the ſatisfaction of its inhabitants. This city is the ſeat of a Greek biſhopric, which preferment is in the diſpoſal of the archbiſhop of Heraclea.

After having been detained by contrary winds under the new caſtle of Romelia for the ſpace of four days, during which time our chief diverſion was ſhooting, which afforded us a great deal of amuſement, as the Cherſoneſus abounds in all ſorts of game, with the firſt favourable breeze we paſſed the Helleſpont in two days, coming to an anchor the firſt night under the old European caſtle. As our paſſage was but ſlow, we had the better opportunity of admiring the agreeable proſpects, that preſented themſelves to us on every part, and fixing the ſituations of thoſe cities, which are now to be found only in the works of ancient authors. Beyond Gallipoli the ſtreights begin to widen by degrees, till you enter the

MAR DI MARMORA. MAR DI MARMORA, or the PROPONTIS, as it is anciently called, from being the ſea before the Pontus Euxinus, which is divided from it by the Thracian Boſphorus; at the entrance of which ſtands the capital of the Turkiſh empire. In two days more, by the help of a light ſoutherly wind, we reached Conſtantinople, which is diſtant by ſea from Gallipoli thirty-five leagues. The coaſt of Europe bordering upon the Propontis affords the moſt agreeable

prospect imaginable; the whole country is divided into towns, villages, gardens, corn-fields, with now and then a small rivulet gliding through a shady valley, seeming as if it were placed there on purpose to diversify the objects. The chief towns in this earthly paradise are, RHODOSTO, HERACLEA, and SELIMBRIA, with several others of less note. RHODOSTO is a city of near the same extent as Gallipoli, built on the side of a hill at the bottom of a small gulph, that bears its name. The houses are well built, and the Christians, who are very numerous, live here in great liberty; having many churches, which are under the dependance of the archbishop of Heraclea, who makes his residence in this city. There are fifteen mosques for the Mahometans, and several baths of indifferent good structure, which conduce very much to the ornament of the city. SEA OF MARMORA. RHODOSTO.

HERACLEA is situated upon the sea-shore, at about seven miles distance from Rhodosto. It was called by the Romans Perinthus, and resumed its ancient name Heraclea, under the Grecian emperors. It was once a very flourishing and powerful city, and was presented with the sovereignty of Byzantium by Septimius Severus; who punished that city for having adhered to the party of Pescennius Niger. It has a large and spacious port, though at present very little commerce with foreign nations. In the walls of the houses are inserted several fragments of ancient buildings, such as capitals of pillars, broken bas-relievos, inscriptions on marble, which sufficiently shew its former grandeur. It is now equally inhabited by Greeks and Turks, with some few families of Jews, who live unmolested by the Mahometans, who in the neighbourhood of Constantinople are more affable than in the remoter parts of the empire. HERACLEA.

SELIMBRIA. SELIMBRIA is an ancient city, a day's journey diſtant from the metropolis, inhabited moſtly by Turks. The other towns upon the coaſt are Zoreu, Buiuc Zeſmè, and Cuzuc Zeſmè, which with ſeveral other villages are full of inhabitants invited thither by the beauty of the country and the wholeſomeneſs of the climate. Being ſatisfied with admiring the agreeable ſituations of theſe places, we began to perceive the innumerable ſpires of the diſtant city of CONSTANTINOPLE, raiſing themſelves by degrees from out of the water. I ſhall not pretend to give an exact deſcription of this great city, more eſpecially as it has already employed many authors of ſuperior talents, among whom Petrus Gillius has the character of having written with the moſt veracity. Without, therefore, enlarging upon the advantage of its ſituation, and many other numberleſs beauties, I ſhall content myſelf with ſaying, that it far ſurpaſſes all ideas one may form to one's ſelf of its grandeur and magnificence. From every part one meets with new objects of admiration. The diverſity of colours that adorn the houſes, the verdure of lofty cypreſſes, the towering height of the minarets, which at a diſtance reſemble ſo many obeliſks, and the ſplendid domes of the royal moſques, built on the ſummits of the ſeven hills, which this vaſt city contains in its circuit, form a proſpect which, for beauty and variety, far exceeds the moſt ſanguine expectation. If the outward view excites the admiration of ſtrangers, the convenience of its ſituation is as well worthy their attention. Built upon a neck of land between two ſeas, it ſeems to have been formed for the ſeat of empire, while its ſecure and ſpacious harbour invites the moſt remote nations to reſort to it, profiting by the advantages of a flouriſhing trade. This noble ſituation was firſt pointed out to the Greeks by the oracle of Apollo, ordering them to build their city oppoſite to that of the blind men. This injunction,

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at

at firſt gave them a good deal of trouble, till Pauſanias king of Sparta, and director of the colony, cleared up the difficulty, affirming that the Chalcedonians very well deſerved to be called blind for having built a city on the coaſt of Aſia in a diſadvantageous ſituation, oppoſite to the fineſt in the world. The Grecians well ſatisfied with this interpretation, employed themſelves immediately in erecting their city directly over againſt Chalcedon, giving it the name of Byzantium, from Byzas, admiral of the Megarean fleet. In after-ages, Conſtantine the Great, that he might more conveniently defend his dominions from the continual incurſions of the Parthians, transferred thither the ſeat of the Roman empire, and changed its name to Νέα Ρώμη, or New Rome; but his ſubjects, in complaiſance to the emperor, called it Conſtantinople, which name it has preſerved to this day. Conſtantine being every day more and more charmed with the beauty of the ſituation, ſpared no coſt or pains to improve it, ranſacking all the cities of the empire, and even Rome itſelf for materials to embelliſh his favourite metropolis. By this means it ſoon increaſed in magnificence, and became the theme of moſt authors who wrote in thoſe times; many of whom have deſcribed it as an habitation more proper for gods than men; but of all theſe ſumptuous work the preſent remains are but very mean and inconſiderable. CONSTANTINOPLE.

Being arrived in the harbour, we immediately waited upon the Engliſh ambaſſador; who lodged us in his palace during the whole time of our reſidence at Conſtantinople. After having taken three days of repoſe, being juſt come off ſo long and fatiguing a voyage, we croſſed over from Galata to Stamboul, in order to take a thorough view of the city, in favour of which we were very much prejudiced; notwithſtanding we were informed that the inſide was by no means anſwerable to the outward magnificence. The walls

of

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of the city, which were built by Conſtantine, and ſtrengthened by ſeveral ſquare turrets at proper diſtances, are ſtill remaining, as are many inſcriptions mentioning the ſucceeding emperors that repaired them, inſerted in thoſe parts that were reſtored by each different benefaction. They were, however, not long ago reduced to a very ruinous condition, from the uſual negligence of the Turks, who ſuffer all their public buildings to remain in the ſame ſtate, till they were reſtored by the great Ibrahim Pacha, laſt Grand Viſier to Sultan Achmet the Third, a man of a public ſpirit more worthy an ancient Roman than a Mahometan. This great man enjoyed his preferment for the ſpace of twelve years, all which time he employed in repairing the public buildings, which had been ruined by the negligence of his predeceſſors; and adorning the city with many ſumptuous edifices, that remain as monuments of the generoſity of their founder. He in the end loſt his life (regretted by all ſuch as can admire a great man, though of a different country and religion) in an inſurrection of an unexampled nature, the account of which I ſhall reſerve till another opportunity. But to return to my ſubject: Near the moſque of Sultan Achmet, which is one of the fineſt buildings in Conſtantinople, is the Hippodrome, called by the Turks the Etmeidan, which is no other than a tranſlation of the ancient name, it being made uſe of at preſent for exerciſing their cavalry. It is a ſpace of ground five hundred and fifty-four yards in length, and one hundred and twenty-two in breadth; at one end of it are two obeliſks, the one of granite fifty-eight feet high, on which are inſcribed many Ægyptian hieroglyphics. The pedeſtal is adorned with baſs-relievos of but ordinary ſculpture, repreſenting different actions of the emperor Theodoſius in relation to the races, that were performed in the Hippodrome. In one place particularly he is to be ſeen crowning

a figure,

a figure, who is ſuppoſed to be the perſon that had carried off the prize. On the two oppoſite faces of the pedeſtal are to be read the two following inſcriptions. The Greek one informs us that the obeliſk was raiſed from the ground by the care of the emperor Theodoſius. The Latin is imperfect, there being two or three verſes wanting, which are buried in the ground: CONSTANTINOPLE.

ΚΙΟΝΑ ΤΕΤΡΑΠΛΕΥΡΟΝ ΑΕΙ ΧΘΟΝΙ ΚΕΙΜΕΝΟΝ ΑΧΘΟΣ
ΜΟΥΝΟΣ ΑΝΑΣΤΗΣΑΣ ΘΕΥΔΟΣΙΟΣ ΒΑΣΙΛΕΥΣ
ΤΟΛΜΗΣΑΣ ΠΡΟΚΛΟΣ ΕΠΕΚΕΚΛΕΤΟ ΚΑΙ ΤΟΣΟΣ ΕΣΤΗ
ΚΙΩΝ ΗΕΛΙΟΙΣ ΕΝ ΤΡΙΑΚΟΝΤΑ ΔΥΩ.

DIFFICILIS QVONDAM DOMINIS PARERE SERENIS
IVSSVS ET EXTINCTIS PALMAM PORTARE TYRANNIS
OMNIA THEVDOSIO CEDVNT SOBOLIQVE PERENNI
_ _
_ _

The other obeliſk is compoſed of ſeveral pieces of ſtone, and ſeems, by many cavities between the ſtones, to have been covered with braſs plates; which, together with its height, muſt have rendered it ſuperior to the former in magnificence. Between the two obeliſks is a brazen pillar twelve feet high, formed by three ſerpents twiſted round one another; the heads of which being placed in a triangular poſition, compoſed a ſort of capital. It is imagined that the Golden Tripod, offered as a preſent in the temple of Apollo at Delphi, by the united body of Greeks, after the battle at Platæa, was ſupported by this ſerpentine pillar; though I cannot meet with any ſufficient grounds to give credit to ſuch a tradition. Sultan Amurat,

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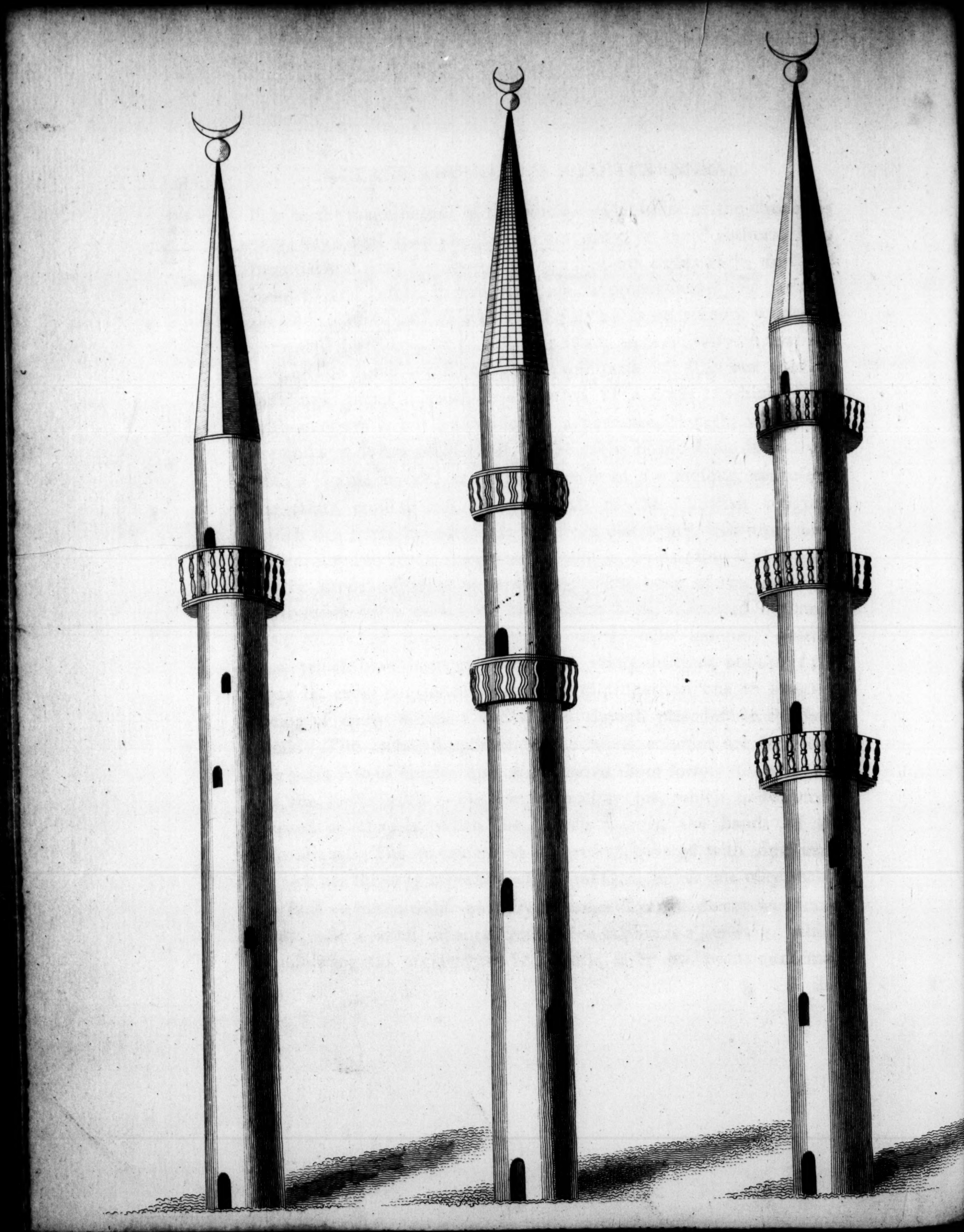
Amurat, one day paſſing this way, to make an experiment of the ſtrength of his arm, beat off the head of one of the ſerpents with his topouz (an inſtrument which the Turks make uſe of when on horſeback, wearing it on the right ſide of their ſaddle, oppoſite to the ſabre); after which his followers, in imitation of their ſovereign, deſtroyed the remaining two, from which accident the pillar ſtill remains deſtitute of its capital. At the extremity of the Hippodrome, a little beyond the obeliſk, compoſed of different pieces of ſtone, is a ſingle column of the Doric order, without any capital or inſcription, unleſs it be on the pedeſtal, which is hidden by ſeveral Turkiſh houſes. It ſeems, as well as I could judge with my eye, to be about ſixty feet in height. On the ſide of the Hippodrome, oppoſite to the moſque of Sultan Achmet, are the remains of a very large palace; which, notwithſtanding it has been partly rebuilt by the Turks, according to their own taſte of architecture, gives ſufficient proof of its antiquity by part of the walls, and the ſtrong foundations, which are ſtill extant. It is inhabited by the Zadir Mecteri, who are employed to guard the tents and pavilions of the Grand Signor and his court, and are under the inſpection of the Zadir Mecterbaſhi. The moſque on the other ſide, which was erected by Sultan Achmet the Firſt, might juſtly be eſteemed a moſt magnificent edifice; if it were built more according to the rules of architecture; of which the Turks have not the leaſt knowledge. The figure of this moſque is a ſquare, the roof of it compoſed of one large flat dome, and four of a leſs ſize; the large one is ſupported on the inſide by four marble columns of an immenſe thickneſs, being more in circumference than height; which, though fluted, cannot be reckoned an imitation of any of the orders of architecture. This building, however, does not want its beauties, being ſituated in the middle of a ſpacious colonnade,

colonnade, forming a large ſquare; the pillars of which are of a tolerable proportion, being of different ſorts of precious marbles, and moſt of them taken from ſome ancient building. Before the door of the moſque is a beautiful fountain, adorned with iron rails very handſomely guilt. Except the Santa Sophia, all the royal moſques which, as I have already ſaid, ſtand upon the tops of ſeven hills, are of much the ſame model, differing only in extent and magnificence. The names of them are, the moſque of Sultan Achmet, that of Validè Sultan, of Sultan Solyman, of Sultan Mehemet, of Sultan Bajazet, of Sultan Selim, and of Santa Sophia, which laſt is the Metropolitan, and held in the moſt veneration by the Mahometans, it not being permitted Chriſtians to enter it under any pretence whatſoever, unleſs by a particular licence from the hand of the Grand Signor; whereas the admittance into the others is not attended with the leaſt difficulty. This great building (which was formerly of a much larger extent, till the Turks deſtroyed great part of it, preſerving for their own uſe only the body of the church) owed its foundation to the emperor Juſtinian, who lived alſo to ſee it finiſhed in the year of Chriſt five hundred and fifty-ſeven. It was by him dedicated to the Holy Wiſdom of God; whence it took its name of Santa Sophia, which it has preſerved without the leaſt alteration to this day. The fabric is entirely Gothic, yet in that ſtile of building may be eſteemed a maſter-piece of architecture. The figure of this edifice is a ſort of hexagon, having ſix fronts and as many doors, two of which at preſent are walled up. It is adorned both on the out and inſide with the moſt precious marbles, its founder having ſpared neither pains nor coſt to render it a building of as much grandeur as the age he lived in would admit of. The chief entrance is formed in the manner of a portico, though but ill-deſigned, adding

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little to the magnificence of the whole. The inſide of the church is very large and ſpacious, being, according to moſt authors, two hundred and ſixty feet long, one hundred and eighty high, and one hundred and fifteen in breadth: which proportions I can neither pretend to aſſure nor diſprove, it being upon no account whatever permitted Chriſtians to ſatisfy themſelves in a curioſity of that nature. The dome is different from thoſe made uſe of in our modern buildings, being a much leſs portion of a circle; which from without gives it but an indifferent appearance, though, when you are under it, it has no ill-effect. The cavity of the dome is adorned with a Gothic moſaic, as are all the walls of the moſque, repreſenting ſaints, croſſes, and other ſymbols of the Chriſtian religion; which the Turks have been ſo far from deſtroying, that they have endeavoured to repair the ruined parts of it, by painting it according to the model of what is remaining. The body of the church is ſurrounded by a portico of two ſtories high, ſupported by many fine pillars of porphyry, verd antique, iallo antique, granite, &c. which have been collected from many different buildings; as may be eaſily concluded from their diſproportion one to another, being of many different dimenſions, though placed all in the ſame rank. The arches ſupported by the lower columns are ſaid to be ſixty-ſix feet in height, and thoſe above about forty. On the ſides of the lower portico are ſeveral ſmall rooms, which undoubtedly ſerved as chapels, when the church was in the hands of the Chriſtians. The pavement is at preſent covered with fine mats, which are the only ornament of the moſque; unleſs one may reckon as ſuch an innumerable quantity of lamps of very ordinary workmanſhip. At a ſmall diſtance from Santa Sophia is a building, which, conſidering the architecture is Turkiſh, is by no means contempt-

ible.



ible. It is open on all ſides, and the roof of it, which is compoſed of ſeveral ſmall domes, is ſupported by marble pillars. Here ſeveral princes of the blood have been buried, whoſe ſucceſſors have erected this building in memory of their untimely deaths, many of them having finiſhed their days by the hand of the executioner. The number of moſques, beſides the royal ones, in this vaſt and populous city, exceeds two hundred, being all of them built of ſtone, and adorned with lofty minarets, which is a ſort of ſteeple in the form of a column, ending towards the top in a cone. A little before it begins to take its conic figure, it is ſurrounded by a gallery, from which an eccleſiaſtical officer, called Meſin, ſummons the Mahometans five times in the twenty-four hours to come and pay their devotions to God and their prophet Mahomet. The other public ornamental buildings are the ghans, the bagnios, and the bezeſtein. The ghans are large fabrics of ſtone built for the reception of travellers, and are reckoned to the number of three hundred; there being beſide the public ones ſeveral ghans belonging to private perſons, who gain a pretty conſiderable revenue by the contributions of the lodgers. The bagnios are on the ſame footing as the ghans, and pretty near the ſame number; theſe ſerve the Turks to cleanſe themſelves in after any pollution, and very frequently are made uſe of only for their pleaſure, bathing being very much in vogue in all theſe countries. The bezeſtein is a large building, compoſed of a ſpacious dome ſupported by eight pilaſters, which form the center of four galleries, making altogether the exact figure of a Greek croſs. Theſe galleries are filled with ſhopkeepers, who have their ſhops on each ſide, a ſpace of ground of about three feet being left as a paſſage between them. In the ſhops are expoſed all ſorts of merchandize, and behind them are warehouſes, in which are laid up

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the moſt valuable effects of the greateſt part of the inhabitants of Conſtantinople, to preſerve them from the rage of the flames; which frequently commit terrible ravages in the other parts of the city, but could never conquer the thick ſtone walls of this building; which is vaulted purpoſely to ſecure it from fire. This place is under the inſpection of an officer, called Bezeſtein Chiagiſi; upon whom depend all the tradeſmen here eſtabliſhed. There are beſides many other buildings diſtinguiſhed by the names of zarsì or markets; in which are ſhops of all kinds, particularly chirurgeons, apothecaries, and druggiſts. In the ſquare Aurèt Paſan is an antique column one hundred and forty-ſeven feet high, erected in honour of the emperors Arcadius and Honorius, and adorned on the outſide with baſs-relievos, according to the ſtile of the age, in which they were wrought. They have ſuffered very much by the frequent fires, that happen in a city built almoſt entirely of wood. In the center of the column is a ſtaircaſe, by which it is now impoſſible to aſcend to the top, many of the ſteps being wanting; and indeed the whole pillar is but in a ruinous condition, being bound round with ſeveral iron hoops by the Turks to prevent its falling, and involving in its ruin all the adjacent buildings. Near the magnificent bagnio of the Validè, (or mother of the reigning Sultan,) called by the Turks Validè Ghamamì, is a column of porphyry, ſuppoſed heretofore to have ſupported the ſtatue of the emperor Conſtantine. It is compoſed of eight pieces, ſurrounded by as many wreaths or garlands of the ſame marble. Not long ſince it gained the name of Colonna Brugiata, or burnt pillar, having been very much defaced by the many conflagrations to which this vaſt city has the misfortune to be too ſubject. The ſeraglios or palaces in this metropolis are two, the new and old: the former with its gardens and offices is

built in the exact circuit of the old Byzantium, its walls containing above four miles in circumference. The other is situated on the top of a hill, near the moſque Solimanià. The new ſeraglio is the place of reſidence of the Grand Signor and all his court; it is compoſed of many different buildings, erected at different times, and by different Sultans. Its groves, gardens, lawns, and fountains, conduce to the rendering it a moſt pleaſing habitation; and, together with its running ſtreams and magnificent chioſks or ſummer houſes, form a terreſtrial paradiſe. The old ſeraglio, which is nothing to compare to the other as to extent or beauty, is deſtined as an habitation for the widowed Sultaneſſes, who are guarded by a numerous body of black eunuchs and baltagìs. At the extremity of the city, above nine miles from the new ſeraglio, are the ſeven towers, which are a priſon for perſons of diſtinction, and particularly foreigners. They are incloſed in a ſort of fortification, defended to the ſea-ward by a ſingle wall, and towards the land by three, one within the other. The actual circumference of the walls of Conſtantinople is exactly ſixteen miles, not comprehending the ſuburbs, which if admitted as part of the city, it will be out of all doubt the largeſt in the world. As to its fortifications they require very little deſcription, conſiſting in nothing but the courage of its inhabitants, whoſe number it would be impoſſible exactly to calculate, by reaſon of the many different religions, few of which keep regularity in their public regiſters. The ſuburbs, the chief of which are GALATA and PERA, for their extent and number of inhabitants deſerve the name of ſo many cities. Scutari alone, which is on the Aſiatic coaſt, oppoſite to the Seraglio Point, is reckoned to contain, at a moderate computation, one hundred thouſand inhabitants. The Propontis, which is bounded in this part by the Seraglio Point on one ſide, and the town

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GALATA.
PERA.

GALATA. PERA.

town of Scutari on the other, insinuating itself into the middle of the city, forms an harbour of a great length, though at the beginning not above a mile broad, which divides Galata from Stamboul, the name the Turks give to Constantinople. Galata is surrounded by walls built by the Genoese, who were a long time masters of it; after that the rest of the city was under the dominion of the Turks. Here the Franks (under which denomination are comprehended the English, French, Dutch, and Venetians, who are invited to these parts by the advantages of a flourishing commerce) have fixed their habitation. It is bounded on one side by Topantia, on another by Cassum Pacha, and overlooked from above by Pera, the place of residence for all foreign ministers.

Having satisfied our curiosity with every thing, that was to be seen within the walls of Constantinople, we determined to make an excursion to the mouth of the Black Sea, in order to take a view of a column situated upon a rock at the entrance of it; which is commonly called Pompey's pillar. We, to this end, went on horseback as far as Chiatghanè, a country house of the deposed Sultan Achmet, standing upon the banks of a small river, which discharges itself into the harbour dividing Galata from Stamboul. Here we embarked in a caique of fourteen oars, with intention to perform our voyage by water. At a small distance from Chiatghanè we left three beautiful seraglios, built upon the brink of the harbour by the famous Grand Visier Ibrahim Pacha, as a place of retirement for the princesses his master's daughters. Contiguous to them is the large suburb of Eiup, in which is the mosque, where every Grand Signor is consecrated upon his coming to the throne. On the left hand, a little below Eiup, are two other seraglios, one of which was built by the abovementioned Visier, and after them is a con-

a continual ſeries of towns and villages, which reaches uninterrupted as fas as the mouth of the Black Sea. The names and order of theſe places are as follows; Sutlizè, Ghàs Chioi, a ſeraglio named Ainali Cavac, the Arſenal and Dock, where the ſhips of war are built, and all ſort of naval ſtores repoſited; Caſſum Pacha, Galata, Topghane, Finducli, where is a very fine ſeraglio built by Ibrahim Pacha, Beſictaſi, where is an ancient ſeraglio belonging to the Grand Signor, Orta Chioi, Pacha Maaleſi, in which are three magnificent ſeraglios, erected all by Ibrahim Pacha, Curuzeſmè, Arnaut Chioi, Bebec Baczeſi, Iſſar, which comprehends the caſtle of Romelia, Balta Liman, Stegna, Geni Chioi, Terapia, Bunic Derè, and Sarigier. On the coaſt of Aſia are, Scutari, Cuzcunzugh, Stauros, Zenghiel Chioi, Culè Baczeſi, Eſchi Iſſar, which is the caſtle of Natolia, Gioc Suiu, Chibucli, Inzirli Chioi, Unchiar Scheleſi, Beicos, Saliburun, and Ghioro. All theſe villages are ſituated upon the ſhores of the Boſporus, and form the moſt agreeable proſpect in the world. GALATA. PERA.

This Canal, which leads into the Black Sea, called by the ancients PONTUS EUXINUS, was named Boſporus from the Greek words, βυς and πορος, it being reported that when Io was transformed into a cow ſhe ſwam acroſs this paſſage. CANAL OF THE BLACK SEA.

" Jamque dies, auræque vocant, rurſuſque capeſſunt
" Æquora, qua rigidos eructat Boſporus amnes;
" Illos, Nile, tuis nondum Dea gentibus Io
" Tranſierat fluctus, unde hæc data nomina Ponto."

VAL. FLACC. Arg. 4.

Over this channel Darius, king of Perſia, in hisScy thian expedition, paſſed upon a bridge of boats, and in memory thereof erected two columns,

CANAL OF THE BLACK SEA.

columns, the one in Europe, and the other in Aſia; upon both of which were inſcribed in Greek and Phœnician characters the names of the different nations, that compoſed his army. At the mouth of the Pontus Euxinus are ſeveral little iſlands, called by the ancients the CYANEAN ROCKS, and by the poets, from a notion of their joining together, the Symplegades.

CYANEAN ROCKS.

" Ut Pagaſæa ratis peteret cum Phaſidos undas,
" Cyaneas tellus emiſit in æquora cautes:
" Raptâ puppe minor ſubducta eſt montibus Argo,
" Vanaque percuſſit Pontum Symplegas inanem,
" Et ſtatura redit *." LUCAN. L. ii. 715.

Upon one of theſe rocks is ſituated Pompey's pillar, falſely imagined to have been erected by that general after his expedition againſt Mithridates; ſince the inſcription upon the pedeſtal takes no notice of him, mentioning only the name of Auguſtus Cæſar, and one Annidius, who probably erected it in honour of that prince. The column itſelf is nothing very remarkable, the architecture being none of the beſt, nor the dimenſions of any extraordinary ſize. It is of the Corinthian order, but the capital is badly executed, and the whole not above twenty feet in height. The pedeſtal

* " So when the Pagaſæan Argo bore
" The Grecian heroes to the Colchian ſhore;
" Earth her Cyanean iſlands floating ſent
" The bold adventurer's paſſage to prevent;
" But the fam'd bark a fragment only loſt,
" While ſwiftly o'er the dangerous gulf ſhe croſt:
" Thundering the mountains met and ſhook the main,
" But move no more, ſince that attempt was vain." ROWE.

pedeſtal is round in the form of an altar, adorned with ſheep's heads and feſtoons of flowers; on one ſide of which is the following imperfect inſcription: CYANEAN ROCKS.

CAESARI AVGVSTO
CLANNIDIVS LF
CL FROTO - - - - -
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From hence we returned to our uſual reſidence at Conſtantinople, well ſatisfied with our voyage, which had proved one of the moſt agreeable expeditions, that I ever was engaged in.

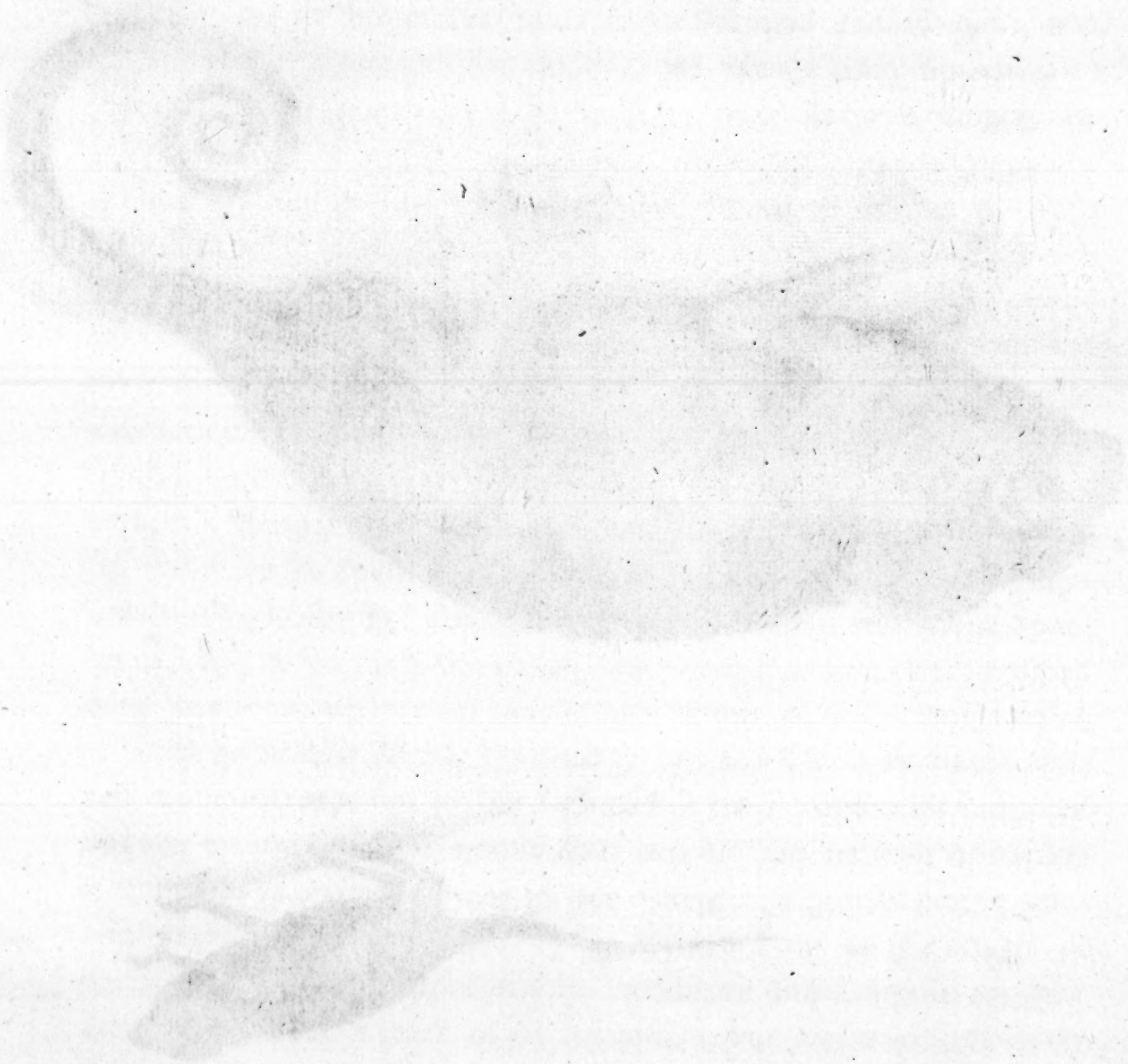
CUSTOMS OF THE TURKS.

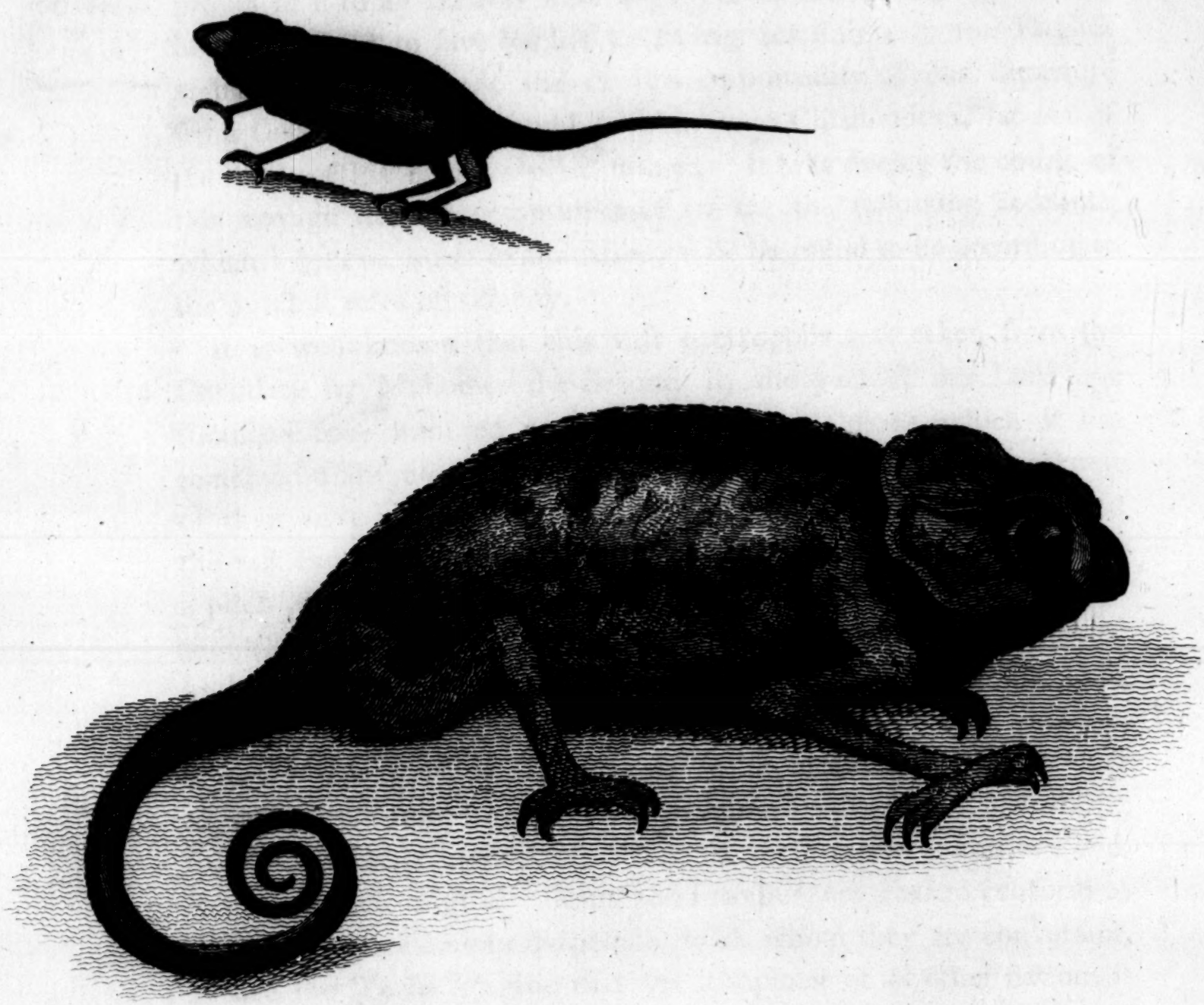
During our ſtay in this vaſt metropolis I applied my whole thoughts towards informing myſelf of the maxims and cuſtoms of a people ſo different from thoſe, which I had till then been converſant with; in which inquiries I had very good ſucceſs. I am not ignorant that there have been many authors, who have taken upon them to inform the public of every particular relating to the government, religion, and manners of this nation; but as the greateſt part of theſe writers have been unſkilled in the Turkiſh language, they were obliged to content themſelves with a ſuperficial knowledge of theſe matters, which was to be collected from the lame accounts of the interpreters, to whom they were obliged to apply for want of better information. Theſe diſadvantages I had the good fortune to get over by an acquaintance with a perſon, who, together with a thorough knowledge of the Oriental tongues, had been for the greateſt part of his life converſant in the moſt eminent Turkiſh familes, and been himſelf employed in many very important ſtate tranſactions; till upon the change of the miniſtry (which too often, in theſe countries,

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proves fatal to all ſuch as were engaged in the late adminiſtration) he was obliged to ſave his life by flying for refuge to the Engliſh ambaſſador; who made uſe of the opportunity of our departure from Conſtantinople to ſend him with us to Chriſtendom, far out of the reach of his enemies perſecutions. It was during the courſe of this voyage that he communicated to me the following accounts, which I believe, upon examination, will be found to be according to the exacteſt rules of veracity.

It is well known that this vaſt metropolis was taken from the Chriſtians by Mahomet the Second in the year of our Lord one thouſand four hundred and fifty-three, ever ſince which it has remained undiſputed in the hands of the Ottomans. The weakneſs of their adverſaries, the ſurpriſing rapidity of their conqueſts, and the vaſt extent of their empire, have raiſed this people to ſo great a pitch of pride and arrogance, that, holding all religions and governments, except their own, in the utmoſt contempt, they are hurried on by the opinion of the whole world's being created purpoſely to be one day or other ſubjected to their dominion. This opinion, however erroneous, is favoured in ſome meaſure by the conduct of many Europeans; who, drawn thither by the advantages ariſing from a profitable commerce, abandon their native countries; and, forgetting their original cuſtoms and maxims, are glad to conform to thoſe in practice among the people, with whom they are converſant. Hence the Turks imagine that the happineſs of all other nations is ſolely dependent upon their generoſity; concluding that none of them would be able to ſubſiſt, were they denied the benefits that accrue to them from the traffic, which they ſuffer them to carry on in all parts of their dominions. This preſumption is farther augmented by the ordinances of their religion, which enjoins them





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them to render tributary, or utterly to aboliſh all other ſects. This command increaſes their ambition to ſo great a degree, that they wait for nothing but an opportunity to work the entire deſtruction of all the reſt of the univerſe. It is owing to theſe maxims that their hatred againſt Chriſtians, and all thoſe of different religions, is carried to ſuch an height, that they chooſe rather to remain in their primitive ignorance, than to profit by any of the new inventions and improvements in the arts and ſciences; thinking it beneath them to be beholden, even in things that would turn to the inceaſe of their grandeur, to a race of infidels, who have been accurſed, and held in utter deteſtation by their prophet and lawgiver. This people, however, who in regard to the more enlighted nations uſually appear under the character of barbarians, are endowed with many ſhining qualities, which muſt neceſſarily turn to the ſhame and diſhonour of thoſe, who have the good fortune to enjoy many conſiderable advantages, which they are wholly ſtrangers to. Their piety towards their Creator, the exact obſervance of the laws of their religion, the obedience to the commands of their ſovereign, the reſpect to their ſuperiors, their charity towards all diſtreſſed perſons, their ſobriety, their moderation, their unexampled integrity in trade, and the gravity and ſolidity, which they expreſs in all their actions, are virtues which are ſeldom wanting even to thoſe of the meaneſt rank. In their converſation they always behave with ſuch affability and modeſty, that an improper geſture, an indecent expreſſion, or an ill-timed demonſtration of mirth, would be ſufficient to caſt a blemiſh upon any perſon's reputation. When a Turk addreſſes his equal, he gives him the title of brother; if it be one older than himſelf, he calls him maſter; if one of fewer years, he ſpeaks to him by the name of ſon. Their union among one another is unexampled. Every,

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muſulman, or true believer, thinks himſelf obliged to exert his utmoſt ſtrength in the defence of any of his brethren; and in the common cauſe no danger is great enough to deter them from proſecuting their purpoſe. They are, notwithſtanding, haughty and arrogant in their proſperity; and, on the contrary, mean and abject under the frowns of fortune. The cuſtoms of this people, of whom I have given this ſhort character, depending entirely upon the dictates of their religion, it would be abſolutely impoſſible to give any account of them without firſt mentioning the principal articles of their belief, the fountain, whence ariſes that ſtrict and inſeparable union, which commands them to acknowledge all muſulmen for their brethren, and prove themſelves firm adherents to their prophet, upon which character they value themſelves greatly, complimenting one another by the title of Umèt Mahomèt, or faithful followers of Mahomet. This religion acknowledges no other foundation than paſſive obedience and the ſword; and bears ſo ſtrong a connection with the government, that one could not ſubſiſt without the aſſiſtance of the other. No Mahometan, upon any pretence whatever, dare utter the leaſt equivocal expreſſion, or offer to put a double interpretation upon any text of the alcoran; ſince ſuch a crime would inevitably be puniſhed with immediate death; they being enjoined to believe it an infallible regiſter of divine precepts, delivered from time to time to Mahomet by the angel Gabriel, who had a divine commiſſion. They are taught that at the time of the creation it was extracted from the great book of ſacred ordinances, and depoſited in one of the ſeven Heavens, whence, by the command of God, every particular article was delivered to Mahomet by the angel Gabriel, verſe by verſe, with an explanation of each text. To ſtrengthen this legend, they are farther aſſured

that the firſt thing, that God created, was light; from which was firſt extracted the ſoul of Mahomet, and afterwards thoſe of the other prophets: that the world was made for him alone, and that he was formed to be the ſole mediator between God and man. The Creator beſides promiſes that he will be merciful to ſuch as live according to the laws of the alcoran, and who follow the example of his envoy, a plain and honeſt man, whoſe name they would find regiſtered in the old and new teſtaments; which paſſage the Turks pretend has been eraſed by the malice and impiety of the Chriſtians. This, ſays God, is the ſtrait path, follow it and ſeek no other; for if you do, you will be led out of your way. The fundamental rule then of Mahometiſm conſiſts in acknowledging one all-powerful divinity, and Mahomet his apoſtle, the laſt of all the prophets, who have been ſent over the earth, predeſtined from all eternity to free mankind from damnation, by publiſhing to them the ſacred dictates of religion contained in the alcoran, the only ſure guide to ſalvation. This is the ſole baſis of the Mahometan faith. With the confeſſion of theſe articles only any infidel may introduce himſelf into the congregation of the faithful, and with the ſame upon his death-bed any ſinner may abſolve himſelf from all his crimes. But, beſides theſe principal rules, there are many private ceremonies and maxims, which are neceſſary to be obſerved towards the forming a true muſulman. The chief of theſe is to entertain the notion of predeſtination, believing that all human affairs are regulated from the beginning by the divine ordinance; that whoſoever is ordained originally to live, may remain ſecure from all ſorts of accidents, nothing being able to overpower the determination of God; and that he, who is to come to an untimely end, can by no means avert his deſtiny. This opinion is carried ſtill to a greater length, ſince they

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CAP. ANAAM.

CAP. ANFAL.

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they are taught to believe, that the affair of their ſalvation is fixed before their birth; and that a man whoſe damnation is ordained can by no act of piety alter that determination. They believe, however, that it is impoſſible for a perſon to die, till he is arrived at the fatal point of his life, called ezel; and although they have an ancient tradition, that a man may prolong his days by honouring his parents, by aſſiſting the diſtreſſed, by living in peace with mankind, by fighting againſt the infidels, and by obſerving regularly the ablutions commanded by law; yet they nevertheleſs affirm the predeſtined point to be inevitable: but at the ſame time believe, that there is a ſecond point named ezeli caſa, or the accidental one, from which a perſon may preſerve himſelf by the performance of the above-mentioned commendable actions.

Another article of their belief is, that there is a paradiſe for the faithful, and a hell for the infidels; but the ſins of the muſulmen are not to remain unpuniſhed, ſince the offenders are to be condemned to ſuffer the torments of death, purgatory, and hell, where they are to purge off their crimes till the day of judgment; at which time, by the interceſſion of their prophet, they are all to be admitted to the joys of paradiſe. They are inſtructed alſo that God created eight paradiſes and ſeven hells, or eight degrees of happineſs and ſeven of miſery, thereby intimating that the mercy of God ſurpaſſes his indignation; though they imagine that theſe paradiſes were made ſolely for the reception of the true believers, while the infidels are to ſuffer eternal puniſhment in the infernal regions. In the moſt

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delightful of theſe ſeven paradiſes they are to enjoy the moſt beautiful women of an unſuſpected chaſtity, amidſt the agreeable murmurs of rivulets and flowery meadows, which are to be bleſſed with an everlaſting ſpring. They are farther to have the ſatisfaction of being

being eye-witneſſes of the glory of God, which is to fill them with inexpreſſible pleaſure. To arrive to this ſtate of happineſs they are required to ſuffer mortifications in this world, to perſevere in their belief, to be conſtant in offering up their prayers to God, and to have the fear of him continually before their eyes; but if it happens to be any one's good fortune to die fighting for the glory of their prophet and the honour of his cauſe, he will, in the world to come, meet with his undoubted reward, and be ever commemorated by his brethren under the name of Sehir, or martyr, which is among them, as it is with us, a title of the utmoſt ſanctity. They are beſides aſſured that there is a high wall, or ſeparation, between the bleſſed and the damned; and that on the top of the wall are placed men, or angels in the ſhape of men, who know every particular ſufferer in this purgatory by their marks, and maintain a regiſter of the different crimes, for which they were committed. Theſe angels upon the day of judgment are to make their report of the criminals committed to their charge, who proſtrating themſelves before the Almighty's throne, and expreſſing a ſincere repentance for their paſt offences, are immediately to be admitted to the joys of the bleſſed.

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CAP. SURAT. AL ARAF.

Another article conducive to the lengthening of their days is to believe that all the prophets, predeceſſors of Mahomet, were muſulmen, and conſequently holy perſonages; particularly Moſes and Jeſus Chriſt, the former for having had the honour of a verbal conference with God, and for having been the perſon pitched upon for the publication of his commands; and the latter as the true Meſſiah, the meſſenger of God, his voice, his word, and his ſpirit, born of a virgin, impregnated by the ſupreme Creator through a breath of the angel Gabriel, and for having had the gift of working miracles. They believe alſo, that near the end of the world he is to deſcend from the

CAP. NESSA.

fourth

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fourth Heaven, which is his preſent place of reſidence, in order to ſubdue the Antichriſt, and to confirm the infallibility of the Mahometan faith, by puniſhing with eternal damnation thoſe, who, pretending to be his followers, diſgraced him by affirming that he was brought to a ſhameful death; ſince it was impoſſible that God could ever ſuffer ſo vile a race as the Jews to have any power over his prophet; whereas that people, blinded by his divine providence, crucified a malefactor in his ſtead, imagining that they had executed Jeſus the ſon of Mary. Under this character our Saviour is held in great veneration by the Mahometans, who give him the title of Rugh Ullà, or Spirit of God, acknowledging him for a great prophet, and a Being choſen by God as a forerunner, to publiſh to mankind the coming of Mahomet, and to prepare them by the doctrine of the goſpel for the paths of ſalvation. They are farther ordered to aſk continual forgiveneſs of God for their ſins, to be conſtant in their oraiſons, to give charity to the poor both in public and private, to return good for evil, to take notice of every perſon's good qualities without inquiring into their failings, to pardon their enemies, to do good to all men, and to avoid the company of thoſe who are ignorant and obſtinate in their errors. Such as follow theſe rules are promiſed an immediate ſalvation; whereas thoſe who prefer temporal bleſſings, ſuch as their riches, parents, wives, and children, before the love of God and his prophet, or before fighting againſt the infidels, will draw upon them the indignation of the Deity, who will deliver them over to the torments of hell, to which there are ſeven gates with ſeven different ſtations or degrees of puniſhment and miſery. The laſt injunction neceſſary to their ſalvation is, to believe firmly that any perſon of whatſoever religion, notwithſtanding he has led his life in all the prejudices of his ſect, and committed the moſt enormous

CAP. RAAD.

CAP. AARAF.

CAP. TAUBAT.

CAP. TASS.

mous crimes, as ſoon as ever he utters the confeſſion, termed by them, Salavat Serif, even though it ſhould happen at the point of death, is to be numbered among the faithful, and to be admitted as a true brother of the congregation of muſulmen, without the leaſt diſtinction on account of his former life. The duties, that are enjoined all true followers of Mahomet, may be divided into the general and private; both which are equally indiſpenſable. Among the general duties the following are to be obſerved: not to offer up their oraiſons unleſs preceded by the ablution called abdeſt, which is to be performed according to the formalities preſcribed by the law; as alſo upon no account whatever to neglect the ablution ghuſhul, which is the cleanſing their whole body with water after the natural intercourſe between the ſexes; to admit of no images repreſenting living creatures; to drink no wine; one drop of which accidentally falling upon their garment renders them incapable of ſaying their prayers any more in that dreſs; to play at no games of chance; to eat no ſwine's fleſh or blood; as alſo to abhor many other animals, which are declared impure, and prohibited to be fed upon by the law of Mahomet. Of the private duties, called ſart, there are five; ſunnet, namas, oruz, ghuzaz, and zechiat; which if any perſon can be proved to have neglected, he is thereby incapacitated from appearing as a witneſs in any trial, or from holding any public employment. The ſunnet, or circumciſion, is performed uſually upon a youth between the years of ſeven and twelve. Among the rich, feaſting and rejoicing conſtantly precede this ceremony; which, after having laſted for eight days, are ended with a ſolemn cavalcade, when the youth, accompanied by all his relations and the acquaintance of his family, attended by a band of muſicians, rides in proceſſion through the principal ſtreets of the city; after which he is conducted to the

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moſque, where the operation is performed amidſt the acclamations of a numerous populace. But to render this act the more agreeable in the eyes of God, the parents of the youth commonly pitch upon ſeveral children of their poor neighbours, who ſtill remain uncircumciſed, and having cauſed them to undergo the ſame operation, not only retain them in their houſe till a perfect recovery, but beſides preſent them with a new ſuit of clothes, and a certain ſum of money; after which they again reſtore them to their parents. The nammas, or oraiſon, is to be practiſed five times a day; that, which is performed in the morning before ſunriſe, is called ſabà namaſi; that at midday, oilè namaſi; in the afternoon, ichindi namaſi; at ſunſet, axam namaſi; and that an hour and half after its ſetting, iazi namaſi. They prepare themſelves, before they begin their prayers, with the abdeſt, waſhing their hands, arms, feet, face, mouth, and neck with the back part of their head, obſerving in this their ablution particular formalities and attitudes, in order to diſtinguiſh themſelves from the Perſians, whom they call by the opprobrious names of Chiſilbas and Refaſi. The Turks appropriate to themſelves the title of Suni, or orthodox, and eſteem all ſects, that do not conform to their rules and ceremonies, heretical. They have the liberty of offering up their prayers either in public in the moſques, or privately in their own houſes every day of the week except Friday, which is ſtyled by them ieumi zuma, or the day of congregation, on which they are enjoined to go to one of the principal moſques to perform their midday oraiſons. Theſe prayers conſiſt in mental ſupplications, in placing themſelves in poſtures of humility, and in public vociferations, which are always the ſame, being commanded expreſsly by the law. They are farther obliged, when they pray, to turn their face towards the Chiblè, or that part of the world, in which

which is ſituated the temple of Mecca, according to the words of the alcoran, " Thou ſhalt turn thy face towards the ſacred temple " of Mecca." RELIGION OF THE TURKS. CAP. RAAD.

As bells are expreſsly forbidden by the law of Mahomet, when the hour of prayer is come, the imam of each pariſh diſpatches to the top of the minaret his meſin, or clerk, who thence with a loud voice utters the confeſſion of their faith, exciting all true believers to come and glorify God and their prophet. The imams are miniſters anſwering exactly to the clergy of our pariſhes, whoſe duty it is to inſtruct their flock in the precepts of their religion, and to perform daily ſervice in their moſques for the benefit of their pariſhioners, and all other followers of Mahomet.

The principal duty of the caliphs, ſucceſſors of Mahomet, was to act as chiefs of the religion, and vicars of the prophet; to perform divine ſervice themſelves in the moſques on Fridays and holidays; and to admoniſh the people of their ſins. This cuſtom laſted till the death of Radhi, twentieth caliph of the family of Abaſſid, after whoſe reign were conſtituted imams, or ghatibis, who performed all the religious functions of the caliphs except preaching. This office was ſet apart for the ſeghs, who were ordained purpoſely by elegant diſcourſes to admoniſh the people of their duty. The oruz or faſting is commanded once a year in the month Aramazan, which laſts thirty days, beginning and ending with the moon. This time of faſting may happen at any ſeaſon of the year, ſince, according to the Turkiſh calculation, every year begins ten days ſooner than the preceding one. In the month Saban, which is the forerunner of Aramazan, every Mahometan is employed in laying up his neceſſary proviſions; while the poor beg the aſſiſtance of the rich, that they may not ſuffer for want of ſuſtenance during thoſe ſacred days; it

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being lawful to make up for the abſtinence of the day by feaſting at night. The faſt begins two hours before ſunriſe, at which time every muſulman having made his ablutions and ſaid his prayers, retires to ſleep. From that time to ſunſet their continence is very great, ſince they are neither ſuffered to eat, drink, or ſmoak tobacco, nor perform the duty of an huſband, make uſe of perfumes, or any thing that can afford the leaſt recreation to their ſenſes. They are ordered to avoid all laſcivious diſcourſes, and expected to paſs the beſt part of the day in the peruſal of the alcoran. The reſt of their time they employ in making a ſhew of their religion in public; thinking themſelves happy if they meet with an opportunity of performing any pious and charitable actions. The moſques are frequented both by night and day; which, to make a greater figure, are illuminated both within and without with an incredible quantity of lamps, which form a moſt magnificent appearance. Alms are diſtributed to the poor in great abundance. All quarrels and diſputes are forbidden; and the execution of criminals is ſuſpended during the whole ſpace of this ſacred period. It is rigorouſly prohibited any one to break through the rules of the oruz without a legitimate cauſe; ſince ſuch a delinquent would be publicly burnt to death. Sick perſons and travellers, however, are diſpenſed from obſerving theſe rules in their utmoſt ſeverity; though it is eſteemed more meritorious in thoſe, who, notwithſtanding any inconveniences they may labour under, ſtill think that their duty is to be performed. To the auſterity and rigour of the day ſucceed the pleaſures and diverſions of the night. Among the rich every perſon thinks himſelf obliged in his turn to invite all his friends and acquaintance; it is even cuſtomary for the Grand Viſier to entertain all ſtate miniſters of what rank or degree ſoever; which example is conſequently

followed

followed by his inferiors. As ſoon as ever the ſun is ſet, they begin by quenching their thirſt with coffee, ſorbet, or water, and after having performed their oraiſons ſit down to ſupper, in order to repair their long abſtinence by variety of moſt delicious meats. After this they diſpoſe themſelves for the oraiſon of iazi, which at that time is called teravi. Theſe prayers are very long, laſting at leaſt an hour and an half, though they are the ſame, as are performed at other times; their great length being owing to their frequent repetition. After midnight they ſet themſelves again to table, and eat with greater appetite than before, ſitting up till the hour prefixed for their morning oraiſons, ſmoaking and drinking ſorbets, with which they think to refreſh their weakened ſpirits. The twenty-ſeventh night of the Aramazan is held in great veneration. They imagine that on that night, which is called by them leilat al cadr, or the night of the decrees, the angel Gabriel began to communicate to Mahomet the verſes of the alcoran; according to the text, "This night alone is worth more than a thouſand whole "months; for it is the time appointed for the angels to deſcend "upon the earth, and with them deſcends the ſpirit of God.". The zechiat is an alms, which every muſulman is obliged to give to the poor towards the end of the Aramazan; at which time, making an eſtimate of his whole fortune, he is ordered to diſtribute to the neceſſitous three per cent. It is permitted, however, to perform this duty in private, leaſt the perſon ſhould incur certain dangers and inconveniences, which might ariſe from his making public the ſtate of his circumſtances. The ghuzaz is the pilgrimage of Mecca, which every true believer, having it in his power, is indiſpenſably obliged to viſit for the remiſſion of his ſins at leaſt once in his life-

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CAP. 97.

time:

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CAP. BACRAH.

CAP. AMRAN.

time: "I have eſtabliſhed (ſays God) a temple, that it may ſerve to "mankind as a means for them to acquire many advantages. The "firſt temple built for the uſe of man is that of Beccah, which "ſerves as a bleſſing and direction to mankind, in which they will "find many evident ſigns and tokens." The temple of Mecca, which was anciently called Beccah, is at preſent termed by the Mahometans Beihilà, or the houſe of God. They believe that upon this ſpot Adam, ſoon after the creation of the world, erected a temple, called Sorah; which, being deſtroyed by the flood, was rebuilt according to the expreſs order of God, by the patriarch Abraham, who in that very place was going to ſacrifice his ſon Iſhmael, in whoſe ſtead the merciful Divinity ſent a ſheep, which was accordingly offered up by the father and ſon in conjunction, in the very ſame ſpot of ground, where they built the temple. This is the principal reaſon of the devotion paid to Mecca, where the greateſt part of the rich maintain ſubſtitutes named farás, who are obliged in their daily oraiſons to pray for the proſperity of their benefactors. The Grand Signor is the only muſulman who is diſpenſed from this obligation; inſtead of which he is every year at a very conſiderable expence to procure the eaſe and ſafety of the pilgrims, who without that aſſiſtance would never be able to acquit themſelves of their duty. The pacha of Damaſcus, who is uſually honoured with the title of Emir Hadge, or prince of the pilgrimage, is every year ſent out with a numerous army, with orders to eſcort both to Mecca and back again the principal caravan, that which comes from Damaſcus. The ſame thing is done from Grand Cairo, whence another caravan departs, under the direction of one of the chief beys, who is dignified with the ſame title of Emir Hadge, though inferior to the pacha of Damaſcus. The ſhereef of Mecca

is a prince, deſcending in a direct line from the prophet Mahomet, ſubject, however, and tributary to the Grand Signor, who inveſts him with abſolute power over all the territories of Mecca, with inſtructions to accommodate as much as poſſible thoſe religious perſons, who are engaged in the performance of their pilgrimage. There are beſides every year conſtituted two officers for the farther ſecurity of the expedition, one with the title of Surè Emini, and the other that of Saccabaſhi. To the firſt is conſigned a very great ſum of money, divided into many different parcels, to be diſtributed to ſeveral of the tribes of Arabs, inhabiters of the deſart, through which the caravan muſt neceſſarily paſs, to prevent their offering any moleſtation to the pilgrims in their paſſage. The Saccabaſhi is the purveyor of water, whoſe buſineſs it is to ſupply the whole pilgrimage both in their coming and going back at the Grand Signor's expence. The penury of water is ſuch in many parts of the journey, that without this neceſſary precaution the greateſt part of the caravan muſt inevitably periſh with thirſt. To theſe officers is alſo conſigned not only the rich covering of the tomb of Mahomet, which is renewed every year by the Grand Signor, the old one being cut into many ſmall pieces, and diſtributed among the pilgrims, who preſerve them as the moſt precious relics, but alſo the accuſtomed preſents for the ſhereef of Mecca, conſiſting in a diploma, that contains a confirmation of his ſovereignty, a ſabre ſet with diamonds, and a bow and arrows of very conſiderable value. All perſons, who deſign to undertake this voyage, are obliged to meet together at Damaſcus or Grand Cairo, provided with all manner of neceſſaries; whence they are to ſet out time enough to arrive at Mecca before the feſtival of the great beiram, called curban beiram, or the celebration of the ſacrifice. At this time all

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Mahometans,,

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Mahometans, in whatever part of the world they are, ſacrifice a number of ſheep, more or leſs, according to their abilities; the fleſh of which is afterwards diſtributed to the poor. On the day, which precedes the beiram, the pilgrims all aſſemble together upon mount Arafat, (which is but at a ſmall diſtance from Mecca,) where they perform their devotions, eſteeming it a place of great ſanctity, ſince they imagine that Adam and Eve, after having been driven out of Paradiſe, and puniſhed farther by a ſeparation of an hundred and twenty years, met again for the firſt time upon the ſummit of this mountain. On the day of beiram, beſides their private ſacrifice, every pilgrim is obliged to aſſiſt at the ſolemn ſacrifice of a victim, which is offered up in the name of the whole brotherhood of muſulmen. After this ceremony they viſit the well of Zemzem, which they believe to be the ſame which God made for the aſſiſtance of Hagar and Iſhmael, whoſe deſcendants they boaſt themſelves. They farther affirm that Mahomet aſſured the caliph Omar, that the water of this well drank moderately was a ſovereign remedy for all diſtempers; and, if drank in great quantity, would procure the remiſſion of ſins. They afterwards viſit the mountains of Abucaes and Geraem, in which are ſeveral grottos, where the prophet uſed to retire for the exerciſe of his devotion. There is alſo another holy mountain, named Thour, where Mahomet is ſuppoſed to have hid himſelf when driven out of Mecca, and where he took the reſolution of abandoning that city in order to eſtabliſh himſelf at Medina. From this period begins the epoch of the Mahometan hegira, at the time of the perſecution and flight of that prophet, which happened when he was fifty-four years of age, and had preached his doctrine fourteen years, correſponding with the year of Chriſt ſix hundred and twenty-four. From Mecca the pilgrims repair to Medina, where they

they viſit their prophet's temple called Meſched al Nabi, where he uſed to preach; and which alſo contains his ſepulchre, named by way of excellence Rauzat, or the garden, where they perform many religious ceremonies, paying homage to the holy ſhrine with the utmoſt humility and reverence. The city of Medina is eſteemed by the Mahometans on account of the death and burial of their prophet, as Mecca is held in veneration for having been the place of his nativity. RELIGION OF THE TURKS.

The Mahometans, as I have already obſerved, have two ſolemn feſtivals, called the great and little beiram; the latter, which immediately follows the Aramazan, is celebrated in commemoration of the death of Mahomet; the great one falling out three months after, on the tenth day of the moon Zilchizè. Each of theſe feſtivals laſts three days, which time is generally employed in mutual viſits, entertainments, and rejoicings. At this time both men and women put on new cloaths, and ſpare no expence in attendance and equipage, and the adorning of their houſes. When a viſitor arrives, the maſter of the houſe goes out to meet him, ſhews him the way into his room, and the place where he is to ſit down. When a perſon meets one who is his equal, both parties kiſs and embrace each other, mutually wiſhing a happy and merry beiram: if one of the parties is younger than the other, it is uſual for him who is leaſt advanced in years to kiſs the other's hand, and if a pacha, or ulemah of diſtinction, his foot. The manner of entertaining a viſitor is by offering him conſerves, ſweetmeats, coffee, tobacco, ſorbet, and laſtly by perfuming him with wood of aloes or ambergreaſe. On the two firſt days of the beirams all muſulmen are obliged to go to the public moſque, to perform their morning oraiſons; as they are at other times enjoined to go thither every Friday to offer

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their midday prayers. On the day of Meulut, which is the prophet's birth day, the Grand Viſier, accompanied by the chief miniſters of ſtate, the ulemahs of diſtinction, and the generals of all the different orders of militia, goes to the Grand Signor's ſeraglio, where in a large open hall, deſtined for that purpoſe, he expoſes to the public an old garment of Mahomet's, named ghirchai ſhereef, or the ſacred veſtment; which is preſerved with great veneration in that place. After the expoſal, the Reis Effendi, or Lord High Chancellor, reads the prophet's will to the people; after which they bring into the hall a large baſon full of water, into which the Grand Viſier dips one corner of the garment, whereby the water becomes ſanctified. When the ceremony is finiſhed they fill a great number of bottles with this holy water, which being ſealed with the great ſeal of the treaſury are diſtributed to all the chief families of the empire, as a preſent either from the Grand Signor himſelf, or from the Sultaneſſes, and the principal officers of the ſeraglio.

They have ſtill another ſolemn feſtival called Leilat Gieſeſi, or the night of the aſcenſion, at which time Mahomet is ſuppoſed to have begun his elmeſtia, or night voyage, upon an animal called borak, begot by an aſs upon a cow; in which manner he ſet out from Jeruſalem, and travelled through the ſeven heavens. The commemoration of the dead, which is another time ſet apart for the performance of religious ceremonies, laſts for ſeveral days; during which all rich people are accuſtomed to make great quantities of a ſort of porridge called aſſuraſſi, which they diſtribute to the houſes of their neighbours, friends, and acquaintance. Of this there is great abundance in the Grand Signor's ſeraglio, which is ſent about in ſilver baſons, well covered, and ſealed up, to all great men and miniſters of ſtate. However both the holy water and the aſſuraſſi,

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coming from the ſeraglio, are conſiderable grievances to the perſons to whom they are diſtributed, on account of the exorbitant fees, which they are obliged to give to the bearers of theſe preſents; who are generally put in employment purpoſely to enjoy theſe advantages. Upon the birth of their children they uſe no other ceremony than that of preſenting to all their friends and relations a hot ſorbet, whoſe duty it is to congratulate the parents upon the increaſe of their happineſs, accompanying their congratulations with a handſome preſent. At the time of death, however, it is very different. Every perſon's deceaſe is attended with many ceremonies and formalities. When a perſon is at the point of death, his relations immediately ſend for the imam of the pariſh, whoſe buſineſs it is to attend the patient till the time of his death, to comfort him under his affliction, to exhort him to a ſincere repentance of his ſins, and repeat to him over and over the profeſſion of the Mahometan faith. He afterwards begins to read, with a very audible voice, ſeveral chapters of the alcoran, never deſiſting till the perſon has expired. He then orders the corpſe to be carried into the yard of the houſe, where, having laid it out upon a table, he waſhes it with hot water, taking off all the hair, and ſtopping up all the parts of evacuation with cotton dipped in ſpirits of camphire. He then perfumes the corpſe with belgoino or ſtorax, and winding it round with ſeveral folds of white linen called chiefin (ſomething after the manner of the ancient Ægyptians) places it in a coffin named tabut. If the deceaſed be a male, no woman is allowed to be preſent at the performance of theſe ceremonies; and if a female, they are to be executed by thoſe of her own ſex. When theſe formalities are over, the relations, friends, and neighbours of the dead perſon aſſemble together, and taking the body upon their ſhoulders carry

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it, and place it in the yard of the neareſt moſque; where after having performed their ablutions, they offer up the accuſtomed prayers for the dead; which being finiſhed, they again take the corpſe upon their ſhoulders, alternately changing till all the relations have partaken in the honour of performing this laſt office to their deceaſed friend. In this manner the corpſe is conveyed to the place of ſepulture, where it is without any farther ceremony put into the ground, after having been ſtrongly recommended by the imam to the examining angels Nakìr and Monkìr; who have power to torment him, if he is not ready in his anſwers to certain queſtions conſiſting chiefly in the doctrine of the Mahometan faith.

The marriages of the Turks are preceded by many feaſtings, entertainments, and recreations; and the wedding generally laſts for the ſpace of eight days. Every Mahometan is permitted to take four lawful wives, and as many concubines or odalicks as he is capable of maintaining. Each wife is allowed her ſeparate apartment, that they may alternately enjoy their huſband's converſation, and be diſtinguiſhed from the concubines, who can be no other than ſlaves. Cuſtom has rendered this way of living ſo eaſy and natural to them, that there ſeldom ariſes among the women in a houſe any diſorder or animoſity, which is owing in great part to the care and vigilance of the huſbands; who, as they have an abſolute authority over their ſpouſes, take proper methods to prevent the ill-conſequences that might attend their quarrels and diſagreements. The wives, however, cannot help looking upon one another as ſo many rivals of the affection of their lord, and put in practice all the arts they are miſtreſſes of to gain the preference over the reſt of his ſpouſes. Careſſes and tender expreſſions are the uſual means they make uſe of to ingratiate themſelves with their huſbands; and they

are naturally of ſo ſoft and eaſy a diſpoſition, that they generally follow therein the pure ſentiments of their hearts, being of a compoſition made wholly for love and conſtancy. In their dreſs, their geſtures, their converſation, and actions, they ſhew themſelves ſo truly agreeable, that inſenſibility itſelf could not reſiſt their charms, was it not that the natural auſterity of the Turks, and the ſeverity of their manners, forbid them to undergo a bondage, however gentle, which might deprive them of that liberty, which they think an inſeparable prerogative of a ſoul truly noble and manly. In conſequence of this way of thinking theſe unhappy women find themſelves treated with the utmoſt indifference; and eſteemed by their huſbands as beings created only for the propagation of the human ſpecies, and the ſatisfaction of their ſenſual deſires. The authority of the Turks over their wives, as I have already ſaid, is purely abſolute; which power is ſtill further encreaſed by the prohibition of their having any commerce with other men. This law the huſbands make ſo good uſe of, that they oblige them to lead their whole lives in their harems; which are little other than ſo many perpetual priſons. It is not permitted to any of their relations, not even to thoſe who are joined to them by the neareſt ties of affinity, to ſee them with their faces uncovered; and a woman who would allow herſelf to be ſeen in any manner by any other than her father or brother, would be judged guilty of an act of the higheſt immodeſty. However, the expreſs injunction of Mahomet, in favour of theſe unhappy women, might be ſome comfort to them in their retirement, did not the diſpoſition of the Turks, averſe to the pleaſures of matrimony, put them upon ſearching for excuſes to deliver themſelves from a taſk, which they conſider as a ſevere and grievous impoſition. They have other delights, to which they are

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ſo entirely addicted, that you will find few amongſt them, the great eſpecially, who do not prefer the company of a Ganymede to that of a Venus.

The women, however, have their revenge; and, judging it not unreaſonable to recompence themſelves for the neglect of their huſbands, by admitting in their room ſome young man, more ſenſible of the bleſſings conferred upon him, ſhew ſuch ſkill and underſtanding in laying their ſchemes to procure their mutual happineſs, that they give their lovers every day freſh occaſion of admiring their perfections. Their meaſures for procuring opportunities of frequent interviews are always ſo well laid, that a diſcovery is next to impoſſible; and we may venture to affirm, that a perſon who had ever experienced an intrigue with a Turkiſh woman, would have no farther taſte for the ladies of any other country, whom they would find, in every particular, ſo much their inferiors. The cleanlineſs and ſweetneſs of their bodies, their advantageous dreſs, which ſeems made purpoſely to inſpire the warmeſt deſires, the tenderneſs of their expreſſions, their words, and actions, which ſeem enough to declare the unfeigned ſentiments of their hearts, their grace, air, and beauty, are ſufficient to captivate the moſt unconquerable breaſt; while their ſincerity and unequalled conſtancy are capable of fixing their lover's affection. They are ſo far from being intereſted in their paſſions, that they are always ready to ſacrifice whatever belongs to them, ſo it may procure their lover's advantage, which is the conſideration, that they ever keep moſt at heart; letting ſlip no opportunity of loading him with preſents; thinking themſelves more than repaid by his preſerving inviolate his conſtancy and affections. Not but that there are many inſtances of women, who in their intrigues have acted upon no other principle than that of

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satisfying their own sensual desires; who, being enamoured with some imprudent young man, have introduced him into their harems in woman's cloaths, where they have kept him till their passion was in some measure abated, after which they have freed themselves from a discovery, by inhumanly sacrificing their lover. Whenever any of these barbarities are committed, they are purely owing to the rigour and severity, with which the law proceeds in relation to all cases of fornication or adultery. The least chimerical suspicion is sufficient grounds for a divorce; and the consequence of any thing, that bears the least face of a proof, is perpetual infamy and universal persecution. If an infidel is discovered to have had any secret commerce with a Turkish woman, he is obliged either to embrace the Mahometan faith or suffer immediate death; while his paramour is indispensably condemned to be tied up in a sack and thrown into the sea, that she may in that manner wash away the blackness of her crime. A Christian woman, however, may be married to a Turk without being obliged to change her faith, though all the children are to be educated in their father's religion.

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Their form of matrimony consists in a contract signed and sealed in presence of a cadi or judge, named Nichiagh Chiahat, which contract, termed nichiag and chebin, is an acknowledgment of the husband's being debtor to the wife of a certain sum of money stipulated by her parents before the marriage. At this ceremony are to be present two witnesses as sponsors for the bride, who are to give testimony of her being contented with the match. As the knot is tied with great facility, there is also as little difficulty in loosing it; the divorce depending wholly upon the will of the husband, who is at liberty to send his wife back to her parents without giving the least reason for his proceeding, provided he lays

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down the ſum of money agreed upon in the nichiag; whereas it is almoſt impoſſible for a woman, unleſs ſhe be of very ſuperior quality, to get rid of her huſband upon any pretence whatever; the wiſdom of the Turkiſh law having very judiciouſly determined this point in favour of the men, in order to prevent the too frequent changes that would happen, if the power of divorce was placed in the hands of the women; who being generally of a more mutable temper, would have been continually trying their fortunes with a new aſſociate. It was to be imagined that a man, who had been ſo happy as to get rid of one evil, would never be ſo inconſiderate as to enter a ſecond time into an engagement of the ſame nature. A little before my arrival at Conſtantinople there happened an affair, that may be mentioned as an example how much power a woman has over her huſband, if ſhe be by rank or family his ſuperior. An ulemah of the firſt diſtinction married his daughter to a Terrifaci Effendi, or maſter of the ceremonies. This lady began to perceive, ſoon after her marriage, her huſband's inclination for her to decreaſe daily, and that ardour and heat of love, which he at firſt expreſſed in all his actions, to be totally extinguiſhed. As ſhe was certain that no part of her behaviour could have occaſioned this coldneſs in him, ſhe was very much at a loſs to gueſs the reaſon of this ſo ſudden change. In the mean time ſhe made uſe of all her artifices to rekindle his extinguiſhed paſſion, but finding his indifference for her grown to too great a height to be remedied, ſhe reſolved by ſome means or other to find out the bottom of the affair. As women are generally miſtreſſes of cunning ſufficient to gain their purpoſes, ſhe was not long before ſhe diſcovered, that her unworthy huſband was wholly wrapt up in an abominable paſſion, that he entertained for a youth, who was one of his domeſtics;

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that his whole pleaſure was in the company of that young man; and that upon his account he looked upon all other joys, though of a much more refined nature, with an eye of contempt. Enraged at this unnatural preference, ſhe immediately began to entertain thoughts of revenge; to which end ſhe adjuſted her meaſures ſo well as to ſurprize the Effendi and his Ganymede together, in a very improper ſituation. She had before taken care to acquaint her father with the wrong, that had been done her; and he had furniſhed her with a number of ſlaves ſufficient to puniſh her huſband in the manner he deſerved. In effect ſhe had no ſooner entered the room, than ſhe gave orders to her attendants to ſeize the Effendi, and give him two hundred baſtinadoes upon the ſoles of his feet; which ſentence was inſtantly put in execution, notwithſtanding the prayers and promiſes of the huſband, who ſwore by his faith to behave for the future in a very different manner. The lady, however, having too much ſenſe and underſtanding to be deceived by ſuch fair promiſes, as ſoon as ſhe had ſeen her huſband ſeverely puniſhed for his miſdemeanour, ordered her coach, and went directly to her father's houſe, by whoſe intereſt ſhe eaſily procured a divorce in form, leaving her huſband at liberty for the future to enjoy the pleaſures, which were more to his taſte and diſpoſition.

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The common divorce is attended with very little formality, conſiſting chiefly in the will of the huſband, who, upon the uttering of two words, benden boſol, or, be thou ſeparated from me, can oblige his wife inſtantly to leave his houſe; and ſhe can look upon him no more in the character of her huſband, unleſs after having again performed the ceremonies of matrimony. There is, however, one ſort of divorce, after which the huſband is not ſuffered to marry the ſame woman a ſecond time, without her having been firſt wedded to another man,

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and divorced from him, when the marriage has been conſummated; upon which ſhe is at liberty to return to her former ſpouſe; this kind of divorce is called Ghulé, which is when the huſband ſends her away with theſe expreſſions, benden giedi dallac doſol, or, I baniſh you from me for ſeven generations.

The ceremonies, that are performed on occaſion of a wedding, conſiſt in a great deal of ſhow, where both families endeavour to make the utmoſt pomp of their attendants and equipage. After that the parents have agreed between themſelves in relation to the nichiagh, or contract, it is delivered into the hands of the bride. The firſt Friday after this agreement is paſſed, the entertainments and feaſting begin in the houſes both of the bride and bridegroom. The gueſts, who are for the moſt part relations to one or other of the families, are expected to make the bride ſome handſome preſent; which conſiſts uſually in jewels, or gold and ſilver ſtuffs. On the Tueſday following, the bride, attended with all her friends and relations of her own ſex, goes to the bagnio, where ſhe is to be thoroughly waſhed, all her hair, except that of her head, taken off with a ſort of paſte made for that purpoſe, and to be perfumed over all parts of her body, according to the univerſal cuſtom. During the time that ſhe remains in the bagnio, ſhe is diverted by a number of zenghì, or girls ſkilled in muſic and dancing; who are uſually very well inſtructed in the ways of amuſing their hearers or ſpectators. She is hence conducted back to her father's houſe, and the next day goes with a ſolemn cavalcade to the houſe of her huſband. In this cavalcade all the aſſiſtants march two by two, after whom follows the bride in her coach, attended by many other coaches, containing all her female relations. Then comes in proceſſion her portion, conſiſting generally in cloaths, rich ſtuffs, china, and houſehold furniture, loaded

upon many mules richly harnaſſed, and preceded by the band of muſicians. When ſhe is arrived at the houſe of the bridegroom, he comes to meet her at the door of the harem, helps her out of her coach, though he is not as yet permitted to ſee her face, ſhe being covered from head to foot by a looſe ſilken veil called duvac. He in this manner hands her into her apartment, where he leaves her to her women, who conduct her into the bed-chamber, where ſhe remains till the evening without ever breaking her faſt, or uncovering her face. After the ſupper is over and the gueſts departed, the father, or chief relation of the woman, conducts the huſband to the door of the harem, accompanied by the imam of the pariſh, to whom, after a benediction pronounced by the prieſt, the door is opened by one of the bridemaids, who introduces the huſband into the bed-chamber, where he with his own hand takes off the duvac, and ſees his ſpouſe's face for the firſt time; upon which he uſually makes her ſome affectionate ſpeech, proteſting an eternal continuance of his love and eſteem for her, at the ſame time deſiring her to partake of a ſlender ſupper, always conſiſting in a boiled fowl, which the huſband is obliged to tear in pieces, and with his own hand preſent it to his bride. After ſupper both parties diſpoſe themſelves to perform their ablutions and offer up their uſual prayers, which, as ſoon as ended, are followed by the conſummation of matrimony. Juſt before they go to bed it is cuſtomary for the huſband to make his wife a preſent of jewels, and in the morning to expoſe in public the marks of her virginity, upon which ſhe receives many congratulations, as having been capable to preſerve herſelf chaſte and unſpotted.

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Notwithſtanding that the way of life ordained for the women is, as I have already ſhewn, little better than a perpetual impriſonment,

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yet they have ſo many advantages and alleviations during their retirement, that they have ſome recompence for the loſs of their liberty. Their harems or apartments, which are ſeparate from thoſe of their huſbands, are for the moſt part adorned with much magnificence. It is in this particular only that the Turks ſhew their luxury and oſtentation, affecting in their own apartments the utmoſt ſimplicity, while thoſe of their wives are ſet off with all manner of decorations ſuitable to their rank and condition. Beſides the ſumptuouſneſs of their habitations, they have each of them their ſeparate gardens, walks, fountains, and bagnios, and all other conveniences of a quiet and eaſy life. They have their ſeparate meals ſerved by their own proper ſlaves, and furniſhed with all delicacies, that are agreeable to their huſband's circumſtances. Viſits among perſons of their own ſex are very frequent; nor can they ever want opportunities of converſing with their acquaintance, without being in danger of diſturbance from their huſband, who is not permitted to enter his own harem, when there are any ſtrangers in company with his wife, no man being allowed to ſee the face of another's ſpouſe. The woman's fortune is entirely appropriated to her own private uſes, being neither to be employed towards the maintenance of the family, nor ſubject to confiſcation, though all the effects of the huſband ſhould be forfeited to the Grand Signor. Every harem has uſually two doors, the one opening into the public ſtreet, by which they admit their viſitors, and the other correſponding with their huſband's apartment, called mahabein odaſſi, or the middle gate; of which he is the only perſon, that is allowed the free paſſage; it being guarded conſtantly by black eunuchs, whoſe buſineſs it is to ſerve the women, and at the ſame time to remain as ſpies upon their actions, and guardians of their honour. This cuſtom is, however, only practiſed among

among the great, ſince the lower ſort of people, who are unable to bear the expence of eunuchs, are obliged in their ſtead to keep little boys, or dolap oglaſis; who are permitted to remain in the harem no longer than their twelfth year. Their office is to let thoſe of the houſe know what is wanting in the harem, which is delivered them through a wheel, (ſuch as is made uſe of in convents in Roman catholic countries,) the key of the mahabein odaſſi in theſe ſort of houſes remaining conſtantly in the hands of the huſband. CUSTOMS OF THE TURKS.

It is never cuſtomary for the man and wife to eat together, each of them having their ſeparate dining rooms, as well as bed-chambers, the huſband ſerved by male, and the wife by female ſlaves. Their tables are uſually of copper gilt or ſilvered over, of a circular figure, without feet, and placed upon a ſmall ſtool, without being covered with any cloth. All their table furniture conſiſts in wooden ſpoons, and a ſilver ſalt ſeller, which is made to contain ſalt, pepper, and ſpices; knives and forks are forbidden by the law, for which reaſon they are forced to tear their victuals in pieces with their fingers. The outward rim of the table is ſet off with ſeveral ſmall china plates, full of different ſorts of ſallads, and in the middle are placed their various diſhes of meat, brought upon the table one after another. They begin their meals by invoking the name of God, Biſmillah; and finiſh them by returning him thanks with the expreſſion of Elamdulilah. As for their diſhes they are always the ſame, and their drink water, and ſometimes ſorbet. After having dined, as well as before they ſat down to table, they waſh their hands and faces, drink their coffee, and ſmoke their pipe of tobacco. When it is proper time to retire to ſleep, they order their beds to be made in the middle of the room, which conſiſt of a matraſs and an upper and under ſheet ſewed to two blankets. In the morning their firſt

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care is to purify themſelves with their uſual ablutions, and offer up their prayers. When theſe ceremonies are over, they betake themſelves to their coffee and tobacco, which immediately precede their breakfaſt, conſiſting in zorba, paſtry, ſweetmeats, honey, olives, cream, or cheeſe. Their dinners and ſuppers are compoſed of zorba or ſoup, chibob or roaſt meat, dolmah or minced meat, pilao or rice boiled up with gravy; a pye called burech, made of fowls or pigeons, a tart named baclavà and ghoſap, which is a decoction of different fruits with a conſiderable quantity of fine ſugar. Although wine is rigorouſly prohibited by the law of Mahomet, there are notwithſtanding ſome to be found among them who drink great quantities of that forbidden liquor, ſitting down to their bottle purpoſely with deſign to get drunk; never deſiſting till they become more like brutes than human creatures. In their liquor they are very rude and intractable, given to quarrels and fighting; nor is it ever known that any diſorder happens in Conſtantinople, but that it ariſes from ſome drunken fray, they being at other times the people in the world of the moſt peaceable diſpoſition. Many, however, more ſcrupulouſly attached to the precepts of their law, think to evade the prohibition by drinking brandy, and other ſorts of ſpirituous liquors; which are not expreſsly mentioned in the alcoran: while others of ſtill greater hypocriſy think to eaſe their conſciences by rigorouſly abſtaining from ſtrong liquors, at the ſame time ſtupifying themſelves every day with laudanum, berz, and ſeveral electuaries compoſed chiefly of opium. Theſe latter, however, are juſtly held in great deriſion by the other Turks, being called by the opprobrious term of Teriachi, or opium ſots.

In relation to their ſervants and domeſtics there is no nation in the world happier than the Turks. All their ſervants act with the utmoſt

utmoſt reſpect and obedience towards their maſters and miſtreſſes. The greateſt part of theſe are ſlaves bought in the public market of Ieſir Bazari, a place allotted purpoſely for that traffic. They are moſtly Georgians, Mingrelians, Circaſſians, and Ruſſians, who are either ſold by their own parents, or ſtolen away by the bands of robbers, that are very frequent among thoſe barbarous nations. In time of war with any Chriſtian prince all the captives undergo the ſame fate: upon which account, of late years, Turkey hath been very much ſtocked with German ſlaves, who, upon account of their great numbers, have fallen to a very low price. The chief trade of ſlaves is carried on by the Tartars, who gain a very conſiderable profit from that ſingle branch of commerce. The greateſt income of their mirzas or nobles conſiſts of ſlaves and horſes; of both which (to make uſe of the expreſſion) they keep large ſtuds, profiting by their increaſe and propagation. Of the ſervants bought in this manner there is not one, that dares offer a word in preſence of his maſter, without it is in anſwer of ſome queſtion, and that in very few words, and with the utmoſt deference and humility. They ſtand always with their hands croſſed before them, obſerving every motion of their maſter, and by their obſequiouſneſs almoſt preventing his deſires. If they are found to be any way remiſs in the performance of their duty, they are ſeverely baſtinadoed, which is the puniſhment in uſe among the Turks for all light offences. The ſervants in great families are uſually diſtinguiſhed under two ranks: the firſt, which are the Izoglans or pages, are young men employed in the ſervice of the houſe, out of which they cannot go without leave of their maſter or the ſuperintendant, who is ſet over them to take care of their education. The Zoadars or footmen are thoſe of the ſecond rank, whoſe duty it is to attend their maſters without

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doors, and to be watchful in the performance of all external ſervices. All men of more than ordinary condition paſs the ſtreets of Conſtantinople on horſeback, followed by a greater or ſmaller number of zoadars, in which conſiſts the chief magnificence of their equipage.

The furniture of their houſes, in the men's apartments, is but plain and ordinary, conſiſting in carpets and ſofas. Their floors are covered in the winter with carpets, and in the ſummer with very fine mats; the ſofa is placed frequently all round the room, cloſe to the wall, covered with cloth, velvet, and often with gold and ſilver ſtuffs. The places of honour on the ſofa are the corners, which are termed ſadir baſhi, or the chief ſeats. The ornaments, however, of their harems are generally very magnificent. The walls of the rooms are hung with damaſk, ſatin, velvet, or gold and ſilver ſtuffs; while the ſofas are adorned with the moſt coſtly ſilks of Perſia and India. This cuſtom, of ſetting off their wives' apartments and neglecting their own, is owing both to a political cauſe and a ſenſe of religion; all gold and ſilver being forbidden to be made uſe of by the men, either in their cloaths or houſhold furniture; whereas the women are permitted to adorn both their own perſons and their habitations, with as much magnificence as their circumſtances will admit. But what is more conducive to the continuance of this cuſtom, is the continual fear they are under of making any pomp and ſhew of their riches; dreading the many ill conſequences, that attend upon thoſe, who are under the ſuſpicion of poſſeſſing a more than ordinary fortune. They, to this end, in their outward apartments, affect an appearance of poverty, contenting themſelves with enjoying their grandeur only in private, free from the falſe interpretations, that might be put upon it by envious and malicious people.

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The dreſs of the men is very plain and ſimple; compoſed, according to the injunction of the law, of woollen, cotton, or linen. They, however, frequently wear their under veſts of a ſort of ſatin, made of an equal quantity of ſilk and cotton, that by the mixture they may evade the law, which prohibits all ſorts of ſilks. However, to make up for their not being ſuffered to wear either gold or jewels, they run out to a prodigious expence in furs; with which, in the winter time, they line their outward robes. In the ſpring and autumn they make uſe of lighter ſkins, more adapted to the clemency of the ſeaſons; and in ſummer make very little uſe of them, unleſs in caſe of ſome indiſpoſition. All things, that they are allowed to wear, are termed ghalal, and whatever is forbidden gharam. In the trappings of their horſes, however, they obſerve no ſort of regulation, ſo that it may be reckoned one of their chief articles of expence. Their horſes, which are generally eſteemed the beſt in the world, are of many different breeds; the moſt valuable of which are the Arabs, the Egyptians, the Barbes, the Turcomenians coming out of Meſopotamia, and the Curdes, which are bred in Aſſyria. The horſes of Romelia are uſually caſtrated, after which they become gentle, and almoſt indefatigable; but are ſeldom of any great beauty. Theſe are commonly mounted by old men, prieſts, and infirm perſons; while thoſe of a nobler race are choſen out by the Pachas and generals.

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This people, diſtinguiſhed among the Europeans, by the name of Turks, took that denomination from Turchiſtan, a province of Aſia Minor, ſubject to Sultan Alaidin king of Caramania. The founder of the Turkiſh empire was Oſman, general to this monarch; who ſent him with a numerous army towards the frontiers of his kingdom, to prevent the frequent incurſions of the Tartars, who had committed

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great ravages in many parts of the country ſubject to Alaidin. Oſman in this expedition met with ſo much ſucceſs, that he not only brought the Tartars under ſubjection, but made uſe of the ſame opportunity to conquer ſeveral towns and provinces belonging to the emperors of Conſtantinople; by which he became ſo powerful, that by the conſent of his maſter, he took upon him the title of Sultan, in the year of Chriſt one thouſand two hundred and ninety-nine, and of the Hegira ſix hundred and ſeventy-ſeven. In the kingdom of Pontus he built a fortreſs, that ſubſiſts to this day; which he called after his own name Oſmanzich. He afterwards conquered Bithynia, and ſettled the ſeat of his empire in Pruſa, capital of that province. He was ſucceeded, after his death, by his ſon Orcan; who dying left his dominions entire to his children; and they in proceſs of time extended their conqueſts ſo far on all ſides, that they ſoon rendered the Oſman empire one of the moſt formidable monarchies in the world. The baſis of this government is the religion, which is ſo cloſely connected with the ſovereign power, that it is impoſſible for the one to ſubſiſt without the aſſiſtance of the other. The prince is obliged to conform, in every particular, to the precepts of the law. The great men and miniſters of ſtate follow the example of their ſovereign, and the common people that of their ſuperiors; acting in that reſpect according to the maxim, which they have almoſt continually in their mouths, El Nas Alla Dini Muluchihim, we muſt follow the footſteps of our ſuperiors in affairs relating to religion. All Mahometan ſubjects conſider their monarch as the vicegerent of the prophet, and adore him as the zeilulah, or ſhadow of God; imagining that he is ordained to put in execution the immediate decrees of Heaven. Hence his orders are always punctually obeyed, every one thinking it his duty exactly to fulfil his commands, thereby

thereby hoping to merit the favour of the prophet. Every thing depends upon the will of this ſovereign; the lives and fortunes of his ſubjects are entirely at his diſpoſal; nor can any one venture to cenſure his actions without being eſteemed a traitor and an infidel. The Grand Signor, however, to be more exempt from the dangers, that might attend the murmurs and diſcontent of the common people, who very frequently excite moſt dreadful commotions, conſtitutes a vizir, or lieutenant, whom he inveſts with the ſhadow of an abſolute authority, expoſing him to the view of the people, who judge of all ſiniſter events as ariſing from his ill conduct, without opening their mouths againſt their ſovereign; and he, the more to ingratiate himſelf with his people, is always ready to ſacrifice his miniſter, who by his maſter's policy becomes the ſole object of their hatred.

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The Grand Signor himſelf, to excite in his ſubjects a greater awe and veneration for his perſon, ſeldom appears in public, and, whenever he does, marches in great ceremony, attended by all the officers of the ſeraglio, who, together with the reſt of his followers, form a moſt pompous retinue. He himſelf is diſtinguiſhed by twelve ſolacks or running footmen, who march cloſe to his horſe; on their heads they wear a brazen helmet, with a very lofty plume of white feathers, which almoſt hide the ſovereign from the ſight of his people, who conſtantly flock in great crowds to the place, where he is to paſs. His dreſs is uſually very rich, the outward robe being lined with a black fox's ſkin; in which no ſubject, except the grand vizir, is allowed to imitate him. On his turban he wears three ſprigs of diamonds, which is alſo forbidden to all other perſons of what degree or rank ſoever. His whole equipage conſiſts of all the magnificence, that ſo powerful a prince can exhibit, in order to

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raiſe the ideas of his ſubjects; who are ſo far from diſdaining, that they think it an honour to be thought his ſlaves.

All the ſubjects of the Grand Signor are divided into four different orders, diſtinguiſhed from one another by their employments and dreſs, and the names of Oſmanli, Ulemah, Aſchieri, and Raia. The oſmanlis are all ſuch as bear office in the ſeraglio, or who are in any manner employed in the ſervice of the Grand Signor, who is himſelf at the head of this order. After him follow the pachas of three, two, and one tail; all miniſters of ſtate, as well as generals, together with the whole body of zaims and ſpahis (two different ranks of cavalry), and all governors of cities and fortreſſes, with their ſubſtitutes and dependents.

The order of Ulemah comprehends all men of the law, whoſe duty it is to explain the ſtatutes of the country; to adminiſter juſtice; and as prieſts to perform all ceremonies of religion. The chief of this rank is the Segh Iſlam or Mufti, ſupreme pontif and legiſlator; after whom ſucceed the Cadileſchiers, or firſt judges of Romelia and Natolia; the Mullahs, Cadìs, and Naips, three different ranks of judges, all imams, ſeghs, and muderìſis, or ſtudents in the law. By the name of aſchieri, are diſtinguiſhed all the bodies of infantry; the janiſſaries, zebezis, topzìs, comparazìs, lagumzìs, top arabazileris, mecterìs, and levents, or marines.

Under the name of Raia, are known all the ſubjects of the Grand Signor, who are employed in cultivating the land, and generally all inhabitants of villages; as alſo the Tartars, Arabs, Curdes, Turcomenians, Greeks, Roman Catholics, Armenians, Jews, and the followers of all the other different ſects, who are ſubjects of this great empire. All thoſe, who are employed in the actual ſervice of the Grand Signor, are divided into two ranks of the interior and exterior

ſervants;

ſervants; neither of which act any part in the affairs relating to the government. The interior ſervants are ſuch as always live within the walls of the ſeraglio, from whence they can never ſtir out without leave from their ſuperiors. The exterior ones are thoſe who, notwithſtanding they live in their own habitations, are obliged every day to be attendant in the ſeraglio. Theſe are the iz oglans, the iz agasis of the ghas oda, the black and white eunuchs, the zoadars, the baltazis, the halvagis, the boſtangis, the aczis, and the cara culuczis. The exterior are the ſolacks, paicks, azem oglans, and all ſuch as compoſe the Grand Signor's attendance, when he appears in public. Thoſe of the ghas oda are young men choſen from the different colleges of the iz oglans, or pages; never exceeding forty in number. Theſe are deſtined to attend the Grand Signor's perſon, having the way open to them for many preferments, which ſerve as ſteps to riſe to the principal employments of the empire. The chief of this body is the ſelictar aga, or ſword bearer, who has abſolute command over the reſt of the iz agasis, diſpoſing of many conſiderable places in favour of thoſe of his own body, out of which are always choſen thoſe, who fill the following offices. The chief of theſe is the zoadar aga, or firſt gentleman of the bed-chamber; after whom comes the tulbent agaſi, who ties the Grand Signor's turban. The rechiapter aga is a charge ſomething equivalent to our groom of the ſtole; the peſchir agaſi has the care of all the Grand Signor's table linen; the cafegi baſhi, is the chief coffee-maker; the ibrictar baſhi, the perſon, who preſents the Grand Signor with water to waſh; the berber baſhi, head of the barbers; and the telac baſhi, preſident of the royal bagnios: all which officers acknowledge for their head and governor the ſelictar aga; and in caſe of a vacancy the places are always filled up from out of the body

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body of the iz agasìs. The hadouns, or black eunuchs, are deſtined for the guard of the women, that are kept in the Grand Signor's harem; they alſo attend upon the ſultaneſſes that live in the old and new ſeraglios, and thoſe, who being married to pachas and great men, have their palaces in different parts of the city. The chief of theſe is the chiſler aga, or the maſter of the maids; who, beſides the inſpection he has over the Grand Signor's harem, and the whole body of the hadouns, is alſo ſuperintendant of the lands, towns, and villages belonging to the crown; the income of which ſerve for the ſupport of the princes of the blood; as alſo of all the royal moſques, and receiver of their rents and endowments, which are very conſiderable. To each of theſe he conſtitutes an officer named mutevelli, whoſe duty it is to ſee the rents regularly paid into the hands of his maſter, to diſemburſe whatever is neceſſary towards keeping thoſe buildings in repair, the maintenance of the prieſts, and the purchaſing of all manner of utenſils for the divine worſhip. He beſides diſpoſes of the employment of Turcmen Agaſi, and Ghas Bei, of the Vaivodry of Galata, Athens, and ſeveral other places that are under his diſtrict. Every Tueſday he holds a divan, giving audience to all perſons, that apply to him in relation to affairs, which happen under his direction. He is ſerved in his houſe with the utmoſt grandeur and magnificence; has a numerous ſeraglio of the fineſt women, that are to be found in all the Grand Signor's dominions; and has at preſent got ſuch an aſcendant over Sultan Achmet, as to be in a manner abſolute maſter of the whole Turkiſh empire.

To the white eunuchs is entruſted the guard of the outward apartments of the ſeraglio; theſe are alſo very numerous, and ſubject to four principal officers; the capi agaſi, the ghazinè agaſi,

the chiler agaſi, and the ſerai agaſi; upon whom they are wholly dependant. The chief of theſe is the capi agaſi, whoſe office it is to guard the middle gate, and preſent to the Grand Signor all kinds of memorials and petitions, which muſt neceſſarily paſs through his hands; as alſo to attend upon his perſon, when he appears in public. GOVERNMENT OF THE TURKS.

The ghazinè agaſi is the private treaſurer, who has the care of the treaſury, in which is preſerved the money, jewels, and other valuable effects, as well of the preceding ſultans, as of the prince then reigning. To conceive the almoſt incredible value of this immenſe treaſure, it will be neceſſary to figure to oneſelf the vaſt riches of the whole ſeries of the Greek emperors, which, together with their capital fell into the hands of Sultan Mehemet; as alſo the wealth of the many conquered provinces, annexed to the Turkiſh empire; beſides all the magnificent preſents, that have for theſe many ages been made by different ſovereigns, who have been deſirous of paying their court to the chiefs of this powerful monarchy; which being daily encreaſed by the continual forfeitures of the pachas and vizirs, muſt undoubtedly conſtitute a treaſure of an ineſtimable value. There is but one door leading into the apartments, that contain this vaſt ſtore of riches, to which there are only two keys; one of them in the cuſtody of the ghazinè agaſi, and the other remaining in the Grand Signor's own hands; who beſides keeps the door always ſealed up with his own royal ſignet.

The chiler agaſi is the chief ſteward of the houſhold; to his care are entruſted all the veſſels and utenſils, that are employed in the ſervice of the ſeraglio; which are in great number, of gold, ſilver, agate, emeralds, and many other of the moſt precious materials; as alſo

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alſo the ambergreaſe, muſk, aloe-wood, belzoar, and other rich perfumes. He has beſides the inſpection over the halvagis, or confectioners, whoſe buſineſs it is to compoſe the ſorbets and ſweetmeats, that are daily uſed in the family of the Grand Signor.

The ſerai agaſi is the inſpector general of the royal apartments, who is not allowed to go out of the royal ſeraglio during the whole time of his employment. His duty is to take care that the palace wants no repairs, and to renew the furniture, whenever it begins to be damaged, as alſo to employ proper perſons in the inſtruction and education of the young eunuchs. All theſe offices are attended with conſiderable ſalaries, and thoſe, who enjoy them, live for the moſt part with great ſplendour and magnificence. The baltazis are employed in the ſervice of the ſultaneſſes, and of the black and white eunuchs. Their ſtations are in the three ſeraglios of the Grand Signor, and in the palaces of the ſultanas his daughters, where, under the direction of the black eunuchs, they ſerve as guards to their perſons. Their dreſs is very different from the reſt of the oſmanlis, ſince inſtead of a turban they wear a yellowiſh cap, in figure a direct cone. The chief of this body is the baltazilar chiagiaſi, who is diſtinguiſhed from the others by a golden girdle. It is his duty to be always attendant upon the perſon of the Grand Signor, to put his orders in execution. The zoadars are thoſe who, armed with a caderè, or ſhort ſcymetar, follow the Grand Signor on foot, whenever he makes his public appearance. The head of this body is the bas zoadar. The boſtangis are an order of militia deſtined for the guard of the outward gates of the ſeraglio, of the gardens, country houſes, and of all the royal palaces. The officers of this body are called ghaſſekis, whoſe duty it is to clear the city and public highways of all robbers and vagabonds, and to attend the Grand

Grand Signor on horſeback, armed with a caderè in his public cavalcades. The head of this order is the boſtanzi baſhi, who conſtitutes two inferior officers, the bas ghaſſeki and the boſtanzilar oda baſhi. The bas ghaſſeki attends the Grand Signor in the ſeraglio, awaits his orders, and imparts them to the other ghaſſekis upon guard; while the other with a large body of boſtangis is to attend the commands of the grand vizir, to whom his followers are to ſerve as a body guard. GOVERNMENT OF THE TURKS.

The duty of the boſtangi baſhi is to ſteer the Grand Signor's barge when he goes upon the water, which he frequently does with great pomp and attendance; and to take care of the public buildings ſituated near the ſea-ſhore; as alſo to ſend out armed boats to cruiſe along the coaſts of Europe and Aſia, to keep ill-deſigning people in awe, and prevent the importation of wine, which is not allowed to be brought into Conſtantinople, without paying a duty to the boſtangi baſhi, who from that ſole article reaps a very conſiderable revenue. He is alſo general ſuperintendant of the fiſhery in all the precincts of Conſtantinople, which he farms out to prodigious advantage. This employment is reckoned, both for profit and the confidence, that may be gained with the Grand Signor, as being always attendant upon his perſon, one of the moſt advantageous offices of the whole empire. The aczis and cara culuczis are employed in the ſervice of the Grand Signor's kitchen and table; they are both ſubject to the aczi baſhi; as the zeſinirs, who place the diſhes upon the table, are to the zeſinir baſhi.

Among the exterior ſervants of the ſeraglio are to be numbered the buiuch miroghor, or maſter of the horſe, and the cuzuch miroghor, who is his deputy. Theſe two officers have the inſpection over the ſtables, horſes, mules, and camels, with the lands

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deſtined for their paſture; and have abſolute authority over the aghir chiagiaſi or head of the ſtables, the ſarazis or grooms, the ſeiſis or ſtablemen, the caterzis or muleteers, the devezis or camelmen, the arabazis or coachmen, the ſaccas or water-carriers, and the ſalaghoris or riding-maſters, the chief of which is the bas ſalaghor.

The capzilar chiagiſi is the ſuperintendant of the capizis or guardians of the outward gate of the ſeraglio, called babi ghumaiun, or the royal gate. His farther employment is to attend the Grand Signor to the divan in a ceremonial habit, where he aſſiſts the zaus baſhi in the introduction of foreign miniſters. The capizi baſhis are of a ſuperior rank to the capizis, though their duty is, like them, by turns to watch the gate; they are alſo employed in carrying the orders of their ſovereign into the remote provinces, and uſually convey the ſentences of death, that are pronounced againſt the pachas and great men. Their chief is the bas capizi baſhi, who together with his whole body is dependent upon the capzilar chiagiaſi.

The zachirzi baſhi is the maſter of the ſports, who has the inſpection over the huntſmen, hunting-dogs, falcons, and ſporting-places throughout the whole empire. The teſrifaci effendi is the maſter of the ceremonies. The muhipac emini is inſpector of the royal kitchens; his ſubalterns are the caſap baſhi or chief of the butchers; the tauczi baſhi or head of the poulterers; with the gemiſci baſhi or firſt fruiterer. The buiuc imam and the cuzuc imam are the royal chaplains, who remain alternately in waiting for the ſpace of a week. It is their duty to take care of all affairs relating to divine worſhip, and to ſay the uſual prayers in the moſque in preſence of the Grand Signor. The ichim baſhi is the head of the phyſicians; on him depend all the practitioners of that

ſcience, as well Turks, who are employed in the ſervice of the ſeraglio, as thoſe of different religions ſettled in Conſtantinople, who are not allowed to exerciſe their profeſſion, unleſs licenſed by the ichim baſhi. The munezim baſhi is the chief aſtrologer; it is his buſineſs to publiſh the annual almanacks, and from his obſervations to anſwer all queſtions relating to his ſcience. Many other officers there are, who hold employments of more profit than honour: ſuch are, the zerach baſhi, chief of the chirurgeons; the cuiumzi baſhi, or maſter of the jewellers; the ciceczi baſhi, or ſuperintendant of the flower gardens; the giorgianzi baſhi, or maſter of the revels, who provides the dwarfs, mutes, buffoons, ſingers, and muſicians for the Grand Signor's diverſion; and ſeveral others, which it would be too tedious to mention. GOVERNMENT OF THE TURKS.

As I have now gone through all the officers employed in the particular ſervice of the Grand Signor, I will proceed to take notice of thoſe in the public adminiſtration of the affairs of ſtate. The chief of theſe is the vizir azem or grand vizir, vicegerent of the Ottoman empire, inveſted by his maſter with abſolute authority, which he is allowed to exerciſe according to its utmoſt extent, during the time of his adminiſtration. An employment of this conſequence can be given by no other than the Grand Signor's own hand, who inveſts him by delivering him a ring, on which is inſcribed his royal name. By this he is empowered to act with ſovereign authority over all the Turkiſh dominions; to decide by his ſingle ſentiment all controverſies; and to declare peace or war with his maſter's enemies, according as he ſhall judge it moſt advantageous to his people. All charges and employments throughout the whole empire are at his diſpoſal, excepting the ſegh iſlam and the tartar ghan, who have the honour to receive their offices from the ſame hand as the

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grand vizir. His court is very magnificent and numerous, little yielding to that of his maſter, having at his command moſt of the ſame officers. His private equipage conſiſts in vizir agaſis, iz agaſis, mectèris, zoadars, aczis, zalizi mectèris, tufeczis, matarazis, ſatìris, ſaràzis, ſeizis, and cara culuczis, which alſo compoſe the attendants of all pachas of three tails, as the chief of which the grand vizir ranks immediately upon his gaining that high poſt, notwithſtanding, as it frequently happens, he is raiſed to that pitch of honour from ſome very mean employment. The vizir agaſis are the exterior gentlemen attendant upon the grand vizir; their buſineſs is to aſſiſt in the divan, to accompany their maſter when he appears in public, and wait by turns in his ſeraglio. Among theſe are many offices of honour and profit; ſuch as the capzilar chiagiaſi; the ſelam agaſi, maſter of the ceremonies; the capzilar buluc baſhi, lieutenant to the capzilar chiagiaſi; the imbroghor, maſter of the horſe; the ſalaghors; the vechil gharz or chief ſteward; the gharem chiagiaſi, or inſpector of the harem; the imam, or chaplain; the zalizi mecter baſhi, head of the band of muſic; and the ſatir baſhi, chief of the ſatìrs or lance-bearers, who are ſix in number, preceding the grand vizir when on horſeback, two by two. Their dreſs in the ſummer time is a white veſt, yellow ſatin breeches, and boots half way up their leg, a large girdle of maſſy ſilver gilt, ſix fingers in breadth, with a great boſs before, which ſerves as a kind of lock or buckle. In the right ſide of the girdle is ſtuck a ghangiar or dagger, the handle of which is alſo of maſſy ſilver; and on the left ſide hangs a caderè, faſtened to another ſilver belt, which is ſlung over the ſhoulder. The winter dreſs differs only in this, that the veſt and breeches are of ſcarlet cloth with large ſilver buttons: they carry lances in their hands three yards in length; of theſe none but their chief is allowed to

wear

wear his beard. The remaining officers of the body of the vizir agafis are, the tufeczi baſhi, captain of the band of muſqueteers; the matarazi baſhi, chief of the carabineers; the arpa emini, purveyor of the corn for the ſtables; the aghir chiagiaſi, maſter of the ſtables; the chiler chiatipi, or clerk of the kitchen; the et chiatipi, regiſtrar of the meat; the etmech chiatipi, regiſtrar of the bread; the giag emini, keeper of the oil; and the odum emini, purveyor of wood. Thoſe of the cara culuczi, which are of an inferior rank, are the aczi baſhi, the zeſinir baſhi, the ſacca, ſeis, and ſaraz baſhi, and many others, whoſe employments are the ſame as in the Grand Signor's ſervice. None of theſe officers, nor their ſubalterns, have any ſalary in money; inſtead of which is diſtributed to them regularly their tain tainat, which conſiſts in a certain quantity of rice, bread, butter, meat, fire-wood, corn, hay, and all other proviſions, which they have in greater quantity than what is neceſſary for the ſupport of their families. All theſe officers enjoy the privilege of wearing their beards, which, among the Turks, is a mark of diſtinction, ſince none, that are in any kind of ſervitude, or that are not maſters of families, can claim this prerogative. The iz agafis, and officers choſen out of their body, are diſtinguiſhed by this particular from the vizir agafis; for as they are ſuppoſed, being the interior ſervants, to be in a ſtate of greater ſubjection, they are obliged, as a mark of their ſervitude, to remain beardleſs. There are, however, ſeveral employments, that are filled up with perſons choſen from this order, of both honour and profit; ſuch as that of the ghaſinadar aga, or chief treaſurer; the ſelictar aga; the zoadar aga; the mugurdat aga, keeper of the ſeal; the caftan agaſi, inſpector of the wardrobe; the zamazir aga, keeper of the body-linen; the peſchir agaſi; the chitapzi baſhi, or library keeper; the mazunzi baſhi, chief of the

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the confectioners; the cafegi baſhi, ibrictar, berber, ſofrazi, and telac baſhi. Among the body of the iz agaſis are alſo comprehended the zindis, young men, who perform feats of activity on horſeback with great ſkill and addreſs; their chief is termed zindi baſhi. This is the common attendance of all pachas of three tails; thoſe alſo of two and one endeavour to imitate them as far as their circumſtances will permit; the chief magnificence of the Turks conſiſting in a ſuperfluous number of domeſtics, who are maintained with a great deal of trouble and expence.

Of the officers dependent upon the grand vizir, that are employed in affairs relating to the government, the chief in rank and power is the vizir chiagiaſi, or chiagia, who has, after the vizir azem, by far the greateſt ſhare of ſovereign power of any perſon in the Turkiſh realms. As he is always the counſellor of his ſuperior, no ſecret can paſs without his knowledge; and as he is a perſon, who is generally in favour with that great man, foreign miniſters uſually make their application to him, becauſe the acceſs is not ſo difficult as to his maſter. The alai beis of the provinces depend immediately upon the chiagia, becauſe the inveſtiture of their offices belongs to his place, and from him they obtain the command of the ſpahis, that are under their particular diſtricts. His private court, which is very numerous, is increaſed by ſeveral officers belonging to his employment; ſuch as many ſecretaries, the chief of which is the chiagia chiatipi, and the alai zauſes, depending upon their head the bas zaus, who always attends the chiagia for the execution of his orders.

Another great miniſter of ſtate is the reis effendi, or lord high chancellor, to whom are ſubject all the chiatipi giedeclis, perſons employed in the three offices of chancery. The chief of theſe is the beiliczi effendi, who is a ſort of ſecretary of ſtate dependent upon the

the reis effendi; this officer's buſineſs is to reviſe the decrees after they are copied by his deputies, and deliver them to be confirmed by the reis effendi, who ſigns them with his own cypher, named raſſit. The zaus baſhi, head of the divan zauſes, is deputy to the grand vizir in the divan, which is a public court of juſtice. He is empowered, in the abſence of his ſuperior, to ſupply his place, though he is not allowed to give a deciſive ſentence, but to make his report to his maſter of all the cauſes, that appeared before him. GOVERNMENT OF THE TURKS.

The divan zauſes are a ſort of horſe militia, employed in conveying about the grand vizir's orders, in aſſiſting at the divan, in impriſoning malefactors and bringing them to their trials, as alſo in attending both the Grand Signor and grand vizir whenever they appear in public. The officers of this body, dependent upon the zaus baſhi, are the zauſlar emini, or director; the zauſlar chiatipi, or ſecretary of the order; and the colaus zaus, who leads the way in their cavalcades. The firſt and ſecond teſchierezis are ſecretaries in the divan, who read the memorials and indictments, and regiſter the ſentences paſſed thereon, either from the mouth of the vizir azem, or his ſubſtitute the zaus baſhi; which, whether they are to be put in immediate execution, or to be ſent into diſtant provinces, muſt be drawn up in the form of a command, before they can be fulfilled.

The mectupzi effendi is the grand vizir's firſt ſecretary, whoſe buſineſs it is to tranſcribe all the letters directed to the governors of towns and provinces, containing his maſter's commands. Theſe letters he ſigns with the title of ſadir ali, or ſublime miniſter, (the grand vizir never ſigning his own name,) which are afterwards delivered to the mugurdar, to be confirmed with the impreſſion of the royal;

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royal ſignet. The muſſur aga is colonel of the body of janiſſaries choſen out of the life guard, who are to attend upon the grand vizir's perſon whenever he appears in public, to be in conſtant waiting in his ſeraglio, and remain upon guard at the gate of his divan. The ghaſas baſhi is colonel of the body of janiſſaries deſtined to put in execution all ſentences of death. The giedicli lerlmini is chief of the giedicli zaims, a horſe guard of young gentlemen, who have certain portions of land aſſigned them in conſideration of their ſervices. The boſtanzilar oda baſhi is captain of the boſtanzis; the delli baſhi is captain of the band of dellis, another horſe guard; and the giounlar aga, head of the voluntiers; all which different bodies of troops are to attend upon the perſon of the grand vizir in the divan. The Tartar agaſi is the captain of the company of Tartars, who are employed as couriers to tranſport their maſter's orders into the remoteſt provinces with the utmoſt expedition. The vizir azem is obliged every day to give public audience in his divan, for the adminiſtration of juſtice, and the deciſion of all diſputes and controverſies, that may ariſe among the Grand Signor's ſubjects. On Fridays are preſent at this aſſembly the cadileſchiers, or chief judges of Romelia and Natolia; and on Wedneſdays the ſtamboul effendi and the galata mullaſſi. All the perſons, whom I have taken notice of before, that are preſent in the divan, are obliged to ſtand ſtrait up with their hands croſſed before them in a poſture of ſubmiſſion, and none but the grand vizir and the two judges are allowed to ſit down, the one in a magnificent throne at the upper end of the hall, and the others at a conſiderable diſtance on each ſide of him. In this aſſembly is maintained a moſt profound ſilence, none but the two teſchierezis, who read the memorials with a loud voice, being permitted to utter the leaſt word. The Grand Signor's divan, which is held

held every Tueſday, is much more numerous than this, though the affairs, that are carried on in it, are of little conſequence. This aſſembly is held in the royal ſeraglio, to which, on the day appointed, the grand vizir, and all the miniſters of ſtate, repair, excepting the chiagia, who attends his ſuperior to the gates of the ſeraglio, where he takes his leave of him, in order to go and fill his place in his own private divan. On this day every one is dreſſed in his habit of ceremony, that the aſſembly may appear with a greater face of ſolemnity; the whole affair being only a piece of ſhew and oſtentation, deſigned to amuſe the people by making them believe that their ſovereign, by informing himſelf of their differences, intereſts himſelf in the ſtrict performance of juſtice. In this, as well as in his own private divan, the grand vizir ſits preſident, while the Sultan, from a lattice window, looking into the hall, takes cognizance of their proceedings, without making his appearance; and though he very well knows that the whole is no more than a matter of form, in order to carry on the farce, he frequently ſends for the vizir azem, ſeeming to give him inſtructions about the ſentences, that are to be paſſed. After the ceremony is over, all the miniſters and perſons of diſtinction, that aſſiſted in the aſſembly, are entertained at the Grand Signor's expence, at different tables, according to their rank and employments; and to the janiſſaries, who attend with their aga, is diſtributed the accuſtomed zorba or ſoup, which when (as it often is) refuſed, is a certain ſign of an approaching rebellion. The principal miniſter employed in the finances is the tefterdar effendi, or high treaſurer, into whoſe hands are paid all the different articles of the public revenue, as well as all forfeitures and confiſcations. Upon him depend the farmers of the revenue, ſuch as the muaſſils, who are commanders of provinces where there is no pacha;

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the vaivodes, officers of the ſame nature, but of an inferior rank; the gharazis, or tribute gatherers, and the giumruczis, or cuſtomers. The teſterdar effendi has power to ſend commands in the name of the Grand Signor, throughout the whole extent of the empire, relating to all affairs, that come under his direction, in the ſame manner as the grand vizir, whoſe orders he is allowed to oppoſe, according to the circumſtances of the public cheſt. His court, beſides the uſual attendants of all pachas, is compoſed of many officers belonging to his employment; who, enjoying poſts of great honour and conſequence, are every day obliged to be preſent in his palace, there to receive his orders relating to their reſpective charges. Of theſe the chief is the buiuc ruſnamezi, or commiſſary general, who keeps an inventory of all ſums of money due to the public; to which end many chiatipis, or clerks are employed by him in giving informations of the debtors, and the ſums that are due; whence he accordingly makes his report to the teſterdar. The bas muaſſebezi is the maſter of the rolls, who keeps the regiſters of all the public effects both in land and moveables; as alſo of all donations and privileges given by the Sultans to particular nations or families; and the liſts of all the conquered cities, towns, and fortreſſes, together with the value of every particular land, and the amount of all tributes, taxes, and duties. The teſter emini is the keeper of the archives, to whoſe care are entruſted all the books containing the accounts of the appenages of the royal family; of the fiefs and timars, which are the portions of land ſet apart for the payment of the cavalry. The nizanzi effendi is the perſon who, upon all royal commands, ſtamps the Grand Signor's cypher, named turà. The terſanè emini is the inſpector general of the arſenals and dock yards, whoſe buſineſs it is to furniſh all manner of ſtores and materials

materials for keeping the royal fleet in repair. The ſaer emini is the chief maſter of the works; to him are entruſted the ſums neceſſary for the building of all public ſtructures, and keeping the old ones in repair. Upon him alſo depends the meimar baſhi, or firſt architect, and the ſuiolzi baſhi, head of the ſuiolzis, who are employed in building and repairing the aqueducts. The tophanè effendi is director of the foundery of cannon, mortars, &c. and the teraphanè effendi inſpector of the mint. The gharaz muaſſebezi is the chief tax gatherer, to which end he, every year, diſtributes throughout the empire certain new papers of different colours, and ſealed with new ſeals, which are delivered to every ſubject to ſhew as a teſtimony of theirhaving paid their gharaz or capitation. The bas baſhi culu is the chief exactor of all public debts, who has power to ſeize upon and impriſon the debtors, and to ſearch and ſeal up the houſes, that are under ſentence of confiſcation. The malie teſchierezíſi is the chief of the ſecretaries office, in which are regiſtred the commands of the teſterdar. The atli mucabelezi is the perſon that keeps the regiſter of the cavalry, as the giagia mucabelezi does that of the infantry. The baruthanè emini is the ſuperintendant of the powder mills; the ſtamboul giumrucchiſi, chief cuſtomer of Conſtantinople; and the gharazi baſhi, exactor of the taxes in that capital. All theſe and many other officers dependant upon the teſterdar are changed every year; but their ſubalterns, or cal fas, on account of their being well ſkilled in the duties of their different employments, are continued till they are promoted to ſome more conſiderable poſt. The remaining officers, that are choſen out of the body of oſmanlis, are the ſpahilar agaſi, or general of the cavalry of the ſpahis. This order of militia is diſtinguiſhed in the field by ſmall red ſtandards, which they carry faſtened to their lances; their number is twelve

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thouſand. The ſelictar agaſi is general of the cavalry of ſelictarlis, who bear yellow ſtandards, after the manner of the ſpahis, whom they equal in number. Among theſe two bodies are many conſiderable offices; the chief of which are thoſe held by the chiagia, or lieutenant general; the alai beis, or commanders in all the different provinces, and the baus zaus, or major general. The miri alem is the ſuperintendant over the ſtandards, whoſe buſineſs it is to deliver to each new created pacha his particular ſtandard, and the other enſigns of his employment; in return for which he is always preſented by the pacha with a horſe and furniture of one thouſand piaſtres value.

In the order of the ulemahs are comprehended all lawyers, judges, prieſts, and perſons employed in the explanation and practice of the religion and laws. The chief of this body is the ſegh iſlam, more commonly known by the name of mufti, who acts with an abſolute authority over the whole order of ulemahs, dealing puniſhments and rewards to his dependants, according to the dictates of his own will and pleaſure. He has a power of putting an end to all controverſies in the two articles, that come under his direction, by a very ſhort and abſolute deciſion termed fetufà; which no perſon whatever dares preſume to contradict. In all public ceremonies he takes place of all pachas, and even of the grand vizir himſelf, who treats him with ſignal marks of diſtinction and reſpect; as he is ſuppoſed to be a perſon of the higheſt learning and ſanctity. The cadileſchiers of Romelia and Natolia are military judges, who are obliged to attend the army whenever the Grand Signor makes a campaign in perſon. The ſtamboul effendi is chief judge, and inſpector general over the city of Conſtantinople; his buſineſs, beſides that of adminiſtring juſtice, is to uſe all precautions to prevent the metropolis from labouring

labouring under a ſcarcity of proviſions; to ſet prices upon all proviſions and commodities; to hinder falſe dealing in trade, by ſending out his ſubalterns to viſit all tradeſmen's ſhops; and to puniſh all ſuch as ſhall be found guilty of any frauds in their dealings. The galata mulaſſi, the eiup mulaſſi, and the iſchiudar mulaſſi, are adminiſtrators of juſtice in the different diſtricts, whence they take their denominations; and all other judges, throughout all the provinces of the Turkiſh dominions, are diſtinguiſhed by the names of mullahs, cadis, and naips. All theſe employments, excepting that of the ſegh iſlam, are to be held no longer than the ſpace of a year. The mudereſſis are young men, who apply themſelves to the ſtudies of law and religion, in order to qualify themſelves for the office of mulla; being inſtructed to that end in the ſeven colleges of Conſtantinople, belonging to the ſeven royal moſques; where they have at the ſame time an opportunity of gaining a proficiency in many other ſciences, there being profeſſors in ſeveral different branches of learning.

GOVERNMENT OF THE TURKS.

Having now finiſhed the order of the ulemahs, I come to that of the afchieris, under which are numbered all the ſeveral bodies of infantry; the chief and moſt powerful of which is that of the janiſſaries, inſtituted by Amurat the firſt, ſirnamed the conqueror, in the year of Chriſt one thouſand three hundred and ſixty-one. Hagi Bectas, by nation a Perſian, one of thoſe fanatics, who by the Turks are eſteemed holy men, was the firſt perſon who ſuggeſted to the emperor the eſtabliſhment of this order of militia. After its inſtitution he bleſſed it, and made it a preſent of the ſleeve of his outward veſt, to ſerve as a model for the cap, which to this day is worn by the janiſſaries in all public functions. This order is divided into three different bodies, diſtinguiſhed under the ſymbols of different animals; as

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as the ſampſunzis, or bull dogs, the zagarzis, or hunting-dogs, and the turnazis, or cranes. There are alſo the orders of ſolacs, and azem oglans, out of which are choſen thoſe janiſſaries, who are deſtined for the Grand Signor's guard. Whenever the Sultan goes to war, theſe two firſt orders, in their march, are preceded by a certain number of the animals, by which they are ſymbolized; of the ſampſunzis an hundred men are employed in leading fifty dogs, two to each dog; the zagarzis acting in the ſame manner. Theſe five bodies are divided into many different legions or regiments, which are diſtinguiſhed from each other by their numbers, and the devices, which they bear in their military enſigns. Each of theſe regiments have their ſeparate quarters, and are governed by their own particular officers, ſuch as the zorbazi, or colonel; the oda baſhi, or lieutenant colonel; the vechil gharz, or paymaſter; the bairactar, or enſign; the bas eſchi, or ancient; the aczi, or victualler, and the cara culuczi, or chief ſerjeant. Every one of theſe regiments is compoſed of from four to five thouſand men; and the whole body of janiſſaries kept in pay, in time of peace, is forty thouſand, though in caſe of a war it is never leſs than one hundred thouſand; and is frequently augmented to a much greater number, according to the circumſtances of public affairs. This formidable order of militia was, by its firſt inſtitution, very well calculated for the defence and ſupport of the Turkiſh empire; but may be ſaid at preſent to ſubſiſt only for its ruin and deſtruction. The janiſſaries were, in the beginning, chiefly ſons of the Grand Signor's poor Chriſtian ſubjects, and their number confined to twelve thouſand. Theſe being taken in a very tender age from the midſt of penury and want, were educated at the Sultan's expence, furniſhed plentifully with all the neceſſaries of life, and from their childhood trained up in a ſtrict military diſcipline.

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This manner of education ſoon taught them to forget all the ties of parentage and relation, and to look upon their ſovereign as their only friend and father; in whoſe ſervice they were always ready to ſpill even the laſt drop of their blood. But by a ſeries of time the rules of their inſtitution being broken through, and all ſorts of people allowed to enter themſelves of the order, they encreaſed indeed in number, but by degrees neglected that diſcipline, which had rendered them the terror of their maſter's enemies; and in exchange for it imbibed that ſpirit of ſedition, for which they have been ever ſince ſo famous, and which has often produced the moſt fatal conſequences. The general of the janiſſaries is the janiſſar aga, who has abſolute power over all thoſe, who are enrolled in that order of militia, as well in the metropolis, as in all the cities and forteſſes throughout the whole empire. His court is very magnificent, ſince beſides the equipage of a pacha, to which rank he holds himſelf equal, he is always attended by many inferior generals and officers, and followed by the firſt regiment of janiſſaries, called birinzi, deſtined for his guard and ſervice. The chiagiaſi is the zorbazi of one of the regiments, who is employed as lieutenant under the janiſſar aga, in his abſence adminiſtring juſtice, and maintaining the military diſcipline among the ſoldiers of that rank. He alſo is the perſon, that introduces all officers of diſtinction to the preſence of the general. The petamalzi, colonel of another regiment, is alſo aſſiſtant in the ſeraglio of the janiſſar aga, whoſe buſineſs it is to be watchful for the advantages of the public cheſt, by collecting the effects of the deceaſed janiſſaries. The bas zaus, cuzuc zaus, with a preſixed number of inferior zauſis, and the mumzis, and zoadars, are deſtined to accompany the general in his public cavalcades, to patrole round the city in the night time, to viſit the taverns and coffee houſes,

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and to impriſon all drunkards and quarrelſome people. The power of the janiſſar aga over all his inferiors is ſo unlimited, that all rewards and puniſhments paſs through his hands. He gives and takes away all employments, and paſſes ſentence of death upon whatever perſon he thinks unworthy to live. He every day gives public audience in his divan, for the puniſhment of ſuch offenders, as have fallen into the hands of the patrole, and thoſe of his own body, who have been adjudged guilty of any crime. Frequently he himſelf rides round the city, either in public or in private, taking cognizance of all diſorders, and putting a ſtop to the ill conſequences, that might ariſe from riots and ſeditions. The cul chiagiaſi is lieutenant general of the whole body of janiſſaries, whoſe duty it is to be thoroughly informed of the laws and inſtitutes of the order, to correct all abuſes, and to be watchful in the maintenance of all grants and privileges. The zagarzi baſhi is general of the zagarzis; the ſampſunzi baſhi, of the ſampſunzis; the turnazi baſhi, of the turnazis; the ſolac baſhi, of the ſolacs, and the ſtamboul agaſi, of the azem oglans. The giaſizi effendi is the chancellor of the order, and the janiſſari effendiſi the regiſter, under whom there are many chiatipis or clerks. All theſe officers live in great ſplendour, having many ſubalterns employed in ſeeing their orders ſtrictly fulfilled, together with a numerous body of ſervants and other attendants. On Tueſday the janiſſar aga, with all his officers and generals, comes to the Grand Signor's ſeraglio; where he aſſiſts in the divan. On Wedneſday, with the ſame ceremony, he pays a viſit to the grand vizir, and the vizir chiagiaſi; and on Friday attends the Sultan to the public moſque, helping that monarch to alight from his horſe, holding him by one arm, as the chiſler aga does by the other, till he comes to his ſeat in the moſque. The zebezis are another body of infantry,

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eſtabliſhed to be a curb to the inſolence of the janiſſaries, which deſign is ſo far from having taken effect, that in all ſeditions, which have been promoted by the janiſſaries, the zebezis have ſhewed themſelves always ready to join them, and by augmenting their number to render the inſurrection more dangerous. Their government and diviſions are after the ſame manner as the janiſſaries, whom they exceed in the article of pay, which is conſiderable; whereas the others have no more than ſeven aſpres a day. Their quarters are in that part of the city called zepghanè, which is near Santa Sophia. In this diſtrict is the public arſenal, to the guard of which this body of troops is deſtined, as well in the metropolis, as in all other cities and fortreſſes throughout the empire. Their number both in time of peace and war is thirty thouſand, which is never augmented, it being judged more for the advantage of the Grand Signor's forces to encreaſe the body of janiſſaries, who are uſually better diſciplined, and of greater courage than any other order of militia. The chief of theſe is the zebezi baſhi, who has the ſame authority over thoſe of his order as the janiſſar aga; the zebeziler chiagiaſi is lieutenant general; the zebeziler chiatipi, regiſter of the order; the bas zaus, brigadier, and the zorbazis, colonels.

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The topzis, or canoniers, form another rank of infantry, having their quarters in Topghane, which is the foundery of canon, mortars, and all other warlike inſtruments. The chief of this body is the topzi baſhi, after whom may be mentioned the topzilar chiagiaſi, the topzilar chiatipi, the bas zaus, and the zorbazis. Theſe are the three principal orders of foot militia, which together, in time of peace, amount to the number of ninety thouſand men; that is, forty thouſand janiſſaries, thirty thouſand zebezis, and twenty thouſand topzis. There are, however, ſeveral inferior ranks of militia,

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ſuch as the comparazis, or bombardiers, the chief of whom is the comparazi baſhi; which office is at preſent held by the celebrated monſieur Bonneval, with a ſalary of ten thouſand piaſtres. The lagumzis, or pioniers, acknowledge for their head the lagumzi baſhi; and the top arabazilars, who have the care of the gun carriages, are under the direction of the top arabazi baſhi. Theſe three laſt ranks of militia are paid after the manner of the cavalry, each man having a portion of land aſſigned to him ſufficient for his maintenance.

NAVAL FORCES OF THE TURKS.

The levents, or troops ſet apart for the marine ſervice, is an order of ſoldiery inſtituted in imitation of that of the janiſſaries, with whom they enjoy the ſame rights and privileges, differing from them in nothing but their pay, which is much more conſiderable. They are directed by their own particular officers, who are, however, all ſubject to the capitan pacha, or lord high admiral. The reſidence of this great officer is in the arſenal of Conſtantinople, where he keeps a moſt magnificent court, inferior to none, in the number of his attendants, but the grand vizir himſelf. Under his juriſdiction are all public ſlaves, both ſuch as remain in the priſons of the arſenal, and thoſe who ſerve on board the ſhips of war. To him belong the revenues of the greateſt part of the iſlands of the Archipelago; the inhabitants of which ſcarcely acknowledge any other ſovereign. When he is on board his fleet, his authority extends over all maritime places, where he acts with a moſt abſolute and deſpotic power.

The terſanè chiagiaſi is the chief ſuperintendant of the dock yards and arſenals; he is commonly a pacha of two tails, inveſted with a power to puniſh the levents, when they are by him found guilty of promoting any diſorders or irregularities. The capitan pacha has the diſpoſal of all naval preferments, and has under him three inferior

admirals, the capitana, the patrona or vice admiral, and the reala or rear admiral; who are diſtinguiſhed by the places where they hoiſt their flags, which are always red; the firſt upon the main-top-maſt, the ſecond upon the fore-top-maſt, and the third upon the mizen-top-maſt head. The commanders of the galleys are called beys, who are obliged to build and arm their galleys at their own expence. The Grand Signor, however, who allows to each bey a fixed ſalary, furniſhes them with men to labour at the oars. The Turkiſh fleet is not very numerous, ſince the utmoſt number of ſhips of war, properly ſo called, is little more than fifty, including the caravels or frigates under forty guns. In caſe of neceſſity, however, the Grand Signor could, in a very ſhort time, put to ſea a fleet of above one hundred ſail, by commiſſioning the large merchant ſhips, that trade to Alexandria, which are built each of them to carry ſixty, ſome ſeventy and eighty guns, and deſigned to ſerve both for trade and war. Beſides all the ſtates of Barbary, upon ſummons, are obliged to furniſh the Grand Signor with their whole naval force, which at a moderate computation is thirty ſail; ſo that upon any emergency the Sultan might ſend out his capitan pacha, at the head of a fleet of one hundred and thirty ſhips, beſides galleys and galliotes, of which he always maintains a very conſiderable number in commiſſion. The Turks are for the moſt part very little ſkilled in the rules of navigation, and have leſs knowledge in fighting their ſhips than any nation in the world, inſomuch that in a ſea engagement they have little more than their own bravery to depend upon. They are indeed acquainted with the uſe of the compaſs, notwithſtanding which, they ſeldom care to venture out of the ſight of land, ſo that in their voyages from Alexandria to Conſtantinople they

NAVAL FORCES OF THE TURKS.

CHARACTER OF THE TARTARS.

croſs over immediately to Cyprus, and from thence coaſt it along till they arrive at the Porte.

The laſt and moſt ignoble order are the raias, under which name are comprehended all inhabitants of villages; the Tartars, Arabs, Curdes, and Turchomenians; as alſo all artizans, whether Mahometans or of any other ſect; together with the Greeks, Jews, and Armenians. The Turks, who live in the villages, are a people wholly rude and unpoliſhed, and conſequently ſtrongly attached to the ſuperſtitious part of their religion. They pretend to have derived their name from Turc, ſon of Japhet, firſt king of Turchiſtan and Turan, of whom the Tartars alſo boaſt themſelves deſcendants. Theſe people are held in the utmoſt deteſtation by the Perſians and Arabs, who look upon them as a nation naturally barbarous and obſtinately ignorant. The preſent Turks are a mixture of all the different nations of Aſia and Europe, who, during a long ſeries of time, have embraced the Mahometan faith, invited thereto either by the hopes of freeing themſelves from the rigour of their tyrants, or by the expectation of bettering their fortunes, being thereby exempted from the payment of the gharaz, or capitation tax, which is exacted from all ſubjects, that do not profeſs Mahometiſm.

TARTARS.

The Tartars ſubject to the Grand Signor inhabit the Crimæa, Cuban, and the provinces bordering upon the Danube. Wholly given to plunder, they entirely neglect the cultivation of their lands, living upon the products of their rapine and excurſions. Their chief effects conſiſt in herds, breeds of horſes, and ſlaves, which they diſpoſe of to the Turks in exchange for food, cloathing, and other neceſſaries of life. Their univerſal character is, that they are barbarous and ignorant, but ſober and indefatigable. There are no troops in the

the world more proper than theſe for making a ſudden incurſion into a country, and bringing away whatever they can lay hands on, ſince the action is performed before it is poſſible for the enemy to receive notice of their motions. Their arms conſiſt in a lance, a ſcymetar, and a bow and arrows; all which weapons they manage with great dexterity. In their marches they uſually carry with them one or two ſpare horſes, in caſe any accident ſhould happen; the whole ſucceſs of their expeditions depending upon the ſwiftneſs and activity of their ſteeds. Their whole ſtore of proviſions conſiſts in a ſort of paſte, compoſed of flour mixed up with mare's milk, which they diſſolve in a bowl of water, that ſerves them at the ſame time for both victuals and drink; this ſort of food is called by them chimus. If they happen by accident to light upon a piece of raw meat, to ſave themſelves the trouble of dreſſing it, they cut it in ſlices, which they put between their ſaddle and horſe's back; from whence, after a few hours, they take it out, and feed upon it with the utmoſt greedineſs. The fleſh, that they moſt commonly dreſs in this nice manner, is that of their horſes rendered uſeleſs by ſickneſs, or any other accident; and their appetites are ſo good that they are not in the leaſt ſqueamiſh, though it ſhould be full of ſores and ulcers. The immediate ſovereign of this barbarous nation is the Tatar Ghan, or king of the Tartars. This prince is, however, tributary, and ſubject to the Grand Signor, who inveſts him in his office, and depoſes him according to his will and pleaſure. The ghanſhip is, notwithſtanding, hereditary, having remained for a long time in the hands of the deſcendanrs of that famous conqueror Zinghis Ghan. The Ottoman Porte, in order to maintain its right and ſuperiority over theſe provinces, acts with a ſort of policy, that contributes in great meaſure to the continuance of their authority over a nation

TARTARS.

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TARTARS. ever ripe for rebellion, whoſe chief ſubſiſtence is war, and which is naturally jealous of the rights of their ſovereign. The Grand Signor requires, as hoſtages for their obedience, all the princes of the royal blood, whom he maintains in a very handſome manner, diſperſing them through different cities of his empire, where they are brought up with all the honours due to their rank and condition. From among theſe princes the Sultan, when he is reſolved to depoſe a Tartar Ghan chuſes a ſucceſſor, by which means the ſovereignty always remains uninterrupted in the ſame family. Beſides this method of keeping the Tartars in ſubjection, the Grand Signor puts in practice another, which is that of building ſtrong fortreſſes, and maintaining numerous garriſons in the very heart of their country. Such are the cities of Caſà and Gieni Calè, the former of which is remarkable for its ſtrength, which is chiefly the work of art, and the other upon account of its ſituation, which renders it almoſt impregnable. The caſtles alſo of Precop and Chilburn are capable of maintaining a ſiege againſt a more ſkilful enemy than the Tartar. The miniſters and officers under the Tatar Ghan, who are always choſen from among the chief nobility, are diſtinguiſhed by the title of mirzah, or lord. The calga ſultan is the generaliſſimo of all their forces, and the two ſeraſkier ſultans are generals of different provinces, the one of Beſſarabia, and the other of Cuban, both dependant upon the calga ſultan. Theſe three generals are all of them princes of the blood. The court of this prince is compoſed of a great number of officers and ſervants, who are all under the direction of his grand vizir, who intermeddles only in the political part of the government. The Tartars, after the manner of the Turks, have a mufti, who is the head of their religion, which is alſo Mahometan; and two cadileſchiers, who are the ſupreme judges. The

revenue

revenue of this kingdom is very inconſiderable, inſomuch that a Tatar Ghan would not envy the riches of Crœſus, if he could but once ſee himſelf maſter of ten thouſand pounds ſterling. TARTARS.

The Arabs boaſt of a greater purity than any people in the world, having, as they affirm, ſince their original, received no mixture with any nation whatever. They trace their beginning from Jarab, ſon of Joctan, and grandſon of Heber, one of the immediate deſcendants of Noah. This people was in proceſs of time encreaſed by their conjunction with the Iſhmaelite Arabs, deſcended from Iſhmael ſon of Abraham. They are divided into two bodies; the one is compoſed of thoſe, who live in villages; and the other of thoſe, who have no other habitations than their tents; which they pitch in different parts of the deſert, changing their ſituation according as they find it more or leſs agreeable. The characters of theſe two bodies of Arabs are as different as their ways of life; the inhabitants of the villages are unſociable, cruel, ignorant, avaricious, obſtinate, and treacherous; while the others are endowed with a moſt ſignal probity, apply themſelves to letters, are admirers of eloquence and knowledge, ſober, affable, and generous; having hardly any vicious quality, except that of being ſtrongly addicted to revenge, with which they are ſo far tranſported, that for a murder committed only by chance they are ſcarcely contented with the utter deſtruction of a whole tribe. The country inhabited by this people is divided into three parts; Arabia Felix, Arabia Petrea, and Arabia Deſerta. The kingdom of Yemen is in the firſt of theſe diviſions, in which the Hemiarites reigned two thouſand years before the eſtabliſhment of Mahometiſm. The moſt celebrated province in this diſtrict is that of Hegiaz, as it comprehends the two holy cities of Mecca and Medina. The inhabitants of the deſert are divided into many tribes, every one of which ARABS.

ARABS. which has its particular denomination, and is governed by its own prince or ſegh, whoſe ſovereignty is hereditary. The Arabs, who live in the towns and villages, apply themſelves to the cultivation of their lands, and the care of their flocks and herds. The inhabitants of the deſert look upon theſe as employments unworthy a man. Theſe as well as all domeſtic offices are left to the care of their wives; while the huſbands are exerciſing themſelves in feats of horſemanſhip, in the management of their lance, or in the chace of wild beaſts; which are their three principal amuſements. Their food is bread juſt taken out of the oven, mutton, kid, veniſon, milk, butter, and cheeſe; and their drink water. Their dreſs is very plain, either of cotton or wollen, the manufacture of their women, who perform all the offices, that in other countries belong to the men. The union, that reigns among them is unexampled; every one is ready to ſacrifice his life for the common cauſe, nor do they ever think of ſparing their blood, when it is to be ſhed in defence of the honour and dignity of their tribe and nation. Frequent are the wars, that happen between one tribe and another, which are never pacified but by the intervention of a third, that offers itſelf as mediator, and ſometimes as guarantee. Their arms conſiſt in a ſcymetar and long lance, which they manage with more than ordinary ſkill and dexterity. Their horſes are the beſt in the world, being of an incredible ſwiftneſs, capable of reſiſting the ſtrongeſt fatigue, and requiring very little nouriſhment, their uſual food being chopped ſtraw, in a ſcarcity of which they can ſuſtain themſelves a great while with the ſhrubs, that they find in the deſart; or with the barks of trees, if they have the good fortune to meet with any. They acknowledge the ſovereignty of the Grand Signor by a ſmall tribute, which they pay yearly to the pacha of Babylon, more as an acknow-

acknowledgment of his being the chief of their religion than upon any other conſideration. As for power or authority he has abſolutely none over them; being, as I have already ſaid, obliged to buy the paſſage of the caravan of Mecca at a very conſiderable price, which more than repays them for their yearly tribute. ARABS.

The Curdes are a people deſcended from the antient Perſians, who, after the example of the Arabs, deſpiſing the reſtraint of living in fixed habitations, make uſe of no other covering than their tents, which they remove as ſoon as they are tired of the place of their ſettlement. Their original habitation was that part of Mount Taurus, which ſeparates Media from Armenia; in proceſs of time they introduced themſelves into Aſſyria, towards the banks of the Tigris and Euphrates; whence all that country took the name of Curdiſtan. Theſe, after the manner of the Arabs, of whom they profeſs themſelves to be imitators, are divided into many tribes, each of which is governed by its own particular ſegh or prince. Some of this nation apply themſelves readily to learning, inſomuch that among them are to be found many ulemahs, who are held in the higheſt eſteem by other nations, upon account of their knowledge. They are, however, for the moſt part of a cruel and bloody diſpoſition, ſubſiſting, like the Tartars, wholly upon their robberies. The Curdes are, in the ſame manner as the Arabs, divided into two bodies; the firſt of thoſe, who live under tents; and the ſecond of thoſe, who inhabit towns and villages. The principality of Loriſtan, the capital of which is Ghurmavat, which forms a part of Aſſyria, is inhabited by this people; who, although they are at preſent ſubject to the king of Perſia, were not long ſince governed by their own princes. Thoſe of Irac Arebi, the countries of Zengene, Bazilan, Chioi, Zaf, Bebè, Amadia, and others, notwithſtanding they are commanded by CURDES.

CURDES. their own beis, are ſubject to the Grand Signor, whoſe ſovereignty they acknowledge by an annual tribute paid into the hands of the pacha of Babylon.

TURCHOMENIANS. The Turchomenians derive their original from a nation of Turks, who, ſoon after the foundation of their empire, ſeparated themſelves from the reſt of their countrymen, chooſing to lead a wandering life, living under tents, without having any fixed habitation. Some time after their diviſion they came into Natolia, where they ſubdued ſeveral provinces, out of which they erected two principalities, called in their language Ac Coinlu and Cara Coinlu, or the white and black ſheep; which were the devices painted in the enſigns of their princes. At preſent they have no other habitation than their tents, where they lead a life much after the manner of the Curdes, only that they excel them in induſtry, taking ſome ſort of pains in the cultivation of their lands, and the care of their flocks, herds, camels, and horſes, in which their whole riches conſiſt. They are, however, much more hoſpitable than the Curdes; generous, affable, and ready to aſſiſt the diſtreſſed, who put themſelves under their protection. Their horſes, for excellence, fall little ſhort of thoſe of the Arabs; and the horſemen, though not quite ſo expert as the others, perform their exerciſes with very great ſkill and activity. Their chief diverſions are hunting and robbery; but they are not ſo cruel as the Curdes, ſeldom committing bloodſhed but in a caſe of abſolute neceſſity. Among their women are to be found the moſt perfect beauties, excelling the females of all other countries in the fineneſs of their ſkins and the regularity of their ſhapes. They are all of them very good horſewomen, accompanying their huſbands in their robberies, and aſſiſting them in plundering ſuch as unhappily fall into their hands. This nation, after the manner of

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TURCHOMENIANS.

thoſe already mentioned, is divided into many different tribes, each of which is governed by its own particular bei; while the whole body is under the direction of the Turcman agaſi, who is employed by the Grand Signor as their governor, and the exactor of the tribute, which is annually paid into his hands, and by him tranſmitted to Conſtantinople. Among theſe wandering nations are to be found more emirs, or deſcendants of Mahomet, than in the other parts of the Turkiſh empire. The word emir ſignifies prince or chief: all ſuch as can prove their deſcent from the prophet are diſtinguiſhed by that title, and by their turban, which is bound round with green gauſe inſtead of white muſlin. This name of emir was given firſt to the caliphs, who afterwards aſſuming that of ſultan, made it over to ſuch as could prove themſelves of the family of Mahomet. The chief of this body is the nachip effendi, one of the chief ulemah emirs of Conſtantinople, who being inveſted with that charge by the Grand Signor, together with thoſe under his direction, enjoys many ſignal rights and privileges above other muſulmen.

GREEKS.

The Greeks, who are alſo comprehended under the order of raias, are in greater number than thoſe of any other ſect, excepting the followers of Mahomet, being a people very much given to trade and induſtry. They are to be found, not only in their own country, but diſperſed throughout all the cities dependent upon the Grand Signor, where there is any traffic and commerce. They are a people of a very lively genius, endowed with ſtrong abilities for whatever they apply themſelves to, cunning and artificial in their dealings, and for the moſt part of a temper addicted to mirth and gaiety. They are, however, very great flatterers, abject and inſinuating, and generally treacherous in affairs relating to their own

GREEKS. intereſt. In their diet they are ſober and abſtemious, and their whole way of living very frugal and ſparing. The patience, with which they bear the Turkiſh yoke, has alſo been mentioned by many as one of their moſt ſhining qualities; though to me it appears in a very contrary light, ſince it ſeems rather owing to a want of ſpirit, than any noble motive. There is no people in the world more attached to their religion; the tenets of which, however ſevere and rigorous, they obſerve with the utmoſt ſtrictneſs. They faſt, not only every Wedneſday and Friday, but, including their ſaints' days and their lents, above two thirds of the year. The principles of their belief are very little different from the Roman Catholics, conſiſting chiefly in the denial of the ſovereignty of the pope, in whoſe room they acknowledge a patriarch, who in affairs of religion acts with an equal authority and infallibility. They indeed deny the exiſtence of a purgatory or middle ſtate, but believe that there are ſome ſinners, who are damned for a certain ſpace of years, till they have purged off their crimes in the flames of hell, after which they are admitted to the joys of the bleſſed. Thoſe, who betake themſelves to the monaſtic life, are held among them in great eſteem, and are looked upon as perſons, who deny themſelves all the comforts of life purely with the deſign of rendering themſelves more acceptable in the eyes of God. They acknowledge four patriarchs, or heads of the church; the chief, who is the patriarch of Conſtantinople, names the other three, who reſide in Jeruſalem, Alexandria, and Antioch. By each of theſe are conſtituted all the archbiſhops and biſhops under their particular diſtricts; who, as well as their ſuperiors, are obliged to buy their preferments at a very high price, ſimony being a vice wholly prevailing in the Greek church. The whole body of their clergy is buried in the pro-

foundeſt

foundeſt ignorance, many of the meaner ſort not being able to read or write. It is ſufficient for them to ſing out the maſs, which is taught them by rote; but as for the explanation of the articles of their religion, they can go no further in it than a perſon, who ſcarce knew that there was ſuch a ſect in the world. GREEKS.

The Roman Catholics, who are not very numerous in the Turkiſh dominions, are for the moſt part ſuch families as have embraced that religion, when the Venetians were maſters of the greateſt part of Greece. There are indeed capuchin friars ſent from France, who act as miſſionaries in almoſt every iſland of the Archipelago, as well as in the moſt conſiderable cities upon the main land; but with ſo little ſucceſs, that within theſe late years many of their convents have been deſerted, greateſt part of the fathers having embraced the Turkiſh religion, and the others returned into their own country, hopeleſs of gaining any thing upon the minds of a people reſolved to be obſtinate in their errors. ROMAN CATHOLICS.

The Armenians, who are much more numerous than the Roman Catholics, are diſperſed throughout all the trading cities of the empire. They are a people of the utmoſt avarice both in their trade and way of life, like the Jews, whom they reſemble in every particular, except their religion. The doctrine of their church is very little different from that of the Greeks, though their penances are not ſo rigorous, nor their faith ſo well inculcated into them; ſince it very frequently happens that they embrace the Mahometan religion. They acknowledge a patriarch after the manner of the Greeks, who reſides in Conſtantinople, and has almoſt an abſolute authority over the inferior clergy. ARMENIANS.

The Jews are very numerous in all parts of Turkey, particularly Conſtantinople, where they enjoy very great riches, which they gain JEWS.

JEWS. gain by applying themſelves to all branches of trade, in which they ſeldom fail, either by fair or foul means, acquiring a very comfortable ſubſiſtence. They are, however, in theſe as in moſt other countries deſpiſed, and looked upon as a moſt unworthy race of people, who are ſuffered only in the government as a neceſſary evil, being of ſervice to it on account of their diſpoſition for trade, which they promote in all parts, wherever they make their ſettlement. All the ſubjects of the Grand Signor are comprehended in theſe four orders of oſmanli, ulemah, aſchieri, and raia; and, excepting thoſe of the laſt rank, all who enjoy employments may be almoſt affirmed to be inhabitants of Conſtantinople, where, receiving their education from the hands of the great men, they are afterwards by them diſpatched into different parts of the empire in public characters, where they always maintain their dreſs and cuſtoms unchanged, which are in many particulars contrary in the remoter provinces to thoſe in practice in the metropolis.

GOVERNMENT OF THE TURKS. The pachas of three tails, who are commonly known by the title of vizirs, are forty in number; they are ſent out by the Grand Signor as viceroys or commanders of provinces, over which they are allowed to act with an unlimited authority. Their courts are very magnificent, and their attendants numerous, eſpecially when they are allowed a guard of horſe levents, to keep in awe the Tartars, or to ſubdue a rebellious tribe of Curdes or Turchomenians. The pachas of Babylon and Cairo bear all the enſigns of royalty, appearing in public with the ſame attendants as the Grand Signor. The diſtinction of their grandeur is in three horſes' tails, which are always carried before them as a ſort of ſtandard fixed to a long pole, that they may be expoſed to the ſight of the people. The pachas of two tails, who are governors of ſmaller provinces, are called

miri

miri miran. Their ſubjection to thoſe of the firſt rank is ſo great, that one of theſe meeting a pacha of three tails, is obliged to diſmount, to come up and kiſs the hem of his garment, and to walk by his ſide, till he ſhall order him to remount his horſe. Thoſe of one tail are known generally by the name of miri, and bey or lord: theſe are commanders over places ſtill of leſs conſequence; and though in their own diſtricts they act with an abſolute authority, yet if their province or city is viſited by any ſuperior officer, the command remains in his hands during the time that he ſtays in the place. Each of theſe officers or pachas have, in their ſeveral provinces, the ſame ſubalterns under them for the adminiſtration of affairs, as thoſe I have already taken notice of, when ſpeaking of Conſtantinople; ſuch as the teſterder, janiſſar aga, &c. who are all dependent upon their chiefs reſiding in the metropolis. The alai beis, who are commanders of the ſpahis, are not qualified for that employment, unleſs they have been zaims, or giedecli zaims, which are bodies of cavalry compoſed wholly of nobility, having large portions of land aſſigned them by the government, in conſideration of which they are, in time of war, obliged to arm a certain number of domeſtics, and to appear in perſon at the head of their troops. In all the cities and fortreſſes of the empire, beſides their private garriſons, compoſed out of their own inhabitants, are diſtributed a certain number of janiſſaries, zebezis, and topzis, who are governed by their reſpective officers. The militia of the provinces ſet apart ſolely for the defence of the cities and fortifications, are thoſe who are known under the denomination of giecli culù, diſdarli, and aſap. Theſe three orders of militia never go to war, and ſeldom change their garriſons, being chiefly the inhabitants of the countries for the defence of which they are raiſed. The giecli culù are a ſort of janiſſaries, who are

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under the command of the giecli agaſi. To the diſdarlis is generally entruſted the defence of all citadels, being ſubject to the diſdar aga, who is uſually governor of the city; and the aſaps are a body of light horſe headed by their chief, who has the title of aſap agaſi.

As I have now gone through all the offices and employments of this great empire, I will proceed to their government, beginning with an account of their royal family, who are deſcended in an immediate line from Oſman, the founder of the Turkiſh ſovereignty. It is well known that the monarchical, which is more ancient than any other form of government, has for time immemorial been exerciſed over the people of Aſia; who, ſeeming as if they had no knowledge of the ſweets of liberty, have always laboured under the yoke of deſpotic power. The Turks, following the example of their predeceſſors, readily gave in to their unaccountable doctrine, which taught them to imagine that the divinity was characteriſed in their ſovereign, who was by him commiſſioned to act as his vicegerent upon earth. His commands in writing are by them called ghat ſherief, or noble and ſacred characters, which are held in ſo great veneration, that a Mahometan, who ſhould ſhew any difficulty in giving blind obedience to the orders of his ſovereign, would be eſteemed as a traitor and infidel, acting in open defiance of their prophet, who in the alcoran expreſſes himſelf in the following manner: "Obey God as much as it lies in your power, but act with "a greater reſignment to the ordinances of your prince." In effect this monarch, in order to attract more reverence to his perſon, flies all human ſociety, having no intercourſe with any of his ſubjects, excepting thoſe few miniſters, who by their employments have free acceſs to his preſence. When he appears in public, his attendants are ſo numerous, and his equipage ſo magnificent, that it ſtrikes a

ſecret

ſecret awe upon his ſubjects, who behold him with the ſame eyes of admiration, that they would a divinity. If this outward pomp has its deſired effect upon the minds of the people, the private behaviour of their prince ſhould give them all the reaſon in the world to be diſcontented with his adminiſtration; ſince the ſovereign, who by his character ought to look upon himſelf as the father of his people, and employ himſelf wholly in procuring their welfare and happineſs, is ſo far from having theſe conſiderations at heart, that, ſhut up within the narrow incloſure of a ſeraglio, totally ignorant of the laws, maxims, and inſtitutes of his country, and of the affairs relating to the government of his people, he acts upon no other principle than that of blindly giving credit to the intereſted accounts of his miniſters; to whom he ſo wholly abandons the direction of the ſtate, that the people, unable to bear their tyranny and vexations, are obliged to aſſert their rights by frequent and violent inſurrections. Inſtead of endeavouring to render his character of abſolute monarch leſs odious to his ſubjects, by an affability in his behaviour, and a freedom of acceſs to his perſon: inſtead of liſtening to the complaints of his people, and recompenſing the virtuous by bringing the unjuſt to condign puniſhment; he on the contrary maintains ſo great a diſtance between himſelf and his inferiors, that his chief miniſters, his pachas, generals, and even his brothers are looked upon as his ſlaves. However, notwithſtanding the great difference, that is obſerved between the monarch and the reſt of his kindred, is hereditary, the eldeſt prince, who is born during the time that his father is reigning Sultan, always ſucceeds to the empire. The birth of a prince is celebrated with public demonſtrations of joy, throughout the whole extent of his father's dominions. Till the ſeventh year of his age he remains under the care of his mother,

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after which period his education is entruſted to one of the officers in the ſeraglio; who is thereupon inveſted with the title of lala, or governor. It is his duty to attend his pupil wherever he goes, and to have him inſtructed by the moſt approved preceptors, both in the tenets of his religion, and in the performance of all manly exerciſes. During the reign of their father the princes, his ſons, are expoſed to the pubic view, following the Sultan in his cavalcades. They are allotted magnificent apartments in the ſeraglio; have large revenues for their maintenance; and are attended with all the deference and reſpect due to their high ſtation. Upon the death or depoſal of the father, immediately upon the acceſſion of one of their brothers to the throne, they are ſhut up in ſeparate apartments, from which they are allowed to go out but twice a year, (on the firſt days of the beirams,) to kiſs the hand of the reigning Sultan. Nor is their impriſonment their only misfortune, ſince their court is diſperſed, their revenue diminiſhed, and their numerous attendants decreaſed to a few women and black eunuchs; being denied all ſort of intercourſe with mankind. Upon the death of one of theſe princes the janiſſar aga with the cul chiagiaſi, and the two cadileſchiers, go to the ſeraglio, where they examine the corpſe naked, in order to diſcover if there are any marks of violence; which if after their ſearch they have any reaſon to ſuſpect, they do not fail to demand juſtice, and reſent the affront put upon them, ſince the body of janiſſaries are ſecurity to the people for the lives of the young princes.

If the male part of the royal family may be juſtly termed the moſt unhappy, the females may, on the contrary, be affirmed to enjoy the moſt happy ſtate of any in the whole Turkiſh empire. Theſe princeſſes, as it is contrary to the law for them or their children to ſucceed to the ſovereignty, are by no means looked upon with an eye

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eye of ſuſpicion. When they are arrived at years of maturity, they never fail being married among the principal pachas; with whom they live in their different provinces and governments, enjoying their revenues, which belong to them as daughters to the Grand Signor, and being attended in a manner ſuitable to their rank and condition. Thoſe who compoſe their court, are divided into two bodies, the interior and exterior officers. The firſt conſiſts in a great number of women ſlaves, under the direction of their chief, called uſtà; the ſecond is compoſed of a guard of black eunuchs, commanded by the bas aga, of baltazis, zoadars, arabazis, and cara culuczis; all which are under the inſpection of the ſultan chiagiaſi, who, beſides that poſt, uſually enjoys one of the principal employments in the empire. Over theſe princeſſes the huſband has no ſort of authority, and on the contrary is obliged to act more like their ſlave, than one who, by his condition, is entitled to behave as their lord and maſter. After the wedding is over, the huſband is not permitted to conſummate his marriage without a written order from the hand of the Grand Signor; and it very often happens, that as theſe princeſſes are joined in matrimony at the age of ſix or ſeven years, they become widows before they can pretend to call themſelves women. Their mothers, who are all of them ſlaves and concubines, (the Grand Signor being not permitted to marry,) as ſoon as they become pregnant are honoured with the title of ghaſſeki, or choſen. During the reign of their conſort, they enjoy very large revenues, and are acknowledged as empreſſes; but upon his death, or depoſal, they are ſhut up in the old ſeraglio, whence they never more come out, unleſs when carried forth to their graves; or upon their ſons ſucceeding to the throne: in which caſe they recover their former grandeur,

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and are diſtinguiſhed by the title of validè ſultana, or ſultaneſs mother. In the ſeraglio of the Grand Signor are always kept a large number of virgins of moſt ſingular beauty, collected by the care and diligence of the chiſler aga, and choſen out of a vaſt variety of ſlaves, that are brought to him from all parts of the world. As ſoon as they are admitted into the ſeraglio, they enter under the inſpection of an old lady, called chiagia cadin. It is her duty to take care that their future education be worthy the character of princeſſes, with which title they are immediately inveſted; and to ſearch the black eunuchs deſtined for their guard, to examine whether they are thoroughly qualified for their office. Whenever the Grand Signor is deſirous of variety, he makes known his intention to this old lady, who immediately orders ſuch as ſhe thinks moſt worthy of the Sultan's embraces, to dreſs themſelves in the moſt ſplendid and engaging manner. She then leads them into a chioſk, or ſummer-houſe, where the Grand Signor paſſing takes a full view of the different objects of temptation; and when he has determined his choice, confirms it by throwing his handkerchief at the feet of her, whom he deſtines to partake of his bed; after which, without uttering a word, he retires to his own apartment. As ſoon as this ceremony is over, the chiagia cadin conducts this happy virgin, triumphant in the ſuperior power of her charms, to the bagnio; where, after being thoroughly waſhed and perfumed, ſhe is led to the Sultan's apartment, in whoſe arms ſhe paſſes the night. In the morning, as a mark of the victory which ſhe has obtained, ſhe carries away with her whatever clothes and jewels the Grand Signor had on the preceding day. If ſhe has the good fortune to pleaſe her maſter, ſhe is frequently re-ſought by him; and as ſoon as ſhe becomes

becomes pregnant, ſhe is honoured with the title of ghaſſeki ſultan; her revenue is increaſed, and ſervants and attendants allotted ſuitable to her rank and character.

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Notwithſtanding the Grand Signor is effectively abſolute in his authority over the empire, and the lives and fortunes of his ſubjects, he always makes over that power to his firſt miniſter, either conſidering the joys of retirement to be far beyond the toils and care of affairs of ſtate, or becauſe he is willing to prevent himſelf being the object of the murmurs and diſcontent of the people. Hence it is that the grand vizir is conſtantly the firſt victim of the public reſentment; whoſe actions are expoſed either to the applauſe or diſlike of the whole nation. But as this is an employment imagined too weighty for the capacity of any ſingle man, there is conſtantly joined to him an inferior officer named vizir chiagiaſi, or chiagia, who acts as his counſellor, and aſſiſts him in the adminiſtration of public affairs. In theſe two miniſters reſts the whole ſovereignty; nor is there, in the utmoſt extent of the empire, any perſon that dares oppoſe himſelf to the abſolute dictates of their will; ſince the lives and fortunes, both of the great as well as people of a lower condition, are ſubject to their caprice. They make uſe of no counſel, but what they judge conducive to their own private ends; and whenever in affairs of particular conſequence they aſſemble the other miniſters of ſtate, their deliberations turn to no other end than to ſtrengthen their already fixed deſigns, by amuſing the people with a notion, that the affair was put in execution by the common conſent of their ſuperiors. All their adminiſtration is carried on with farces of this nature, and their ſo renowned divans are called together for no other end than to deceive the multitude; none of the aſſiſtants therein being allowed to contradict their propoſals, which,

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which, without any kind of debate, are always confirmed by the whole aſſembly. Nor would this manner of government be wholly ſo blameable, if proper care were taken in the choice of the perſons inveſted with this high employment, and the merit and abilities of the ſubject were the only articles taken into conſideration; but on the contrary, being raiſed to this dignity by the favour of the Grand Signor's confidants, who, ſacrificing every thing to their private intereſts, conſider nothing but the ſtrengthening of their own party, ſuch perſons are uſually elected as are judged moſt likely to continue ſubſervient to their particular views and deſigns; which manner of choice frequently leads the empire to the precipice of ruin and deſtruction. The chief maxims put in practice by theſe miniſters, when arrived at this pitch of grandeur, conſiſt in keeping the Grand Signor in his original ignorance, in procuring him daily new diverſions and amuſements, in never opening their mouths but to utter his praiſes, in concealing the truth from him, never informing him of any ſiniſter event without laying the fault upon ſome other innocent officer, whoſe ruin they have a mind to effect. Their whole ſtudy turns to nothing but how to continue themſelves in their employment; thoſe, who by their rank and great offices diſtinguiſh themſelves, are moſt expoſed to their tyranny and arbitrary proceedings. It is ſufficient for one of theſe to ſhew himſelf worthy of life, to be ſentenced to death. An heroic action in one of theſe perſons would be ſo far from being applauded, that it would not fail of being condemned by exciting the grand vizir's jealouſy; while an unworthy man is rewarded purpoſely to conceal and blacken the fame due to the meritorious. Many are the contrivances they put in practice to gain the affections of the people, upon whom alone depends the continuance of their authority. In

outward appearance they ſeem wholly given up to the thoughts of procuring all manner of advantage to the public; they make public profeſſions of defending thoſe of a mean condition againſt the inſults and violences of people in power; and are very ſtudious in pretending to be ſtrict adminiſtrators of juſtice, rigid obſervers of the laws and cuſtoms of their country, and exact followers of the precepts of their religion. Whatever action is likely to appear odious in the eyes of the people, they take care to have performed by the means of others, whom they employ in theſe diſagreeable affairs, taking advantage of their neceſſities. They avoid all ſort of familiarity in their converſation; and though they ſometimes aſk advice of ſuch as bear a character of greater knowledge than themſelves, yet they never act but according to the precepts of their own will and pleaſure. In their diſcourſe they expreſs themſelves with moderation, and are myſterious throughout their words and actions. If a perſon aſks a favour of them, they refuſe him with very ſpecious pretences, leaſt by a downright denial they ſhould draw down upon themſelves hatred and revenge. They always act with a great deal of gravity, behaving one to the other with the utmoſt reſpect, in order to render themſelves more reſpectable in the eyes of the world. Such are the maxims practiſed by thoſe, to whom is entruſted the adminiſtration of this government; which, as it will ever prove, when a monarch delivers his authority up to his miniſters, is carried on with the moſt flagrant tyranny and injuſtice, conducive to no other end than the ruin and deſtruction of the empire.

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The next article, that ought to be taken into conſideration, is the manner, in which juſtice is adminiſtered in this country. If a prince repreſents the character of a father to his people, that perſonage may be very well ſaid to include the part of a diſintereſted judge, and this character

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character adds great ſplendor to that ſovereign authority, with which the Almighty has inveſted him. He could in no manner ſo ſucceſſfully prove his ſuperiority, as by aſſerting the rights of his injured ſubjects, and putting a ſtop to all fraud and oppreſſion. If through his own incapacity he ſhould judge himſelf inſufficient to fulfill all the parts of his duty, he at leaſt ought to ſubſtitute in his own room miniſters of approved merit and underſtanding; who, ſkilled in the laws of the country, might, by a ſincere and candid adminiſtration, procure the ſafety and advantage of his people. The maxims, however, that are purſued in this government, are of a quite contrary nature; the diſtribution of juſtice is indeed entruſted to the body of the principal ulemahs, who, according to their character and profeſſion, ought to be perſons very proper for employments of that nature; but for the moſt part are ſo exceſſively ignorant, that they are obliged to give over the whole power to the hands of their deputies, who conſider nothing but their own intereſts, aſſiſting their ſuperiors with ſuch ſort of advice as is drawn from the deeper or ſhallower purſes of the contending parties. As in their law-ſuits both the plaintiff and defendant are obliged to prove all their aſſertions by a certain number of witneſſes, it is ſufficient to be maſter of a large ſtore of riches, to undertake an accuſation of the blackeſt nature, ſince the judge, blinded by the power of gold, is ready to admit of every light ſuſpicion as an undoubted proof in favour of the party, to which he is determined to give the preference. Falſe witneſſes are as much the product of Turkey, as they are commonly ſaid to be of Normandy, and ſome other adjacent countries; and they may be affirmed (if poſſible) to be more ſkilful in their profeſſion. Their depoſitions are frequently ſtrengthened by the inſtructions of the judge himſelf, by whoſe inſtigation they invent many new and unexpected

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unexpected accuſations, from which the accuſed perſon is generally glad to deliver himſelf at the price of his whole ſubſtance. All the provinces of the empire are ſubject to theſe unreaſonable depredations; ſince the diſtributors of juſtice, whether mullahs, cadis, or naips, remaining in their employment no more than a year, are reſolved to make the beſt uſe of their time, in order to put themſelves in a condition to aſpire to ſome higher office. Diſputes, as they are conſtantly fomented by the judges, ſeldom or never come to an end; and it frequently happens that cauſes, which have been decided by an antecedent judge, have been revived under the adminiſtration of his ſucceſſor. The accuſed perſon, in ſuch a caſe, is obliged, in the end, not only to buy the judge's favour, but alſo to fee his adverſary, that he may deſiſt from his purſuit. The mullahs, who are thoſe of the firſt rank, receive their employment immediately from the hands of the ſegh iſlam, who commiſſions them to adminiſter juſtice in particular capitals of provinces. In their offices they are wholly independent of the pacha, governor of the province, in which they reſide, and behave in every reſpect according to the dictates of their own abſolute power; palliating, however, their actions with the authority of the laws, which they take care always to explain ſuitably to their intereſt. The cadis are nominated by the two cadileſchiers, who empower them to act in the character of judges over certain towns and cities, that are of too little conſequence to be honoured with the adminiſtration of a ſuperior officer. The naips are the ſubſtitutes of the mullahs, who frequently, on account of the diſtance of their particular diſtricts, finding it not ſuit their convenience to enter upon a long and dangerous voyage, to procure the enjoyment of ſuch ſhort-lived power, diſpatch one of this character in their room; who, as he is

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obliged to buy his office at a very dear rate, acts generally with greater avarice and rapine than thoſe would, who are properly deſigned for that province, and named thereto by the ſupreme judge. In this manner juſtice is diſtributed throughout the whole empire; in which all the judges are venal, and cauſes determined upon no other conſideration than the ſuperior riches of one of the contending parties.

To enable a ſtate to defend itſelf from the aſſault of its enemies, it is neceſſary for the ſovereign to maintain armies, garriſons, fortreſſes, arſenals, ſhips, and all ſorts of warlike ſtores; but as it is impoſſible that theſe different articles ſhould be furniſhed without a very conſiderable expence, it is juſt that the people ſhould contribute to the public ſafety, as far as their means and circumſtances will permit them. Among the Turks, though the manner in which theſe contributions are regulated appears very eaſy to the ſubject at firſt ſight, upon examination it will be found to be quite otherwiſe, ſince the avarice and violence of the miniſters and officers employed in collecting the public revenue is ſo great, that it perverts all the good intentions of the laws, which in this particular ſeem to have thoroughly conſidered the advantages of the nation, and the contentment of the people. The tribute that is laid upon all ſubjects, except Mahometans, is divided into the three degrees of allah, evſat, and etna. Thoſe, whoſe circumſtances are judged ſufficient to enable them to pay the allah, are obliged every year to deliver to the tax-gatherers the ſum of ten piaſtres; thoſe, who pay the evſat, five; and the poorer ſort, who contribute only the etna, two and an half. The gharazis, before they are inveſted with the power of collecting this tax, are obliged to make a preſent to the grand vizir and chiagia, of three thouſand purſes, or a million and half of piaſtres,

piaſtres, beſides giving ſecurity for the payment of the public revenue, and even being obliged, if required, to pay it beforehand. The manner, in which they make up for theſe vaſt ſums expended upon the entrance into their employment, muſt neceſſarily be by oppreſſing the poor ſubjects, whom they compel to pay more than what is ordered by the government. When a perſon, for example, has contributed his gharaz, be it of either of the three degrees, he is obliged to ſhew a paper, delivered him by the gharazi, in order to be exempt from any future demand. The tax-gatherer, however, after the payment of the regular ſum, requires a private conſideration from the perſon who has already paid his gharaz, which is never denied him, leaſt he ſhould refuſe delivering up the paper, by which the ſubject is freed that year from any farther exaction. The revenue, that is paid into the public treaſury from this ſole tribute, amounts to twelve millions of piaſtres, beſides what goes into the pockets of the gharazis. There is another kind of tribute called ſpenza, which enjoins all ſubjects, as well true believers as infidels, to contribute the yearly ſum of one piaſtre. The avariz is another tax laid upon the houſes, both which articles together amount to eight millions. The tenths, which are alſo due to the public cheſt, are no more than a name, ſince the collectors uſually take a ſixth, and ſometimes a fifth, valuing the lands according to their own abſolute determination. The cuſtoms, and the farms of oil, tobacco, ſoap, cattle, and ſeveral other particulars, bring in yearly ten millions. All the lands and manors throughout the whole empire are ſold only for one ſingle life to the higheſt bidder. The purchaſers of theſe lands, beſides the obligation of paying to the public cheſt the uſual revenue upon the entrance into their new

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poſſeſſion, make a preſent of fifty, one hundred, and ſometimes five hundred purſes, according to the greater or leſs value of their purchaſe. Frequently it happens that theſe perſons, upon account of their rapines and tyranny, are depoſed, or put to death, and ſucceeded by other purchaſers, upon whoſe deceaſe their ſons have a right, if they are in a condition, to be preferred to any equal bidder. The value of this branch of revenue, which is very conſiderable, cannot poſſibly be aſcertained; but doubtleſs amounts to an immenſe ſum. All thoſe, who plant vineyards, are obliged to pay a tax called tulum acceſſi, which is valued according to the extent of the land ſo planted. Every pacha of three tails muſt pay to the public, for his third tail, forty purſes, or twenty thouſand piaſtres; and upon his death all his effects devolve to the public, which allows his children ſome ſlender ſum, barely ſufficient for their maintenance. The public alſo inherits the fortunes of all perſons, of what rank or degree ſoever, that die without iſſue. All the giedecli zaims, who in time of war are deſirous of being excuſed from making their campaign, on conſideration of a certain ſum of money paid into the treaſury, are allowed to ſend ſome other perſon in their room. Hence it may be eaſily concluded, that the government can never be diſtreſſed for want of money, which flows into the public cheſt ſo abundantly from all hands, enabling the ſovereign (if he knew how to make a proper uſe of his advantages) to prove himſelf the defence of his people, and the terror of his enemies.

From what I have already ſaid it may very well be comprehended, that no nation in the world can with greater facility undertake or ſupport a war than the Turks ſince they have always ſtore of riches, and

and from the prodigious extent of their dominions can daily raiſe greater armies than any other country can maintain. When the determination is taken to declare war with any power, the grand vizir diſpatches orders into all the provinces, giving them information of the neceſſity they are under of aſſerting their rights, and demanding the accuſtomed aſſiſtance of troops and money. Thoſe provinces, that furniſh ſoldiers, are expected to ſend the imdati ſeferiè, which ſignifies ſuccour for the war, conſiſting in a ſum of money ſufficient to maintain a body of men equal to that, which they ought to raiſe, arm, and pay. All the ſpahis and ſelictarlis, who compoſe a body of twenty-four thouſand horſe, as well as the zaims and giedecli zaims, are obliged to maintain themſelves, their followers and ſervants, at their own private expence. The pachas of three, two, and one tail, who are ſummoned by the grand vizir, appear at the head of a certain number of men, whom they are alſo to ſupport at their own expence. The ſuit of a pacha of three tails uſually amounts to one thouſand five hundred men; that of one of the ſecond rank, to five hundred; and the followers of a bey, or pacha of one tail, to two hundred. The janiſſaries, who are always in time of peace forty thouſand, aſſemble together from all parts in which they are diſperſed, and in like manner the zebezis and topzis. If theſe bodies of troops are not judged ſufficient to carry on the war, others are enliſted; the payment of which is the only extraordinary charge the government is ſubjected to in time of war. All the carriages and beaſts of burden are collected together by certain provinces, that are deſtined to bear that part of the expence. The furniſhing of corn, barley, and other neceſſary proviſions, is alſo laid upon other provinces; which contributions they

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are to renew every year till the declaration of peace; after which they are wholly exempted from theſe impoſitions. Such is the nature of the adminiſtration practiſed throughout this vaſt empire, in the fundamental rules of which, upon ſtrict examination, one may diſcover many excellent maxims, originally well calculated for the advantage of the people, but wholly ſubverted by the injuſtice and wickedneſs of thoſe in power; who, as it falls out in all ſtates, where the government is in the hands of the miniſtry, neglecting the glory of their ſovereign, and the happineſs of his ſubjects, conſider only their own private advantages, which they are reſolved to procure, though they buy them at the deſtruction of the whole nation, and the ruin of their prince and benefactor. From the fundamental rules and maxims of the Turkiſh government, it may be eaſily comprehended, that the tyranny and injuſtice of thoſe in power contribute very much to thoſe frequent ſeditions, which have often ſhook this vaſt empire to its very baſis, and reduced it to the brink of deſtruction. Many are the inſtances of this nature; and though theſe inſurrections do not always tend to the depoſal of the Grand Signor, and change of the miniſtry, there ſeldom paſſes a year but that the inhabitants of one or other of the provinces riſe up in arms againſt their pachas or governors, who, by the ill uſe they make of their ſovereign authority, excite them to the uſe of theſe violent methods to do themſelves juſtice. Notwithſtanding the government acts with the utmoſt rigour in ſuppreſſing all ſeditious proceedings, it is certain that there is no country in the world, where public commotions are more frequent, or attended with more dreadful conſequences. But of all the different inſurrections, that happen throughout the whole

whole extent of the Turkiſh empire, none are of ſo fatal a nature as thoſe, which fall out in the capital; ſince, as they are uſually fomented ſecretly by the ambition of the grandees, they are always accompanied by ſo many tragical events, that the bare recital of them cannot fail of filling us with horror, and compaſſion for the ſufferings of many innocent perſons, who, together with the guilty are involved in one common deſtruction. Among many events of this nature, recorded by different hiſtorians, there is undoubtedly none ſo remarkable as the following ſurpriſing revolution, from an exact account of which may be eaſily underſtood the true motives of theſe dreadful incidents.

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AN

ACCOUNT

OF

The REVOLUTION which happened at CONSTANTINOPLE in the Year 1730.

UNDER the reign of Sultan Achmet the third, the moſt accompliſhed prince of the whole Ottoman line, the high charge of grand vizir had been placed in the hands of his ſon-in-law Ibrahim pacha; a man endowed with many ſhining qualities, which rendered him worthy of an end more ſuitable to his exalted merit: This great man was affable, courteous, generous, compaſſionate, of a profound underſtanding; and had found means to ingratiate himſelf ſo much into his maſter's favour, that, without practiſing thoſe violent methods, which are generally made uſe of by perſons in his ſituation, he maintained himſelf in his employment for the ſpace of twelve years; which is longer than has been ever known ſince the inſtitution of the Ottoman empire. Ibrahim pacha had two ſons-in-law; one of whom, named Mehemet, enjoyed the ſecond preferment of the empire, which is that of chiagia; and the other, by name

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Muſtapha, the office of capitan pacha, which is alſo one of the moſt diſtinguiſhed employments. Muſtapha was a man of a very extenſive underſtanding, but at the ſame time ſo wholly over-ruled by his ambition, that neither his affinity, nor the innumerable obligations, that he owed to the grand vizir, could induce him to look upon that great man in any other light than as his inveterate enemy; ſince he conſidered him as the only obſtacle to his promotion to the dignity of that high employment, which was the ſole end of his deſires. Mehemet chiagia had the advantage, joined to his many other perſonal qualities, of being the moſt handſome man of the age, in which he lived. He had ſo thorough a knowledge of the fundamental maxims of the government, that not the moſt ſecret ſprings of that intricate machine could eſcape his penetration. The Grand Signor himſelf was ſo thoroughly perſuaded of his merit, that he honoured him with the title and rank of pacha of three tails, whereby he had the precedence of all other pachas; to which his office of chiagia did by no means entitle him. Although diſſimulation is one of the moſt neceſſary maxims of a profound politician, the hatred and rancour of the capitan pacha againſt his father-in-law was riſen to ſo high a pitch, that he could not contain himſelf from diſcovering it publicly, by laying hold of every opportunity to diſcredit his rival. But the merit of Ibrahim pacha, ſtill proving itſelf ſuperior to his vain inſinuations, ſo far encreaſed his ambition, that he reſolved to embrace the firſt favourable conjuncture for working the ruin of his father-in-law. To this end he contracted friendſhips with ſeveral of the leading men of the empire, and by preſents aſſured himſelf of the continuance of their favour; in which ſituation he remained waiting for the firſt happy opportunity of putting his deſigns in execution. The war with Perſia renewed by Thamas-

culu

culu ghan, generaliſſimo to ſegh Thamas, king of Perſia, who refuſed to approve of the articles of peace agreed upon between his maſter and the Ottoman Porte, was judged by the capitan pacha to be an incident that entirely favoured his intentions. The arrival of the Perſian ambaſſadors, Mehemet vili ghan and Riza culu ghan, at Conſtantinople, obliged Ibrahim pacha to ſummon a council of the principal miniſters of ſtate, to deliberate in preſence of the Grand Signor upon the preſent ſituation of affairs. The ſentiment of the grand vizir was to aſſert the rights of his ſovereign by force of arms; to raiſe a very powerful army, and to perſuade the Grand Signor himſelf to march at the head of it againſt the Perſians, whom he mentioned as conſiderably weakened by the long continuation of a ſucceſsleſs war, during which their finances had been totally exhauſted, and their fruitful and flouriſhing country converted into a miſerable and uncultivated deſert. This noble reſolution was immediately approved of by the general voice of the whole aſſembly; but in particular the capitan pacha diſtinguiſhed himſelf, endeavouring, by ſtudied arguments, to prove the ſublime genius and magnanimous ſentiments of the worthy vizir. Mehemet chiagia, on the contrary, who foreſaw the evil intentions of the capitan pacha, notwithſtanding they were artificially hidden under ſo fair an outſide, declared himſelf openly of a different opinion, ſhewing, that as the beginning of the Perſian war would be unjuſt, ſo from the continuation of it they muſt of conſequence expect nothing but ſiniſter events. He farther added, that he thought it by no means conſiſtent with the dignity of the Grand Signor, to oppoſe himſelf to the upſtart Thamas culu; but to intruſt the deciſion of this affair to ſome experienced ſeraſkier, without even the grand vizir being obliged to leave the capital; whence he would be always in readineſs

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to oppoſe himſelf to the deſigns of the enemy, either by his counſel or actions, according as the future contingency of affairs ſhould require. Theſe propoſals of Mehemet chiagia, however reaſonable they were found to be in the end, highly diſpleaſed the grand vizir, who, after having diſſolved the aſſembly, did not fail to let the chiagia know how much he diſapproved of his proceedings in the divan. He afterwards induſtriouſly expreſſed his favourable inclinations for the capitan pacha, whom out of an ill-judged policy, in order to vex the chiagia, he admitted as one of the members of his council, entruſting him with ſome ſecrets of the greateſt importance, and honouring him with his particular confidence and friendſhip. He imagined by this manner of acting, to foment the jealouſy between his two ſons-in-law, and thereby render himſelf more ſecure in the poſſeſſion of his high employment; which reſolution was the entire cauſe of his deſtruction: ſince he was never perſuaded of the thorough integrity of the one, and the unexampled perfidy of the other, till his ruin was too far advanced for him to profit by this experience. In conſequence of this way of thinking the grand vizir conferred upon Muſtapha pacha the dignity of caimacam, recommending to his cuſtody the metropolis, during the time of his abſence in the army, and giving him the neceſſary inſtructions for his behaviour in that conſiderable office. He beſides, in compliance with the traitor Muſtapha, left behind him in Conſtantinople the aga of the janiſſaries, by name Evlia Haſſan Aga, a principal confidant of the capitan pacha, who aſked that favour under pretence of more effectually keeping in awe the vagabonds and other ſeditious people. Having in this manner regulated the affairs of Conſtantinople to his ſatisfaction, and, as he imagined, advantage, he fixed the day for the ſolemn march to Scutari, which place he had ſelected for the formation.

formation of the camp. The whole face of the country was already covered with pavilions, and every officer was repaired to his particular tent, when Sultan Achmet paſſed from Conſtantinople, attended in ſuch a manner as would have been ſuitable to the magnificence of a triumph of the antient Romans. In the mean time the Perſian ambaſſadors, deſirous of putting a ſtop to the univerſal preparations, which they had the mortification to ſee carried on againſt the intereſts of their maſter, obtained a permiſſion to write to their court in order to treat of a reconciliation; with this condition, that the Grand Signor's army ſhould not ſtir from Scutari, till the receipt of an anſwer from the king of Perſia. It was upon this account that the army remained in a total inactivity in the neighbourhood of Scutari, while the capitan pacha, who, according to the tenor of his new commiſſion, was obliged to remain in Conſtantinople, was diſpoſing all things for his promotion to the office of grand vizir. All his agents and emiſſaries were commiſſioned to employ themſelves wholly in declaiming againſt thoſe who were at preſent in the adminiſtration: nothing was to be heard throughout that vaſt city but continual lamentations, on account of the ſcarcity of proviſions, and the vexations which the ſubjects were obliged to ſuffer by reaſon of the ill conduct of the miniſtry. On one ſide were exaggerated the expences to which the muſulmen were ſubject in order to ſupport the grand vizir's ill-founded projects, and particularly for carrying on of a war, which had been declared contrary to the rules of juſtice and equity, and which had been entered upon only to ſatisfy the heads of the government. Others expatiated upon the immenſe riches of Mehemet chiagia, who, wholly given up to his pleaſures and love of money, neglected the public intereſt. All theſe calumnies were fomented by the ſecret inſinuations of the caimacam,

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caimacam, who ſhewed himſelf in private inclined to aſſiſt the ſeditious with his advice and protection. Notwithſtanding all theſe ſeeds of ſedition had been already ſown, according to the direction of the capitan pacha, that artful politician thought proper to practice other more certain meaſures, to irritate the different bodies of militia, upon the motion of which depended his utmoſt hopes, and the recompence of his ambitious deſires. In order to effect this principal affair he reſolved to make uſe of a common vagabond named Patrona, a man of a very turbulent diſpoſition, and one, whoſe intrepidity had been already experienced in other tranſactions of the ſame nature. It was to him that Muſtapha entruſted the ſecret views of his ambition, giving him the proper inſtructions for the promotion of his deſigns, and promiſing him, in caſe of any ſiniſter event, to ſhew himſelf ſtrenuous in protecting him againſt his enemies. Patrona, whoſe real name was Ghalil, was by birth an Albaneſe; his firſt ſetting out in the world was by enrolling himſelf among the levents, who ſerve on board the Grand Signor's ſhips of war. It was not long before his ſeditious temper appeared, ſince ſoon after his admiſſion he excited a mutiny in the patrona, or vice admiral ſhip, in which he ſerved; but this being ſuppreſſed, before it had raiſed itſelf to any head, obliged the author of it to fly for his life into the remoteſt parts of Romelia, where he was ſtigmatized by his countrymen with the nickname of Patrona. He afterwards paſſed to Niſſa, where he enliſted himſelf among the body of janiſſaries, with whom he remained without having raiſed the leaſt diſturbance, till the time of the ratification of the peace of Carlowitz; when being a member of the regiment, which was ſent to garriſon the frontier town of Widdin, he was one of the chief promoters of a ſedition raiſed againſt Sari Muſtapha pacha, governor of that city,

who was uſed by the populace with the utmoſt inhumanity, being torn by violence from his palace, and conveyed through a continual ſeries of kicks and buffets to the common priſon, where he remained for ſeveral days in a dungeon, with no other ſuſtenance than a very ſmall portion of hard bread and ſtinking water. Nor did the cruelty of the rebels ſtop here, ſince they alſo extended their inhumanity to the perſon of the moufti of the province, who, notwithſtanding his years and character, was ſhut up in a houſe of office till he died of the ſtench. Cara Mehemet pacha, a man of very great reputation, who had formerly ſerved in the character of vizir chiagiaſi, and held the dignity of pacha of Cairo for the ſpace of five years, was diſpatched from Conſtantinople to appeaſe this ſedition. Mehemet, who was well experienced in affairs of this nature, ſhortly after his arrival at Widdin, releaſed the former pacha, who had ſuffered much ill treatment, and quieted the ſedition. The rebels, however, who expected the due reward of their inhumanity, ſoon after their pacification formed a new inſurrection, in which, having aſſembled a very large body of men, they reſolved to proceed to Conſtantinople, in order to dethrone the Grand Signor. In conſequence of this reſolution they rendered themſelves maſters of all the ghans of the city, intimating to the pacha, that he muſt either act in the character of chief in their determined enterprize, or furniſh them with the ſums neceſſary for their intended expedition. Mehemet pacha, who knew very well how to conduct himſelf in his preſent ſituation, careſſed the deputies of the rebels, aſſuring them of his ready compliance with all their demands, only begging them not to inſiſt upon his proceeding as their chief to Conſtantinople, ſince he ſhould be thereby obliged to leave a very conſiderable city void of defence, and expoſed to the Germans, who were ſeparated from it only by the

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the Danube. The rebels, being deluded by this favourable anſwer of the pacha, diſpatched, alternately, their two chiefs Emir Muſtapha aga and Hamuſa aga, to conſult with him about the neceſſary meaſures, which were to be taken in their deſigned enterprize. The ſchemes of the pacha, which tended to no other end than the creating a diviſion between theſe two heads of the ſedition, were attended with ſo good ſucceſs, that Emir Muſtapha aga, ſeduced by his advantageous promiſes, declared himſelf, with all his followers, who compoſed the major part of the rebels, in favour of the pacha, who immediately dignified him with the title of petamalzi. The remainder of the rebels finding themſelves thus deſerted by the greater part of their aſſociates, fortified themſelves in the beſt manner, that their preſent ſituation would permit of, in the ghans, of which they had taken poſſeſſion from the beginning of the ſedition; waiting for a reinforcement from Niſſa, which was hourly expected. In the mean time the pacha, who was reſolved not to let ſlip this favourable opportunity, gave immediate orders to the militia of the country, together with his own guards and attendants, to arm themſelves, and remain in readineſs to await his commands. He afterwards ſent for the aga of the janiſſaries, the only perſon of that whole body who had maintained his fidelity to the government, commanding him to inform the rebels, that unleſs they immediately delivered up to the pacha ſixteen of their ſerdengeſtis, or ringleaders, they ſhould be proceeded againſt as traitors, and promoters of ſedition. The rebels, who were thrown into the utmoſt conſternation by this reſolute meſſage of the pacha, dreading the conſequence of a refuſal, paid immediate obedience to his commands; at the ſame time interceding with the pacha for the lives of the ſerdengeſtis, and promiſing for the future to ſupport the character of true and faithful

faithful ſubjects. The ſerdengeſtis, being conveyed into the citadel, were immediately by order of the pacha ſtrangled, and in the evening the uſual number of guns fired, as is conſtantly practiſed at the execution of any of the body of janiſſaries. The ſeditious, as ſoon as they perceived the fatal ſignal, were ſo entirely diſheartened, that they betook themſelves to flight; leaving the city, divided into ſeveral ſmall bodies, hoping by that means to make their eſcape. They had, however the mortification to find their deſigns fruſtrated by the vigilance of the pacha, who diſpatched the whole cavalry of the country in purſuit of the fugitives, and put to the ſword above two thouſand wretches, who had not the courage to ſtir in their own proper defence. Among the fortunate few, that eſcaped this general maſſacre, was the ſeditious Patrona; who retired in diſguiſe into his own country, whence he ſoon afterwards paſſed to Conſtantinople, where he practiſed the trade of a pedlar. While he acted in this humble character, he gained acquaintance with ſeveral of the capitan pacha's attendants, by whoſe means he was admitted under the protection of that great officer; which encouraged him ſoon to break out into his former extravagancies. His preſent occupation was to walk through the ſtreets of Conſtantinople with his box of trinkets before him, from the ſale of which he raiſed his only maintenance. In the evening he uſed to paſs over to Galata, and in the public taverns ſpend the acquiſitions of the day in drunkenneſs and debaucheries. In one of theſe riotous ſcenes he had the miſfortune to kill one of his companions, which murder being made known to the vaivode of Galata, he was by order of that officer arreſted, who having found him, by inquiring into his character, to be an old offender, ſent a memorial to the grand vizir, in which he deſired him to pronounce the ſentence of his death. The order

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being received, in conſequence of this memorial, the vaivode was going to put it in execution, when he was given to underſtand, from the capitan pacha, that by putting Patrona to death he would incur the diſpleaſure of a perſon, who would not fail in a ſhort time by a ſimilar puniſhment to revenge the death of an innocent man. The magiſtrate dreading the reſentment of the capitan pacha, after having detained Patrona ſome time in priſon, obtained an order for his releaſe, by deſcribing him to the grand vizir in a quite different light from what he had before repreſented him. Such was the perſon whom the capitan pacha judged the moſt proper inſtrument for the execution of his fatal deſigns. Patrona, being indebted for his life to the caimacam, conſigned himſelf over wholly to his ſervice, and having received the neceſſary inſtructions, proceeded to the execution of his villainy. To this end he aſſociated himſelf with two other janiſſaries named Mouſlou and Emir Ali, men of the ſame ſtamp as himſelf, with whom having concerted proper meaſures he applied himſelf to the increaſe of his party, and to diſpoſe the militia to ſecond his deſigns by an univerſal inſurrection. In the mean time Mehemet chiagia, who remained in the camp at Scutari, having been informed by his emiſſaries of the private tranſactions of the capitan pacha, and having diſcovered the chief part of his deſigns, thought proper to inform the grand vizir of the ſnares that were already laid for his deſtruction. Ibrahim pacha, judging that this information proceeded from nothing but the hatred, which he had fomented between the chiagia and the caimacam, took this opportunity of ſhowing his partiality more than ever in favour of the latter, by not taking the leaſt notice of the information of Mehemet; who finding his endeavours fruitleſs deſiſted from making any farther mention of the affair. There were ſoon afterwards found in all

all the moſques of Scutari, ſeveral anonymous letters, containing a diſtinct account of the intended inſurrection; many of which were preſented to the grand vizir, who imagining them to be invented by Mehemet with a malicious deſign, paſſed over unheeded alſo thoſe friendly admonitions. Tired, however, of the inveteracy, that appeared between his two ſons-in-law, he reſolved to bring about their reconciliation; to which end he perſuaded them ſeparately to live in friendſhip one with another; and the farther to cement their good underſtanding, propoſed an alliance between the two families, by ſettling a match between the ſon of the chiagia, and the daughter of the caimacam, which was immediately put in execution. Ibrahim pacha imagined by this proceeding that he had effectually put a ſtop to all diſorders, when he received a letter from the ſegh Iſlam Abdula effendi, which confirmed all the former relations, and adviſed him to come immediately to Conſtantinople, in order to apply timely remedies to the growing evil. He farther informed the vizir that ſeveral of the principal ulemas had engaged themſelves in the conſpiracy, and in particular Zulali effendi, who had been known for one of the capitan pacha's creatures. This letter, however, had no other effect than the obtaining the baniſhment of Zulali, ſince the grand vizir, more obſtinate than ever, reſolved not to ſhow himſelf guilty of credulity in giving ear to accuſations againſt his favourite ſon-in-law, whom he all this while imagined calumniated. On the contrary Mehemet chiagia, who was careſſed more than ever by the artful capitan pacha, nevertheleſs maintained his original ſuſpicions; by which he foreſaw the approaching fatal event; though he judged proper not to apply the neceſſary remedies for fear of diſcrediting his father-in-law in the eyes of the Grand Signor, who being apprized of his miniſter's ill conduct might be induced to

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reſolve his diſgrace. Perſuaded of the impoſſibility of bringing the grand vizir to exert himſelf in this affair, he gave it all over to Providence, hoping only that it might not be attended with as much fatality as he had reaſon to ſuſpect. Full of theſe reſolutions he determined to apply himſelf to affairs of a different nature, employing himſelf wholly in concluding a match between his own daughter and a young nobleman, ſon to Aczi Mehemet pacha, by whom he was invited, according to cuſtom, to a grand entertainment, the eighth day after the conſummation of marriage. Mehemet, not to diſoblige his ſon-in-law, though he could by no means appear in public in Conſtantinople, croſſed the water in the evening, and arrived incognito at his own ſeraglio, ſituated in Baczè Capiſſi, where he remained waiting for the proper hour to paſs to his daughter's palace, which was in a diſtant quarter of the town called Solimaniè. It was about mid-day when he was ſurprized with a noiſe of women ſhrieking, and crying in the ſtreets. As the motive of theſe lamentations was entirely unknown to him, he at firſt imagined them to be occaſioned by ſome neighbouring fire, which accidents are very frequent in Conſtantinople: but he was ſoon undeceived by Muſtapha aga, inſpector of his gharem, who informed him that it was owing to a ſmall band of rebels, who ran about the ſtreets of Conſtantinople with naked ſcymetars, inviting all true muſulmen to embrace their party, in order to free themſelves from oppreſſion and ſlavery. Mehemet, finding his former ſuſpicions verified, ſent immediate orders to the caimacam and the aga of the janiſſaries to quel the ſedition, at the ſame time diſpatching an expreſs to the grand vizir, who was at one of his country houſes ſituated upon the canal, that leads into the black ſea. Upon the arrival of the chiagia's meſſengers at the capitan pacha's ſeraglio,

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it was diſcovered that that officer had left the city that morning, in order to viſit his flower garden at Iſſar, perhaps purpoſely to be abſent during the beginning of the fatal tragedey. On the other ſide the janiſſar aga, who expreſſed his thorough obedience to the commands of Mehemet chiagia, immediately mounted on horſeback, followed by his guards and attendants, in which manner he paſſed through all the conſiderable ſtreets of the city, till he came to the bezeſtein, where he found all the ſhops ſhut up by order of the rebels, which he commanded to be inſtantly opened, at the ſame time that his followers inſtructed the ſhopkeepers to continue them ſhut. In the mean time the rebels to the number of ſixty, divided into three different bodies, ran about the ſtreets of the city, inviting all true believers to aſſiſt them in baniſhing injuſtice, and eſtabliſhing religion in its throne, from whence it had been expelled by the impiety of the preſent government. All well intentioned perſons deſerted their habitations for fear of being obliged to enrol themſelves among a ſet of men, whoſe proceedings they utterly abhorred; and the janiſſar aga, after he had performed a very ſhort cavalcade through the city, retired to his palace, pretending that he was not in a condition to oppoſe the rebels, at the ſame time ſpreading a rumour, (the more effectually to cover his treachery,) that Patrona and his ſeditious followers had formed a deſign of beſieging him in his ſeraglio. Upon this pretence he left the city in the night, and paſſed over to the camp at Scutari, where he did not fail to exaggerate the inſolencies of the rebels, and the dangers to which he had expoſed himſelf, by endeavouring to check their proceedings. The capitan pacha, who, notwithſtanding his retreat, had received ſeveral meſſages from the chiagia, reſolved, let what would be the conſequence, to return to Conſtantinople; to which end embarking himſelf

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himſelf in a canzabaſs, he came on ſhore at the arſenal, where he was met by a very numerous concourſe of people. This multitude was compoſed of ſea officers, followed by the whole body of levents, who after having paid their obedience to their commander, uninſtructed in his private deſigns, aſſured him of their good intentions to the preſent government, begging him to permit them to oppoſe the rebels, and promiſing that as they were ſuperior both in ſtrength and numbers, they would not fail to oblige them before ſunſet to return to their obedience. The artful capitan pacha ſeemed highly contented with their laudable intentions, and thanked them for their favourable diſpoſition to the government, at the ſame time telling them, that it was impoſſible for him to conſent to their propoſals without a peremptory command from the Grand Signor; for which reaſon he adviſed them to await a more favourable opportunity of ſignalizing their duty to their prince, and regard for the peace and tranquillity of their country. The capitan pacha, as ſoon as ever he was freed from theſe untimely ſollicitations of his dependants, croſſed the water to Conſtantinople, and retired to the palace, which belonged to him as caimacam. Having diſmiſſed his attendants he determined to make a viſit to his mother, who had given him notice of her uneaſy ſituation, in a time when nothing was going forward but tumults and ſedition. Muſtapha, notwithſtanding his many ill-qualities, was a ſtrict believer of the doctrines of his religion; and conſequently endowed with a true filial piety, which is one of the chief maxims of Mahometaniſm. Upon theſe principles he thought it his particular duty to comfort his afflicted parent, aſſuring her that ſhe had no reaſon to intereſt herſelf in the preſent affair, ſince it could by no means turn out to the diſadvantage either of herſelf or her family. The mother, who was

a woman

a woman of a ſpirit worthy her rank and condition, repreſented to her ſon the many favours, which he had received from the hands of the grand vizir, telling him that gratitude was a duty inſeparable from an honeſt heart, and for that reaſon inſiſting upon his paſſing over to the camp at Scutari, in order to manifeſt his good intentions to his ſovereign, by aſſiſting his miniſters in the ſuppreſſion of this riſing diſturbance. The caimacam, having taken leave of his mother, returned to his palace in Conſtantinople, where he was met by a deputation from the rebels, who exhorted him publicly to appear at their head, ſince he muſt approve of the juſtice of their cauſe, which was founded upon no other principle than pure zeal for their religion. Not thinking it yet the proper time to throw off the maſk, he thought it convenient to diſmiſs the rebels with fair promiſes, aſſuring them that he would conſider what meaſures were moſt neceſſary for the execution of their enterprize. It was now that his remorſe of conſcience began to wound him in the moſt tender part; his mother's admonitions, the duty he owed to his ſovereign, and the favours for which he was indebted to his father-in-law, were ſo many daggers piercing to his heart. On one ſide he repreſented to himſelf his exaltation to the dignity of grand vizir, taking a full view of the unlimited power annexed to that high office, and imagining himſelf already abſolute maſter of the empire: on the other ſide, reflecting on the diſobedience to his mother, ingratitude to his benefactor, and the bloody cataſtrophe, which muſt neceſſarily attend his deſigns, he remained for ſome time in the moſt cruel ſuſpence; till at length filial piety prevailing over ambition determined him to follow his mother's advice, and immediately paſs over to the camp at Scutari. Having croſſed the water he went immediately to the chiagia's tent to give him information of the imminent danger, and aſſure

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aſſure him of his good intentions to the preſent government. In the mean time Ibrahim pacha, who had received no other notice at his country houſe, than that there was a neceſſity for his immediate return to Scutari, was aſtoniſhed at the account given him by the chiagia of the preſent ſituation of affairs, and began too late to acknowledge his error. He would have inceſſantly run out into exceſſes againſt the caimacam and janiſſar aga, had he not been prevented by his faithful counſellor, who adviſed him without loſs of time to acquaint the Grand Signor with the preſent calamity, and aſk his leave to appear at Conſtantinople, at the head of his perſonal guards and attendants, to extinguiſh the flames of this ſedition, before they had ſpread themſelves into a general conflagration. The grand vizir, who perceived the ſincerity of his faithful miniſter, without delay put his advice in execution, expatiating before the Grand Signor upon the infectious condition of affairs, which required an immediate and effectual remedy. Sultan Achmet, whether he had been already prepared for this meeting by ſome of the ill-intentioned party, or whether he was influenced by his own ill-deſtiny, contrary to his uſual knowledge and penetration, abſolutely refuſed his conſent to the grand vizir's propoſals, declaring that he thought it moſt adviſable to aſſemble all the principal miniſters of ſtate, in order to deliberate concerning the meaſures, that ought to be followed in the preſent ſituation of affairs. Ibrahim pacha readily obeyed the orders of his ſovereign, ſending immediate commands to all the grandees of the empire to repair without delay to the camp of Scutari. In this divan, which was aſſembled in the preſence of the Grand Signor, the debates and opinions were very various and undetermined, till in the end it was almoſt unanimouſly agreed, that in the preſent conjuncture the Sultan's preſence in Conſtantinople was abſolutely

abſolutely neceſſary. The grand vizir indeed inſiſted that the moſt effectual means to quell the ſedition would be to ſuffer him to appear at the head of his guards in oppoſition to the rebels; but this ſentiment was over-ruled by the declaration of Paſmacziſadè cadileſchier of Romelia, and a ſecret favourer of the rebellion, who proteſted that a proceeding of that nature was directly contrary to the laws, ſince it might very poſſibly produce a civil war, which would be of a much more fatal conſequence than an inſurrection ſupported only by an inconſiderable number of vagabonds, who could not poſſibly maintain themſelves another day. The advice of this traitor, whom the Grand Signor looked upon as one of his moſt faithful ſubjects, prevailed over the well-founded arguments of the vizir; who, as if he had been acknowledged guilty, could not utter a word without being cenſured by the whole aſſembly. In conſequence of this reſolution, Sultan Achmet together with his whole court paſſed over the ſame night to Conſtantinople, awaiting the opportunity of the morning to receive a more certain information of the ſituation of affairs. The rebels on the contrary, who had loſt no time in unneceſſary deliberations, were already conſiderably increaſed in number. All the vagabonds and idle people enrolled themſelves among them, inſomuch that finding themſelves of ſufficient ſtrength to undertake whatſoever enterpriſe, they formed a regular camp in the Etmeidan, detaching ſeveral ſmall bodies into different parts of the city, in order to oblige all perſons they met with to embrace their party. Many were the murders committed by theſe riotous detachments upon ſuch perſons as refuſed to aſſiſt them in their ſeditious deſigns. After this they made a ſolemn invitation of the body of zebezis; but finding that none of them ſtirred to declare themſelves in their favour, they broke open the magazines of

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Zebghanè, and ſeized upon the kettles belonging to each regiment, which they conveyed in triumph to the camp at the Etmeidan. The increaſe of the number of the rebels, and their inſolent proceedings, put the government into the utmoſt dread and confuſion; who, blinded by their ill-deſtiny, ſpent their time in unneceſſary debates, without at laſt coming to any reſolution. The grand vizir, who did not yet deſiſt from his former opinion, attempted once more to obtain permiſſion from the Grand Signor to appear at the head of his faithful followers, in order to ſubdue the rebels by force of arms, which deſign he imagined not yet too late to be put in execution. Sultan Achmet, who had given ear to the ſecret inſinuations of thoſe grandees who were private partiſans of the ſedition, remained notwithſtanding ſtill deaf to his entreaties; reſolving to put in practice other methods, which he judged more capable of appeaſing the tumult. He, however, the next day diſpatched a ghaſſeki to the camp at the Etmeidan, to demand the reaſon of the inſurrection, and to perſuade the ſeditious to ſeparate themſelves and lay down their arms, leaſt they ſhould, by acting in the contrary manner, incur their ſovereign's diſpleaſure. This meſſenger was introduced into the public aſſembly of the rebels, who expreſſed an entire ſubmiſſion to the Grand Signor, but exaggerated the ill-conduct of Ibrahim pacha and Mehemet chiagia, againſt whom they produced many different accuſations. They added, that they had no thoughts of proceeding but according to the ſtricteſt rules of juſtice, and that they had no other deſign than that of beſeeching the Grand Signor to puniſh thoſe two infidels, who had by their iniquities drawn upon themſelves the divine vengeance. The ghaſſeki, who had his proper inſtructions, finding that none of them ſo much as named the capitan pacha, demanded whether they had not alſo ſome accuſa-

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tions againſt that officer, and was anſwered immediately in the negative; while ſome of the multitude expreſſed themſelves wholly to his advantage, declaring him to be the only perſon worthy the office of grand vizir. There were hitherto only three perſons who acted as heads of the ſedition; namely, Emir Ali, Patrona Ghalil, and Mouſlou; it was by their orders that the aſſembly, over which they preſided, was ſummoned, and they anſwered in the name of the multitude to the demand of their ſovereign. To theſe the meſſenger made his applications, perſuading them to ſhew their obedience to the orders of the Grand Signor, and promiſing them all ſort of ſatisfaction if they would endeavour to appeaſe the tumult; at the ſame time repreſenting to them the duty of all true muſulmen, who are ordered to give implicit obedience to the commands of their ſovereign; and he would not fail of recompenſing them in the moſt ample manner, if they were the means of reſtoring his ſtate to its former tranquillity. Theſe favourable propoſals of the ghaſſeki had, however, by no means their deſired effect, ſince the rebels declared that they would not ſeparate their aſſembly till they had ſeen the two objects of their indignation brought to the puniſhment, which they had merited by their tyranny and injuſtice. Sultan Achmet having heard the ſucceſs of his meſſage, eaſily comprehended the grounds of their partiality in favour of the caimacam, and the grand vizir was now too late aſſured of the perfidy of his ſon-in-law, who owed his riſe in the world purely to his own ill-placed favours. The Grand Signor, much afflicted at the obſtinacy of the ſeditious multitude, run out into exceſſes in exaggerating the ill-conduct of the vizir, which he affirmed to be the only cauſe of this fatal event. In the mean time the number of rebels received hourly very conſiderable augmentations; the zebezis had already

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declared themſelves of their party, and the janiſſaries, who ſtill maintained their neutrality, waited only a proper opportunity of manifeſting their ſeditious diſpoſition. The topzis were alſo invited to follow the example of the zebezis; but for the preſent they declined obeying the ſummons, declaring that they were reſolved to imitate in every particular the proceedings of the janiſſaries, and that in the mean time they would like them obſerve a ſtrict neutrality. Every circumſtance conſpired to the deſtruction of the government, notwithſtanding which there were no neceſſary methods put in practice to remedy the preſent diſeaſe of the ſtate. Ibrahim pacha, who found himſelf at the very brink of the precipice, attempted once more, in a public aſſembly, to inſiſt upon his firſt opinion, but was openly contradicted by Paſmacziſadè, who without having any regard to his character treated him with the denomination of infidel, and declared him, in preſence of the Grand Signor, the ſole cauſe of theſe fatal diſorders. The inſolence of the rebels being greatly increaſed by the inactivity of the government, nothing went forward in the ſtreets but rapes, maſſacres, and robberies; all the well-affected inhabitants were obliged to ſeek their ſafety by flight, leaving their houſes and effects a prey to the ſeditious. In ſome meaſure to palliate theſe inhuman proceedings, it was pretended by the multitude, that they were in ſearch of the miniſters of ſtate, who had been proſcribed by order of their chiefs. Under colour of diſcovering the retreats of theſe objects of their indignation, they entered the houſes of many ſubſtantial citizens, committing all ſorts of barbarities upon ſuch perſons as offered to oppoſe themſelves to their unjuſt attempts. Among other irregularities of this nature they forced their way into the palace of the ſegh Iſlam, (who was in the number of the proſcribed,) and having ſtripped it of all its valuable

valuable furniture, broke into the harem, where they violently ſatisfied their luſt upon the bodies of his wives, daughters, and concubines; and having robbed them of their jewels, and other precious ornaments, left them in that miſerable condition to lament their irreparable misfortunes. Barbarities of this nature could not fail of making an ill-impreſſion upon the minds of the citizens of Conſtantinople, which Patrona judging might in the end be a great hindrance to his deſigns, forbid, upon pain of death, any of his dependants to appropriate any thing to his own uſe, or commit any action that was contrary to the rules of the ſtricteſt juſtice, which he declared ſhould be his only guide in all his undertakings. In effect, there were ſoon after many examples made of ſuch as tranſgreſſed theſe regulations, which had ſo good an effect in the eyes of the people, that they all concluded the rebels to act upon no other principle than the pure deteſtation of tyranny and irreligion. Having ſtrengthened themſelves conſiderably by theſe artful proceedings, they had the inſolence to ſend a public deputation to the Grand Signor, requiring him to deliver into their hands Ibrahim pacha, Mehemet chiagia, and the ſegh Iſlam Abdula effendi, threatening, in caſe of a refuſal, to do themſelves juſtice upon thoſe three objects of the public deteſtation. Sultan Achmet, who now too late perceived that there was no other way of appeaſing the ſedition than by force, ſent immediately for the grand vizir, to whom he acknowledged his former error, confeſſing himſelf to have been ſeduced by the evil counſels of his other miniſters, of whoſe treachery he was now too late appriſed. Ibrahim pacha, notwithſtanding he was thoroughly perſuaded that his attempts could at preſent be to very little purpoſe, for fear of increaſing his ſovereign's affliction, whom he perceived already in the utmoſt conſternation, aſſured him that he would

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would without delay endeavour to re-eſtabliſh the former tranquillity. The firſt ſtep he took, after he was inveſted with a free power of acting according to the dictates of his own reaſon, was to order the capitan pacha to be arreſted as a traitor, and to conſtitute in his room Ali capitan, whom he exhorted to exert his utmoſt zeal in the ſervice of the public. After this a liſt was made of all thoſe, who at that time in the ſeraglio were capable of bearing arms. The number of theſe, though they were ready to ſpill the laſt drop of their blood in defence of their ſovereign, was found very inſufficient to appear in oppoſition to the rebels. The only method left was to ſend an order to the new capitan pacha to introduce into the ſeraglio the whole body of the levents, who had already ſignalized their good intentions towards the government; for whoſe further encouragement it was decreed, that each man upon his entering within the gates of the ſeraglio ſhould receive a reward of twenty-five piaſtres. Theſe wiſe regulations immediately produced the deſired effect, ſince vaſt numbers of people flocked from all parts to the ſeraglio, receiving the promiſed donation, and enrolling themſelves in the Grand Signor's ſervice. Ibrahim pacha, encouraged by the ſucceſs of his project, began to entertain ſome hopes of once more eſtabliſhing the ſovereign authority in its original ſituation, when the rebels, informed of theſe proceedings ſo detrimental to their deſigns, prohibited the importation of proviſions, and turned the courſe of the channels, which furniſhed the ſeraglio with water, threatening in a ſhort time to make all thoſe, who had already enliſted themſelves, periſh with hunger. Patrona at the ſame time broke open the public priſons, ſetting at liberty all thoſe, who had been under confinement, as alſo enliſting in his ſervice all the galley ſlaves, many of whom laid hold of that opportunity to gain their abſolute

absolute freedom. He afterwards sent a message to the new capitan pacha, giving him to understand, that unless he resolved to observe a strict neutrality, he would set fire to the whole fleet that was under his direction, and instantly level with the ground the habitations of all such as favoured the government. These resolute proceedings of the rebels so effectually disconcerted the grand vizir's measures, that no more persons offered to inrol themselves in the Grand Signor's service; while those who were already enlisted, and had received the donation, quitted the seraglio under many different pretences, insomuch that the number of those that maintained their fidelity, consisted chiefly of the followers of the grand vizir, and the few ministers of state, whose minds were not tainted by the present infection. Ibrahim pacha, finding his affairs reduced to the most desperate condition, ordered the sacred standard of Mahomet to be displayed on the walls of the seraglio, under which all true musulmen are obliged to enlist themselves, according to the dictates of their religion; but he had the mortification to find this enterprise also wholly fruitless, notwithstanding he offered very considerable rewards to all such as would embrace his party. The rebels, on the other side, finding the preparations that were carried on against them, enlisted several inhabitants of the neighbouring cities of Europe and Asia; and finally, after many repeated remonstrances, prevailed upon all the orders of militia to declare themselves in their favour. Their strength being thus highly augmented, heightened their insolence to that degree, that by a second message to the Grand Signor, they peremptorily demanded to have delivered to them the three objects of the public detestation. Sultan Achmet endeavoured by another deputation to accommodate matters without reducing things to the utmost extremity, condescending to sue for Ibrahim

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pacha's pardon, promiſing, that to ſatisfy his ſubjects' deſires, he would order his immediate baniſhment. His ſupplications were, however, abſolutely neglected by the arrogant multitude; who perſiſted more obſtinate than ever in their firſt demand; but to ſhew that they had not entirely forgot their regard to their ſovereign, they condeſcended to ſpare the life of Abdula effendi, contenting themſelves with an order for his perpetual baniſhment. The Sultan, finding his endeavours ineffectual, and being apprehenſive of hazarding his own ſafety by a longer delay, gave an order for the arreſt of Ibrahim pacha and Mehemet chiagia, who were immediately put under confinement in two ſeparate apartments in the ſeraglio. He then conſtituted in the office of his ſon-in-law ſelictar Mehemet pacha, who had alſo the honour of being wedded to one of his daughters; and named to the dignity of vizir chiagiaſi, Nideli ali aga, who had been a creature of his father's, the late Sultan Mehemet. He thought, after theſe regulations, to have been able, at leaſt, to have ſaved the life of his favourite Ibrahim; but finding the rebels reſolute in the demand of having him conſigned alive into their hands, he was forced with reluctance to ſign the fatal ſentence for the execution of his two faithful miniſters, together with that of the late capitan pacha, who, he was reſolved, ſhould not outlive the calamities, which had been cauſed purely by his ambition and treachery. Before he ſet his hand to the order for their execution, he commanded the new chiagia to go to the apartments of the three priſoners, and order them, in his name, to give in a liſt of their effects, under pretence that they might be employed towards the procuring of their liberty. In conſequence of this command Nideli entered the apartment of Ibrahim pacha, where, after having comforted him under his affliction in the name of the Grand Signor, he

declared to him the demand of his friend and ſovereign, deſiring him to make a liſt of all his moſt valuable poſſeſſions, and aſſuring him that the Sultan deſired no other advantage from having his riches in his hands, than to have it more in his power to obtain his enlargement. The unfortunate vizir, thoroughly acquainted with his maſter's avaricious temper, eaſily ſaw the tendency of his fatal propoſal; notwithſtanding which, deſirous to ſhew his obedience even to his laſt breath, he called for a pen, ink, and paper, but was ſo much ſhocked at the ungrateful proceedings of his father-in-law, that he found himſelf unable to hold the pen, inſomuch that he was obliged to beg the favour of the chiagia either himſelf to write what he ſhould dictate, or to ſend for ſome ſecretary, to whom he could communicate the exact condition of his affairs. Nideli not caring to concern himſelf in an affair of this nature, ſent for the ſelictar aga's ſecretary, who was ordered by Ibrahim pacha to write, that the chief part of his effects, which conſiſted in money and jewels, were in the hands of the ſultana his wife; and that his other treaſure contained no more than ſix thouſand purſes, which he willingly delivered over to the Grand Signor's diſpoſal. The chiagia having ended this unpleaſing commiſſion entered the apartment of his predeceſſor, where, after having given him the comfort due to his preſent melancholy ſituation, he declared to him the Sultan's orders. Mehemet, who at the time of the entrance of Nideli, was ſeated upon his ſofa ſmoking his pipe of tobacco, ſcarce altered his former poſture, and ſpeaking to him in a tone as if he had been ſtill his ſuperior, ordered him to ſend for a pen and ink, that he might fulfil the Grand Signor's commands. Nideli, who was endued with too much natural ſenſe and humanity, to be capable of inſulting a falling man, expreſſed the utmoſt regard and ſubmiſſion to his orders, giv-

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ing him the ſame aſſurances that he had already given the unhappy vizir. Mehemet, who throughout all his actions proved himſelf a man of the utmoſt reſolution, took the pen in his hand, and without ſhewing the leaſt concern wrote, that his whole perſonal eſtate conſiſted in three thouſand purſes, which were to be found in his palace at Bacze Capiſſi, having been ſet apart to defray his expences in the intended Perſian expedition. The capitan pacha, on the contrary, who expreſſed the utmoſt conſternation at the fatal meſſage, at firſt refuſed to obey, till in the end, after many perſuaſions, he took the pen, and with a trembling hand wrote, that he was ſo far from being maſter of any valuable effects, that his affairs were in a very low ſituation, ſince his whole ſubſtance conſiſted of three hundred purſes, for which ſum he was indebted to ſeveral merchants in Conſtantinople, who had ſecurities in their hands, that could not fall much ſhort of the value of the principal. Nideli having in this manner executed his commiſſion, returned immediately to the Grand Signor, and delivering into his hands the writings of the three priſoners, made an exact report of their behaviour during this critical conjuncture. The Sultan, after having peruſed the liſt of their effects, found them to fall far ſhort of his expectations, and knowing that Ibrahim pacha had ſeveral rings of great value, he ſent Nideli a ſecond time to him, to let him know that his rings would be required to make up the ſum that was demanded by the incenſed populace for conſenting to his pardon. The grand vizir readily obeyed this ſecond injunction, and ſealing up his jewels in a ſmall purſe, which he always wore about him, conſigned them into the hands of the chiagia, who no ſooner delivered them to the Grand Signor, than he ſigned the order for the execution of the three priſoners. The capitan pacha was the firſt that was conducted into the

the capi araſſi, where he was informed of the Sultan's fatal command; in conſequence of which he prepared himſelf for death like a true muſulman, by performing the duties of ablution, prayer, and the profeſſion of his faith, after which, without uttering one word in contradiction to the Sultan's proceedings, he ſubmitted himſelf to the will of fate. After the death of the capitan pacha, the boſtanzi baſhi, who was the perſon inveſted with this fatal commiſſion, entered the apartment of Mehemet, whom he gave to underſtand that the Grand Signor had at laſt brought the rebels to be contented with his baniſhment, begging him to follow him to the ſea-ſhore, where there was a boat ready for his immediate embarkation. Inſtead of this he found himſelf conducted into the capi araſſi, where perceiving in one corner the corpſe of his brother-in-law extended on the ground, he immediately conceived that he was arrived at the laſt hour of his life. He was then informed of the Grand Signor's command, and exhorted to prepare himſelf for death, inſtead of which, running out into exclamations againſt the Sultan's ill-conduct and cruelty, he declared to thoſe that were preſent, that as death was no more than a momentary puniſhment it required very little preparation, upon which account they were at liberty, as ſoon as they pleaſed, to execute the commands of their inhuman maſter. Mehemet had no ſooner reſigned his breath than the boſtanzi baſhi and the ſelictar aga paſſed over to the apartment of Ibrahim pacha, to whom, having made a compliment in the name of the Grand Signor, they aſſured him that the rebels had in the end condeſcended to agree to his baniſhment, begging him to go along with them towards the ſea-ſhore, where there was a galley ready to tranſport him far from out of the reach of his enemies; at the ſame time proteſting to him that his exile would be of a very ſhort continu-

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ance, ſince the Sultan was reſolved, as ſoon as ever he had appeaſed the ſedition, to procure his return to Conſtantinople. The unfortunate vizir was in ſome meaſure elevated by theſe flattering aſſurances, till he ſaw himſelf conducted into the capi araſſi. He then immediately flung out into a tranſport of paſſion, expatiating upon the Grand Signor's perfidious behaviour, and commanding the boſtanzi baſhi to declare the utmoſt tenour of his orders. In conſequence of this he was informed that the Sultan had been obliged to decree his death in order to appeaſe the rebels, who perſiſted in their former demands. They at the ſame time preſented him with water, that he might perform his laſt ablutions, which he refuſed with indignation, declaring that he was reſolved not to live a moment longer, that he might not have time to reflect on the many indignities he had ſuffered during his dependance upon ſuch an unworthy maſter; who had now completed his cruelties by the ſacrifice of a perſon, who had been brought to this precipice by another's ill-conduct and obſtinacy. He farther added, that the Sultan would find himſelf very much diſappointed if he imagined to enſure himſelf in the throne by the death of his miniſter, ſince he could never fail of meeting in a ſhort time his own ruin and deſtruction, as the due reward of his baſeneſs and ingratitude. He afterwards turned to the executioners, ordering them to do their work as ſoon as poſſible, proteſting that ſince he had been aſſured of the Grand Signor's perfidy, life was become a burden to him. Such was the end of the celebrated Ibrahim pacha, who during the time of his adminiſtration had acquired ſuch an univerſal eſteem, that his death was regretted by perſons, who could not have the leaſt intereſt in his preſervation. As ſoon as the Grand Signor had received notice of theſe executions, he ordered the three dead bodies to be extended naked,

naked in as many chariots, in that manner to be conveyed to the camp of the rebels, hoping by condeſcending in this manner to their demands to obtain their immediate ſeparation. He had, however, the mortification to find his hopes entirely fruſtrated, ſince the tumult inſtead of being appeaſed increaſed to a greater degree, the chiefs of the rebels, after having examined the bodies, declaring in preſence of the whole multitude, that the Grand Signor had cheated them, by ſending the corpſe of an Armenian, whoſe features reſembled thoſe of his ſon-in-law, for which he had been privately ſtrangled in the ſeraglio, and his body expoſed inſtead of the grand vizir, who vainly hoped to ſave his life by this artful proceeding. The threats and clamours of the incenſed multitude, after this public declaration, were encreaſed to that degree, that in the end to ſatisfy their fury, they tied the body of the ſuppoſed Armenian to an horſe's tail, dragging it in that ignominious manner through all the ſtreets of Conſtantinople, till they came to the gate of the ſeraglio, where they left it, after having given the Grand Signor to underſtand that they were reſolved to have the grand vizir Ibrahim pacha delivered alive into their hands. This unreaſonable demand diſcovered more plainly to the Sultan the evil intentions of his ſeditious ſubjects, and began now too late to convince him of his former errors. He now determined, once more, to try whether there was any poſſibility of gaining his ends by negotiation; to which end he made choice of an ulema by name Iſpirzadè, who, was ſegh of the royal moſque of Santa Sophia, a man in whom he had always placed a more than uſual confidence, without ſuſpecting him capable of an action, that tended to infidelity. For theſe reaſons, and for that exemplary juſtice and integrity, which he had hitherto profeſſed in all his actions, Sultan Achmet choſe this perſon to paſs over to the camp at the

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the etmeidan, in order to plead his cauſe in the public aſſembly of the rebels. Iſpirzadè being admitted before the chiefs of the ſedition declared the tenor of his commiſſion, which was to aſſure them that the three bodies were in reality what they were pretended to be, and to beg of them that as they had obtained the end of their deſires in the death of the two objects of the public deteſtation, they would diſperſe the multitude, and reſtore the empire to its former ſtate of tranquillity. Patrona, (who was now ſole commander of the rebels, by the flight of Emir ali, who upon the firſt notice of the grand vizir's death made his eſcape loaded with riches, ſince which he has never once been heard of,) not knowing what to anſwer to a requeſt of ſo reaſonable a nature, declared to the ulema, that both he and his followers as they had no reaſon to be diſcontented with the adminiſtration of the Grand Signor, could not think themſelves any other than obliged to give credit to all the aſſurances that came from ſo worthy a ſovereign; but as many of thoſe were abſent, whoſe advice was neceſſary before he could come to any determination, he begged him to return to the etmeidan the next day, at which time he ſhould receive a deciſive anſwer. In the mean time the janiſſaries, who found themſelves without a chief, by reaſon of the flight of all their officers, and the baniſhment of their commander in chief, reſolved to fill up the vacancies by their own authority. They were ſome time before they could pitch upon a perſon worthy the high dignity of janiſſar aga, till at laſt, in that part of the city, named Spailar Zarziſi, they met with a poor cobler; who, though he had been formerly of the order of the janiſſaries, was now reduced to this mean condition. Such was the perſon whom they eſteemed worthy the honour of being conſtituted chief of their order; to which end having made known their intentions to him, and meeting

meeting with a refuſal from the aſtoniſhed cobler, they immediately laid violent hands upon him, tore him by force out of his ſhop, and conveyed him away in triumph to the camp at the etmeidan, where he was unanimouſly, by every one's conſent, except his own, declared aga of the janiſſaries, who at the ſame time nominated for his chiagia, or lieutenant, Mouſlou, the ſecond chief of the rebels. They afterwards conſtituted a cul chiagiaſi, or lieutenant of the whole order, and named ſeveral ſerdengeſtis to ſupply the vacancies which had been cauſed by the flight of the zorbazis, or colonels of regiments. Sultan Achmet had been a little comforted by the report of his laſt meſſenger, till having received notice of theſe new promotions, his former apprehenſions were again renewed. Notwithſtanding he was now almoſt hopeleſs of ſucceſs, he ſent once more for Iſpirzadè, giving him another commiſſion much of the ſame nature as the former, withal recommending to him to act in this critical conjuncture with his already approved fidelity, and aſſuring him that if he ſucceeded in his embaſſy, he would not fail rewarding him as the preſerver of his life and empire. Iſpirzadè having given the Sultan freſh aſſurances of his ſincerity and entire devotion to his ſervice, went over to the camp of the rebels, where being introduced into the public aſſembly, and having declared his commiſſion, he found by their anſwer that they were wholly well inclined towards the perſon of the Grand Signor, and diſpoſed to continue him in the poſſeſſion of his throne and empire. The traitor, who now began to pull off the maſk, highly praiſed the faithful ſentiments of the multitude; who, thoughtleſs of the dangers to which they expoſed themſelves, were reſolved to prefer the tranquillity of the empire to their own private ſafety. He, however, told them, that he thought himſelf, in the character of a brother muſulman,

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muſulman, obliged to inform them of the inevitable dangers which muſt follow their preſent manner of proceeding; after which he would leave them to purſue what they thought moſt juſt and equitable. He then expatiated before them upon the revengeful temper of the Grand Signor, not omitting the cruelties he had exerciſed upon thoſe who had depoſed his father Sultan Muſtapha, notwithſtanding it was by their means that he was raiſed to the ſovereign authority; aſſuring the members of the aſſembly that they had no reaſon to expect a better fate, if they perſiſted in their reſolutions ſo favourable to a perſon who had already ſhewed himſelf guilty of the blackeſt ingratitude. Theſe public ſpirited ſentiments were immediately approved of by Deli Ibrahim effendi, who had been raiſed by the rebels to the dignity of ſtamboul effendi, ever ſince which he had omitted no opportunity of ſhewing himſelf one of the chief promoters of the ſedition. The example of this unworthy ulema was ſoon followed by ſeveral other chiefs of the rebellion, who having extolled the integrity of the treacherous Iſpirzadè, declared unanimouſly that he was the only perſon who could be intruſted to carry to the Grand Signor the fatal news of his being no longer ſovereign of the Turkiſh empire. Iſpirzadè, notwithſtanding his obligations to the Sultan, ſhewed himſelf highly contented with the honour that was done him in being employed in an affair of ſo great importance. Full of theſe baſe ſentiments he returned to the ſeraglio, where he found the Grand Signor waiting with the utmoſt impatience to be informed of the reſult of his negotiation. The Sultan upon the return of his emiſſary was, however, ſurprized at the arrogant and preſumptuous manner in which he entered his apartment, by which he already foreſaw ſome fatal event. He had, notwithſtanding, the courage to aſk him boldly concerning

concerning the ſucceſs of his embaſſy, and was equally ſhocked and aſtoniſhed at being anſwered by the traitor, that the ſucceſs of his negotiations had been ſuch, as he had always wiſhed and expected, ſince he now came to inform him that the rebels inſiſted upon his depoſal, without which they declared that they would never diſperſe and lay down their arms. The unfortunate Sultan finding by this inſolent ſpeech, that all his hopes were vaniſhed, turning towards the traitor, with tears in his eyes, told him, that the will of the nation ſhould be obeyed; but that the Supreme God would not ſuffer ſuch a flagrant piece of treachery, as he had been guilty of, to remain long unpuniſhed. Theſe laſt prophetic words of the Grand Signor were ſoon after verified; ſince that ſame week Iſpirzadè and his whole family were attacked by the plague, which carried them all to their graves. Sultan Achmet, after having commanded the traitor to be turned out of the ſeraglio, went immediately to the apartment of his nephew Sultan Mahmoud; and taking him by the hand, led him into the imperial chamber, where, having placed him upon the throne, and wiſhed him an happy reign, he adviſed him never to give too much credit to thoſe, who ſeemed deſirous of inſinuating themſelves into his favour; if he intended to maintain himſelf long in poſſeſſion of a dignity; which he himſelf had forfeited by truſting too much to unworthy miniſters. After this, having paid him the oaths of allegiance, he, of his own accord, retired and ſhut himſelf up in an apartment, which was conſigned to him, together with an attendance ſuitable to his preſent humble condition. It was exactly at the hour of midnight when Sultan Mahmoud was in this manner unexpectedly inveſted with the ſovereign authority. The miniſters, who were at that time in the ſeraglio, immediately took the oaths of allegiance to the new Grand Signor,

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while diſpatches were ſent to the rebels, and to the houſes of the principal ulemahs, to inform them of this ſudden revolution. The grand vizir and chiagia were that ſame night confirmed in their employments, and Emirzazadè declared ſegh iſlam in the room of Abdula effendi, who was then in baniſhment, and Zulali effendi, a perſon propoſed by the chiefs of the rebels, was, inſtead of Iſaac effendi, conſtituted cadileſkier of Anatolia. The next morning, according to cuſtom, was aſſembled the whole body of the grandees of the empire, among whom the heads of the rebellion took their ſeats. In preſence of this aſſembly was proclaimed and ſigned the ghozet, or confirmation of the authority of the new Sultan; after which they expreſſed their homage by kiſſing the hem of the Grand Signor's garment. Theſe ceremonies being performed, the grand vizir entered into poſſeſſion of the palace belonging to his office, giving orders for the proclamation of the new Grand Signor, by the meſins from the top of the minarets, throughout the whole extent of his dominions; and commanding all the magiſtrates to appear in their reſpective offices: hoping by theſe means to reſtore the city to its former tranquillity. The dignity of reis effendi having been for ſome time vacant, by the proſcription of Mehemet effendi, that office was delivered to Eſſek Solyman effendi, and the tefterdar ali effendi was confirmed in his employment, as well as all the other miniſters, who had been nominated and inveſted in their offices according to the decrees of the rebels. The grand vizir imagined, not without ſome foundation, that he ſhould by theſe artful proceedings ſoon put an end to the ſedition; but it was not long before he ſaw his expectations fruſtrated, ſince Patrona, who remained ſupreme director of the rebels, gave freſh orders to attack the houſes of the proſcribed perſons, declaring himſelf reſolved to have them all alive

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in his hands; and to revenge himſelf upon the vaivode of Galata, who, as was mentioned before, had formerly ſentenced his death. He entered into his houſe at Galata, where having found a ſum of money conſiſting in ſix thouſand piaſtres, he ſent for all the poor Jews, Greeks, and Armenians, and from out of the windows flung it among them by handfuls, declaring to them that it was no more than what was their due, ſince it was part of the robberies of their unworthy governor. Returning hence to the camp in the etmeidan, he ſent orders to the grand vizir to depoſe the new capitan pacha, in which he was inſtantly obeyed, Ghafis Achmet pacha, ſon-in-law to the laſt ſultan Achmet, being conſtituted in his room. He afterwards ſent to demand a private audience of the Grand Signor, whom he dignified with the honourable title of his creature; he was admitted without the leaſt heſitation into the royal preſence, where, after having exaggerated the ill-conduct of the late government, he took upon him to adviſe the Sultan to act upon no other principles than thoſe of juſtice and religion, if he was deſirous of meeting with a more happy deſtiny than his unfortunate uncle. He farther added, that it would be neceſſary towards his greater ſecurity in the throne to extirpate all thoſe, who had been engaged in the late criminal miniſtry; at the ſame time giving him a liſt of the guilty perſons, whom he begged he would endeavour to bring to immediate puniſhment. Sultan Mahmoud aſſured him, that he would not fail to put in practice his wholeſome inſtructions, affirming that he ſhould always remain grateful for the favours, which had been conferred upon him, and perſuading him to let him know what recompence he expected, ſince that and all his other demands ſhould be inſtantly fulfilled. Patrona replied, that he very well knew the rewards due to rebels, but as he was certain that he had never deſerved that character,

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having acted only in the defence of juſtice and religion, he hoped to meet with a better treatment. He farther added, that the only recompence, which he expected for his paſt ſervices, was the enjoyment of his ſovereign's good opinion, and the execution of thoſe inſtructions, which were ſo neceſſary towards the advantage of the empire. Hence he went to the grand vizir, whom he gave to underſtand, that it would be requiſite to order the immediate depoſal of Bengli ghirai ghan, prince of the Crimæan Tartars, who had ſhewed himſelf a favourer of the late government, deſiring that Caplan ghirai ghan, who was then at Burſa, might be ſent for to Conſtantinople to ſucceed him. Mehemet pacha anſwered, that as his own authority was not ſufficient to decide an affair of that conſequence, he would not fail communicating it to the Grand Signor; who, he was perſuaded, would be very ready to act in all things according to the advice of ſo faithful a counſellor, as the perſon to whom he was indebted for his promotion to the ſovereign authority. He afterwards beſeeched him to uſe his utmoſt endeavours to diſperſe the multitude, and reſtore the ſtate to its long wiſhed for tranquillity. Patrona, who expreſſed himſelf thoroughly contented with the proceedings of the grand vizir, aſſured him that he would uſe his utmoſt authority to that end; inſtead of which, immediately upon his return to the camp, he ſummoned the general aſſembly of his adherents, before whom he publicly declared the grand vizir's ill-deſigns, who awaited only an opportunity to follow the tyrannical proceedings of his unworthy predeceſſor, perſuading them that their union and reſolution was now more than ever neceſſary, and adding for their farther encouragement, that it would be abſolutely proper not to entertain the leaſt thoughts of coming to an accommodation, till they had received the uſual donation from the new Grand Signor. Patrona having in this

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manner induced his partizans to approve of his advice, diſpatched an expreſs to the grand vizir, to inform him of the reſolution of the aſſembly not to diſperſe the multitude, till they had received the cuſtomary donation. Mehemet pacha deſirous of removing this as well as all other obſtacles to the public tranquillity, ordered the immediate regulation of all things for the coronation of the new Sultan, which was to be performed in the moſque at Eiup, and which, as uſual, muſt precede the donations to the different bodies of militia. It was not long before every thing was prepared for the performance of the intended ceremony, at which time the Grand Signor expreſſing his unwillingneſs to appear in public amidſt ſo many thouſands of armed rebels, ordered the grand vizir to let them know, that if they intended to aſſiſt at the function, it was expected that they ſhould appear unarmed, as became dutiful and loyal ſubjects. This demand, however reaſonable, was objected to by Patrona, who declared in the name of the multitude, that it was his will and pleaſure, that the janiſſaries ſhould appear all in arms to add luſtre to the magnificence of the ceremony. Sultan Mahmoud finding that there was no way of over-ruling the inſolence of the rebels, was at laſt obliged to condeſcend to their demands; and having ſettled all the neceſſary precautions for his ſafety, he fixed the day of his coronation on the Friday following. When the appointed time came, the Grand Signor iſſued out of the ſeraglio, attended by the miniſters of ſtate, in their habits of ceremony; and with all the pomp and magnificence uſual on the like occaſions. The ſtreets through which he was to paſs were lined with a double row of janiſſaries, while the beginning of the proceſſion was compoſed of the whole body of ſerdengeſtis headed by Patrona Ghalil, in the habit of a common janiſſary, who mounted upon a fine horſe con-

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tinued all the time to ſcatter whole handfuls of ſequins among the multitude, who followed him with continual acclamations in praiſe of his valour and generoſity. As ſoon as the Grand Signor had entered the moſque, he was girded with the royal ſabre, which among the Turks ſupplies the place of coronation; and having gone through the other ceremonies, he reſolved to return to his ſeraglio by water, that he might be no longer an eye-witneſs of the inſolence of his ſubjects. The next morning Patrona, with a deſign of reimburſing himſelf the expences of his late expedition, broke into the palace of the deceaſed Mehemet chiagia, which was ſituated in that part of the city called caſanzilar, where in ſearching the apartments he found a cheſt containing ſix thouſand purſes in coined money, beſides ſeveral curioſities of very great value. Part of theſe riches he generouſly diſtributed among his followers, retaining much the ſmalleſt portion of them for his own private uſe. One of the ſerdengeſtis, who was admitted to his ſhare of this plunder, thought this the moſt proper conjuncture to make his long premeditated eſcape; to which end he, in the night time, attempted to paſs the gate of baluc pazar, loaded with riches to a very great value, hoping to be able to retire into his own country, that he might enjoy his acquiſitions among his friends and relations. He had, however, the misfortune to be ſtopped by the officers of the cuſtoms, who ſeized upon his treaſure, at the ſame time treating him with the name of rebel and public robber. This proceeding of the cuſtomers ſo incenſed the body of rebels, who thought their character called in queſtion by the reproaches and inſult offered to one of their partizans, that the next morning Mouſlou, followed by a numerous attendance, paſſed over to the cuſtom-houſe, where he inſiſted upon having thoſe perſons delivered into his hands, who had abuſed and robbed one of his

his officers; but finding that they had already made their eſcape, he contented himſelf with ſeizing upon the public treaſure; after which having ordered to each of the officers of the cuſtoms a reward of an hundred baſtinadoes, he returned in triumph to the camp at the etmeidan. In the mean time the government, which was wholly employed in raiſing the ſums neceſſary for the promiſed donation, was highly diſpleaſed at theſe irregular proceedings, by which all their meaſures were rendered ineffectual. Upon this account the grand vizir ſent word to Patrona, that as all his plunders and ſeizures tended to the diſſipation of the public revenue, they could be by no means permitted, for which reaſon he begged of him to put a ſtop to all irregularities of this nature, eſpecially as he could not but be acquainted with the preſent neceſſities of the public treaſury, which muſt ſhortly furniſh the ſums requiſite for the promiſed donation. Patrona, thoroughly reſenting this haughty admonition, reſolved to give the vizir immediate proofs of his indignation. To this end he informed him that he had already of his own accord determined to prevent all inconveniences of this ſort, being thoroughly watchful of the public peace and tranquillity, and at the ſame time let him know, that it was the will of the multitude to have the head of beſir aga, who although he had been chiſlar aga to the depoſed Sultan, was ſtill continued in the ſame employment by the preſent Grand Signor. This eunuch, who was originally a creature of Ibrahim pacha, had rendered himſelf famous by his ſkill and experience in public affairs, which gained him the general character of one of the ableſt politicians of the whole empire. Patrona, who imagined that this beſir aga ſecretly directed the grand vizir, whoſe incapacity he was by no means unacquainted with, reſolved as ſoon as poſſible to rid himſelf of ſo dangerous an enemy. A few days afterwards, however, finding

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ing that his orders had not been put in execution, he went to the palace of the grand vizir, accompanied by a ſufficient number of ſerdengeſtis, with a reſolution to accompliſh what he had at firſt propoſed. Mehemet pacha out of his wonted meekneſs and irreſolution behaved to him with the utmoſt condeſcenſion and ſubmiſſion, while Nideli ali chiagia incenſed at ſuch flagrant inſolence inſiſted that Patrona had no right to pretend to regulate the Grand Signor's harem, of which beſir aga was no more than a ſimple inſpector, intermeddling in no other affairs than thoſe tending towards his maſter's private pleaſures; and therefore it would be the utmoſt inhumanity to deprive the Sultan of ſo neceſſary an inſtrument of his happineſs. Patrona, ſurpriſed at the chiagia's preſumption, anſwered him with his uſual arrogance, which ſo incenſed the other, that he let ſlip many unguarded expreſſions, giving his adverſary the frequent name of traitor, rebel, and diſturber of the peace and tranquility of the empire. Patrona, who was of a diſpoſition by no means capable of bearing ſuch an open oppoſition to his authority, without uttering another word retired to his camp at the etmeidan, whence he ſent immediate orders to the grand vizir to depoſe and impriſon the chiagia, proteſting that if his commands were not inſtantly complied with, he ſhould himſelf ſoon feel the effects of his juſt indignation. Mehemet pacha, who was not in a condition to diſpute the authority of the rebel, after having given notice to the Grand Signor of this unexpected accident, immediately conferred the dignity of chiagia upon Muſtapha Bei, who had ſerved the late vizir in the character of capzilar chiagiaſi, at the ſame time ordering the impriſonment of the imprudent Nideli in the houſe of the bas bachi culu, to whoſe care he was intruſted. To ingratiate himſelf farther with Patrona, and incline him to deſiſt from his demand, in relation

to the chiſlar aga, he of his own accord honoured one of his particular favourites, a perſon who had been moſt active in the rebellion, by name Dervis aga, with the office of zauſbaſhi; at the ſame time conferring upon others of his partizans ſeveral of the moſt diſtinguiſhed employments of the empire; upon which Patrona ſeemed contented with the proceedings of the grand vizir, whom he began to conſider in no other light than as one of his dependents and creatures. The ſole buſineſs of the government at this time was to raiſe the ſums of money, which had been promiſed to all the different bodies of militia. There were found in the palace of Ibrahim pacha, agreeable to his laſt declaration, ſix thouſand purſes of coined money, and in that of Mehemet chiagia three thouſand, though it was very well known, that theſe ſums were but a very ſmall portion of the wealth of thoſe two miniſters, who had been always eſteemed poſſeſſors of immenſe treaſures. Upon this conſideration there was a ſtrict ſearch made after the remainder of their effects, as well as thoſe of the capitan pacha. This inquiry was fruitleſs, till the writings of Mehemet chiagia were at laſt found in the hands of a Greek, to whom he had conſigned them before the unhappy period of his diſgrace. There were diſcovered among theſe writings ſeveral inventories of money and jewels to an immenſe value, though it was abſolutely unknown in whoſe hands theſe vaſt riches were depoſited. In conſequence of this diſcovery immediate orders were iſſued out for the impriſonment of all the domeſtics of the late chiagia, though all to no purpoſe, ſince there was not one of them who did not avow his utter ignorance in relation to the affair in queſtion. Finding that no other means availed, it was agreed that they ſhould all be tortured till they were brought to confeſſion. Nothing could poſſibly exceed the apprehenſions of theſe poor wretches, who knowing that it was by no means

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in their power to ſatisfy the demands of the government, had no other proſpect before their eyes, than that of dying in the moſt excruciating torments. As this unjuſt decree was ſoon noiſed about Conſtantinople, it happened to come to the ears of Muſtapha aga, the only depoſitary of the ſecret, who had been employed by Mehemet chiagia in the office of harem chiagiaſi, and honoured with his particular truſt and confidence. Muſtapha, out of compaſſion to his innocent companions, who were unjuſtly expoſed to a cruel death, forſook his retreat; and demanded immediate admittance to the preſence of the grand vizir, to whom he declared, that he had an affair of the utmoſt conſequence to impart. Being introduced to that miniſter, he began by making himſelf known to him, and claiming his protection: he then proceeded to aſſure him that he was the only perſon, who had ever been entruſted with the ſecret of the real ſubſtance of his deceaſed maſter, for which reaſon he begged that his innocent companions might be ſet at liberty; promiſing to diſcover the effects of the late chiagia, even to the laſt aſpre; proteſting that he thought himſelf entirely freed from the imputation of infidelity by the death of his maſter, in conſequence of which it became his duty to put his lawful heir, the Grand Signor, in poſſeſſion of his riches. After this he conducted the grand vizir himſelf into a ſubterraneous paſſage contiguous to his late maſter's palace, in which were diſcovered ſeveral iron cheſts, containing in all ſixty thouſand purſes in coined money, beſides jewels and other valuable effects, which amounted, by a moderate computation, to the ſame ſum; all which was immediately ſeized upon, and appropriated to the Grand Signor's ſervice. It may, perhaps, be thought that Mehemet chiagia raiſed theſe immenſe treaſures at the expence of the ſubject, by acting upon principles oppoſite to that honour and honeſty

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which he ever profeſſed throughout all his actions; for that reaſon it is but juſtice to the memory of that great man to free him from ſo falſe an imputation, by pointing out the real methods, which he took to accumulate ſuch vaſt riches. It is certain that no chiagia, ſhould he maintain himſelf in his office even for a longer ſeries of years, and behave, during the whole time of his adminiſtration, in the moſt rapacious manner, would ever be able to ſee himſelf in poſſeſſion of the tenth part of the riches of Mehemet chiagia: ſince it is well known that the yearly revenue of that employment, including all ſupernumerary advantages, cannot poſſibly exceed a thouſand purſes a year. Mehemet chiagia, whoſe ſuperior genius diſtinguiſhed him from the common race of mankind, had by his induſtry diſcovered a method of enriching himſelf without being of any prejudice to the public. He had obtained of the Grand Signor a grant of the property of the ſilver mines in Natolia, which, having been much neglected of late, brought in to the public no more than two hundred purſes a year, inſtead of which Mehemet chiagia engaged himſelf to pay ſix hundred annually. As ſoon as he was declared proprietor he increaſed the number of workmen, and employed three thouſand purſes a year in buying up the ſilver ore, the greateſt part of which had been hitherto ſold by the inſpectors and workmen to the Perſians, which commerce he prohibited under pain of death. The ore, which he bought up in this manner, was only the tenth part of the produce of the mines, being the portion which was allotted to the workmen, and which they had till now the liberty of diſpoſing of as they pleaſed. The whole product of the mines was in this manner collected into the hands of Mehemet chiagia, who tranſporting it to Conſtantinople, after having refined it, and extracted the gold from the ſilver, ſold it at the current price of ſeventy

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piaſtres per oche, each of which, according to the exacteſt computation, ſtood him in no more than forty-five, ſo that out of ſeventy he gained twenty-five, which advantage alone will eaſily account for the ſums of money diſcovered after his death. By this means he not only raiſed his own fortune, without being guilty of the leaſt diſhoneſty, but was alſo of a very conſiderable advantage to the public, by encreaſing at the ſame time the revenue four hundred purſes a year. As ſoon as the government had taken poſſeſſion of theſe treaſures, it was notified to the rebels, that they ſhould come the next day and receive the donation. It was ordered, to prevent confuſion, that all thoſe who had received their ſhare ſhould have their names regiſtred, by which regulation the cul chiagiaſi Abdula aga perceived that many preſented themſelves a ſecond and third time demanding their ſhares; which unjuſt proceedings he reſenting in an imprudent manner was without delay torn in pieces by the multitude. In the mean time Zanum Ghoza, a man remarkable for his cunning and reſolution, who had been formerly honoured with the dignity of capitan pacha, and was lately raiſed to the office of pacha of Salonicha, hearing of the troubleſome ſituation of affairs at Conſtantinople, thought this the moſt proper time for one of his turbulent diſpoſition to obtain advancement. He, to this end, by underhand means, procured his being recalled to the capital; which the government being appriſed of thought proper to bring him over to their party, ſince a perſon of his character might be a very proper inſtrument towards effecting their deſigns, which were wholly bent upon appeaſing the ſedition. With this view he was decreed, before his arrival at Conſtantinople, a ſecond time capitan pacha, in the room of Ghafis Achmet pacha, who was declared pacha of Saida; being judged no longer proper for his former office, ſince he was

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ſhrewdly ſuſpected of having for ſome time entertained ſecret correſpondences with the rebels. Patrona, who readily comprehended the deſign of the government in the choice of Zanum Ghoza, to hinder a proceeding ſo diſadvantageous to his intereſts, ordered the grand vizir to confirm Achmet pacha in his employment; which command was inſtantly obeyed, notwithſtanding Achmet pacha had already forſaken his ſeraglio in the arſenal, which belonged to him as capitan pacha. At this interval arrived at Conſtantinople Caplan ghirai ghan, who had been declared ſovereign of the Crimæan Tartars. This prince was received by the government with the uſual formalities, and lodged in the palace of the late Mehemet chiagia in the bacze capiſſi. A few days after his arrival he went to pay a viſit to the grand vizir, by whom he was introduced to the Grand Signor, who received him in the moſt affectionate manner, and preſented him with a robe lined with a very rich fur, and a horſe richly capariſoned, declaring him ſole monarch of Tartary. It was expected on all hands, that after the donation the multitude would, according to their promiſe and agreement, immediately ſeparate their riotous aſſembly; inſtead of which their inſolence increaſed daily, inſomuch that they publicly declared they would no longer liſten to any propoſals from the part of the government, which tended to inſinuate their unavoidable deſtruction. The miniſtry, finding that there were no farther hopes of inducing the rebels to ſeparate of their own accord, thought proper to conſult among themſelves concerning the moſt probable method of reſtoring the public tranquillity. The grand vizir, with this intention, ſummoned all the chief miniſters of ſtate to a general aſſembly; which, after many unneceſſary deliberations, broke up without coming to any reſolution. He had afterwards ſeveral conferences with the Tartar ghan, who adviſed

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viſed him to apply to a perſon known under the name of Cabà Culac Ibrahim effendi, who he aſſured him was a man very well ſkilled in affairs of this nature, inſomuch that he might poſſibly be able to give him ſome advantageous counſel. This Ibrahim effendi had been formerly a pacha of two tails; but being diſſatisfied with an employment that did not anſwer his ambitious deſires, he reſigned his office: after which he was employed as chiagia, under chiopruloglu Numan pacha, commandant of the province of Boſnia, and ſome time afterwards officiated in the ſame character under the pacha of Cairo. His return from Cairo was by means of the famous Mehemet chiagia, who being deſirous of reſigning his employment, in hopes of enjoying the remainder of his life in a peaceful retirement, had ſent for Ibrahim effendi to Conſtantinople, under pretence of examining the accounts of his maſter Abdulà pacha, who during the time of his command at Cairo had indebted himſelf conſiderably to the public; but his real deſign was to appoint him his ſucceſſor, as he eſteemed him the only perſon of the empire worthy his employment. The grand vizir, highly ſatisfied with the ghan's friendly advice, declared Ibrahim effendi capzilar chiagiaſi to the Grand Signor, begging him to find ſome means of extirpating the rebels, who every day became more inſupportable. Patrona indeed, at this very conjuncture, to ſhew his abſolute authority over the ſubjects, had ordered ſeveral taxes and impoſitions to be laid upon them; and finding that they were ſomewhat tardy in the payment of their contributions, he broke open ſeveral houſes, which he ſtripped of their furniture, and robbed the patriarchal church of the Greeks of all its ornaments, ſuch as ſilver images of ſaints, croſſes, &c. for the redemption of which he demanded a very conſiderable ſum of money. At the ſame time he ordered, that no chriſtian

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ſhould preſume to appear dreſſed any otherwiſe than in a long black robe, with black ſlippers, that they might be more effectually diſtinguiſhed from the true believers. Notwithſtanding this ſeverity, with which he acted towards the greateſt part of the ſubjects, he did not fail to expreſs his gratitude to all ſuch as had been formerly ſerviceable to him. Nothing could be a ſtronger inſtance of his remembrance of paſt ſervices than his behaviour to a poor Greek, who was one of the under butchers, that furniſhed the janiſſaries with meat. This Greek, by name Janaki, had frequently aſſiſted Patrona, when he was only a common janiſſary, by procuring him wine and proviſions, without inſiſting upon immediate payment. It happened one day that as Patrona was riding through the ſtreets of Conſtantinople, attended by a numerous train of his adherents, that he caſt his eye upon his old friend Janaki among the mob, which followed him according to cuſtom, uttering acclamations of joy for his continual ſucceſs and proſperity. Struck with the remembrance of the favours, which he had formerly received at his hands, he ordered him to be immediately called to him, giving him to underſtand, that it would be for his advantage to come that evening to his tent in the etmeidan. Janaki, unwilling to let ſlip this favourable opportunity of advancing his fortune, came to the camp at the hour appointed, where he was introduced to a private audience of Patrona, who, after having returned him thanks for his former ſervices, commanded him to name what recompence he moſt deſired, aſſuring him that it ſhould without delay be granted to him. The poor Greek, who had no farther knowledge, than of thoſe affairs which belonged to his profeſſion, replied, that the utmoſt extent of his ambition was to be conſtituted ſuruzibaſhi, which office had been for many years in the hands of thoſe of his own nation; of which advantage they had been

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been lately deprived by the avarice of the caſapbaſhi, who was reſolved to monopolize the whole profits of the butchery. This office had been granted to the Greeks by ſultan Solyman, and afforded the poſſeſſor a very handſome livelihood, ſince it was the buſineſs of the ſuruzibaſhi, not only to ſupply the Grand Signor's ſeraglio with meat, but alſo the whole city of Conſtantinople; and for this reaſon it was that the caſapbaſhi had by repeated intrigues obtained a grant to have this office annexed to his former employment. Patrona, without the leaſt heſitation, promiſed him that his deſires ſhould be fulfilled, to which end he ſent an order to the caſapbaſhi to reſign in favour of Janaki, leſt he ſhould feel the effects of his indignation. The caſapbaſhi, who was very unwilling to be deprived of ſo conſiderable a branch of his employment, ſent immediately for one of his friends, named Arapachi Ulaſtò, who by reaſon of his ſubtlety had obtained the nick-name of The Fox; whom he beſeeched to endeavour to perſuade Janaki to deſiſt from his demand, giving him free liberty to ſpend whatever ſum of money he ſhould judge neceſſary towards the concluſion of an affair, which was of ſo much conſequence to him. Arapachi, who was of the ſame religion as the intended ſuruzibaſhi, without delay went to his houſe, where he told him his meſſage; at the ſame time diſſuading him from purſuing his deſigns, and offering him a large ſum of money the more effectually to induce him to deſiſt from his undertaking. The poor Greek, who was a man of a very mean capacity, made anſwer that he ſhould be extremely ſorry to incur the diſpleaſure of the caſapbaſhi, though he feared it was too late for him now to retract, ſince his benefactor was determined to recompenſe him in this manner for his former ſervices. Arapachi, who had already laid his project for the deſtruction of the unthinking Janaki, informed

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him that he could put him in a way of overcoming this difficulty, and at the ſame time of raiſing his fortune to a much higher pitch than by the office of ſuruzibaſhi, which was an employment far beneath a perſon, who was looked upon in ſo favourable a light by the preſent government. He then proceeded to inform him, that he was very well certified that Patrona had of late been much diſguſted at ſome proceedings of the prince of Moldavia, and that he had thoughts of ordering his depoſal; upon which account he adviſed him to put in for being declared his ſucceſſor, by which means he would raiſe himſelf to one of the higheſt and moſt profitable dignities of the empire. Janaki, who had not the leaſt ſuſpicion of the other's treachery, made anſwer, that he knew himſelf unworthy of ſuch an high charge, having never applied himſelf to public buſineſs, and that beſides there was another inſurmountable obſtacle to his promotion to that dignity, which was his extreme poverty, that rendered him unable to furniſh the ſums neceſſary upon his inveſtiture in that office. This difficulty was, however, ſoon removed by the deceitful Arapachi, who promiſed to procure him, out of pure friendſhip, whatever ſums of money he ſhould have occaſion for, and encouraged him ſo much, by laying before him the proſpect of his future grandeur, that in the end he determined him to follow his perfidious counſel. Janaki having received his inſtructions went immediately to Patrona, whom he once more thanked for the kindneſs which he had expreſſed to him by his late generous offer, but aſſured him, that after having well conſidered the affair he found the revenue belonging to the ſuruzibaſhi by no means ſufficient to raiſe him out of his preſent miſery; for which reaſon he beſeeched him to honour him with the dignity of prince of Moldavia. Patrona immediately aſked him whether he could raiſe the money

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requiſite for the cuſtomary gift to the government, beſides what would be neceſſary for the fitting out his own equipage; and being anſwered that he was already provided with every thing neceſſary, he let him know that his deſires ſhould be fulfilled, at the ſame time aſſuring him, that notwithſtanding the ſum ſtipulated for the public gift was three hundred purſes, as he was his friend, he would demand no more than one-third of that ſum for himſelf and his adherents. The credulous Greek depending wholly upon the promiſed aſſiſtance of his friend Arapachi, again profeſſed himſelf provided with the neceſſary ſums, and the farther to inſure Patrona the one hundred purſes, gave him a writing under his own hand, by which he declared himſelf his debtor for that ſum. Upon this Patrona went immediately to the grand vizir, to whom he declared his will of having Janaki declared prince of Moldavia, in the room of the other, whom he ordered to be inſtantly depoſed. Finding, however, the day afterwards that his commands had not been put in execution, he went a ſecond time to the vizir, of whom he demanded the reaſon of this open diſobedience to his orders, and being informed that an affair of ſuch conſequence could not be decided by him without previouſly conſulting the Grand Signor, he burſt out into a fit of paſſion, declaring that he would find other means of executing his deſigns, and that the vizir ſhould ſoon ſee his own office in the hands of ſome other perſon, who would expreſs more gratitude to his benefactor. Mehemet pacha was thoroughly ſhocked at this inſolent behaviour, notwithſtanding which he found himſelf obliged to diſſemble his diſcontent; and the more to ingratiate himſelf in Patrona's favour, he aſſured him that he would immediately wait upon the Grand Signor, to whom he would make known his orders, beſeeching him, at the ſame time, to honour him with the continuance of his

his friendſhip, of the advantages of which he had always remained wholly ſenſible, and proteſting that for the future he would be ever ready to aſſiſt him to the utmoſt of his power. There were none of the members of the government, who did not ſecretly diſapprove of theſe extraordinary proceedings, notwithſtanding which it was determined, (as there was no remedy) to inform the Grand Signor of what had paſſed, and to ſatisfy the rebel in his unjuſt pretenſions. The next morning, however, Mouſlou appeared at the grand vizir's palace reiterating the former requeſt of Patrona, and adviſing him as a friend not to defer the promotion of the Greek, unleſs he was reſolved to be the cauſe of his own inevitable ruin. Mehemet pacha returned his ſincereſt thanks to Mouſlou for his friendly counſel, aſſuring him that his deſires ſhould be fulfilled the next day, and begging of him that he would intercede with Patrona to excuſe this ſhort delay, after which he ſhould without fail ſee his favourite raiſed to his deſired dignity. The time being come Janaki was mounted upon a fine horſe, and conducted by Mouſlou to the grand vizir's ſeraglio, where having received the inveſtiture of his office with the uſual formalities, and having been dignified with the title of ſovereign of Moldavia, he proceeded with great pomp and ceremony, accompanied by a large body of Zauſes, to the patriarchal church, where the patriarch, for fear of ſubjecting himſelf to ſome new inſult from the rebels, met him at the church door, and having ordered the Te Deum to be ſung, concluded the ceremony, by wiſhing him an happy government in the name of the whole Greek nation. Soon after this extraordinary election Zanum Ghoza arrived at Conſtantinople, where he was immediately created a pacha of three tails, beſides being inveſted with the office of capitan pacha, which ſince this late condeſcenſion of the government was no longer diſputed by the

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rebels: upon which Ghafis Achmet pacha was obliged to retire to the government that had been already allotted to him. Caba Culac Ibrahim effendi, who at this time was the leading man in all the councils, had thought of the methods of appeafing the ſedition, though there were wanting to the execution of his deſign two very neceſſary articles, namely, ſtrength and the union of his party. To remove theſe difficulties, the grand vizir diſpatched orders to Muſin Oglu Abdula pacha, commandant of Romelia, to be ready upon the firſt notice to march to Conſtantinople, at the head of four thouſand men, whom he was to introduce into the city with as much ſecrecy as poſſible. It was at the ſame time intimated to Zanum Ghoza, that if he was deſirous of ſignalizing his fidelity to his ſovereign, he could never have an opportunity more favourable than the preſent. He was, in conſequence of this, inſtructed to draw together a large body of levents, under pretence of equipping a ſquadron of ten ſhips, in order more effectually to prevent the inſolences of the Malteſe cruiſers, who had of late made ſeveral deſcents in different parts of the Archipelago. Mehemet pacha, after theſe neceſſary precautions, took an opportunity of waiting upon Patrona, whom he treated with more than uſual civility, praiſing his juſtice and integrity, and beſeeching him to uſe his utmoſt endeavours to ſeparate the multitude, repreſenting to him how highly improper it was, ſince the exaltation of the new Grand Signor to the ſovereign authority, that there ſhould be at the ſame time another form of government to limit his power, which was abſolutely contrary to the laws of the true religion. Patrona, in ſome meaſure ſeduced by theſe and many other fair promiſes, aſſured the vizir that he would uſe his utmoſt endeavours to fulfil his deſires, though he feared without ſucceſs, ſince he found his partiſans as

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yet ſtrenuous in the proſecution of their former meaſures. After this interview the vizir, in order to facilitate his deſigns, found means to ſeduce ſeveral chiefs of the militia, who in the next general aſſembly declared themſelves ſo ſtrenuouſly in favour of the propoſals made by the government, that it was at laſt determined that the multitude ſhould be ſeparated, upon condition that there ſhould ſtill remain in the camp forty companies ſelected out of the different bodies of militia, to prevent any future attempt of the government contrary to the intereſt of the ſubject. The Grand Signor and his miniſters were highly contented with this new regulation ſo favourable to their deſigns; and the more to expreſs their gratitude, all thoſe who had promoted this reſolution in the laſt general aſſembly were the next morning ſent for to the ſeraglio, and in the name of the Sultan preſented with as many fine horſes, adorned with the richeſt furniture. All the bodies of militia, except the forty ſelect companies, being returned to their reſpective quarters, the government, deſirous of gaining them over wholly to their party, ordered a donation of one hundred purſes to the janiſſaries, fifty to the zebezis, and as many to the topzis. This unexpected liberality had its deſired effect; ſince all thoſe, who were ſharers in the donation extolled the generoſity of the Grand Signor, blaming themſelves for their former ſeditious behaviour, under the reign of ſo liberal and worthy a ſovereign. Notwithſtanding theſe laſt regulations, Patrona, at the head of the forty companies, continued to govern the empire with the ſame abſolute authority, diſpoſing of the higheſt preferments and offices without any one's daring to diſpute his power. The priſons of the boſtanzis were full of proſcribed perſons, the citizens were ſtill cautious of appearing in public, the magiſtrates deſiſted from the performance of their duty, and all buſineſs was at a ſtop, while the rebels

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rebels remained abſolute maſters of the capital. By this time the new prince of Moldavia began too late to diſcover his error, and the treachery of his friend Arapachi, by whom being totally deſerted he found himſelf unable to acquit himſelf of his promiſes to Patrona, who having to no purpoſe inſiſted upon his debt, contented himſelf with exacting the ſame ſum from the rightful prince, whom he determined to re-eſtabliſh in his former authority. To this end he made known his deſigns to the grand vizir, who thoroughly approving his reſolution gave immediate orders for the apprehenſion of the unfortunate Janaki, who was conducted to the public priſon, by the ſame Mouſlou who had before inveſted him with his ſhort-lived power. At this conjuncture, purſuant to his ſecret inſtructions, Muſin Oglu Abdula pacha arrived at Conſtantinople, followed by a numerous body of reſolute men, who were introduced in diſguiſe into the city. The levents were alſo all in readineſs, though the government did not care to put their deſigns in execution without ſome juſt pretence for proceeding to extremities, which favourable opportunity at laſt preſented itſelf of its own accord. Patrona, who uſed to direct the grand vizir in all his undertakings, went to him one morning, where, after having exaggerated the ill-conduct of the Moſcovites, who, by the frequent aſſiſtances they had lent to the Perſians, declared themſelves open enemies to the Ottoman Port, he repreſented, that it would be proper, for the glory and intereſt of the Turkiſh empire, to declare war with them; offering at the ſame time to invade their country himſelf, at the head of his faithful companions, and reduce them by that means, in a ſhort time, to the utmoſt extremity. Mehemet pacha highly applauded this public-ſpirited propoſal, but at the ſame time told him, that as his authority alone was not ſufficient to decide an affair of ſo great conſequence,

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he would ſummon an aſſembly of all the chief officers of the empire, who he did not doubt would unanimouſly approve of ſo glorious a deſign. Patrona, who imagined that the vizir was really ſatisfied with his propoſal, reſolved himſelf to declare his opinion in the public divan, inſiſting upon its being abſolutely neceſſary towards promoting the true intereſt of the Turkiſh empire. His deſigns, however, were far different from what he profeſſed, wholly calculated to promote the intereſt of his own partiſans, for which reaſon he judged proper to bring about a declaration of war; ſince ſuch a ſituation of affairs would moſt favour the proſecution of his deſigns. He had already concerted his meaſures with Mouſlou, and ſeveral of the ſerdengeſtis, to whom he promiſed the moſt diſtinguiſhed employments of the empire; Mouſlou was to be created capitan pacha, and the others all honoured with the dignity of pacha, while his own ambition was contented with the ſimple office of grand vizir, and with being married to Fatimè, ſultana widow of the deceaſed Ibrahim pacha, and one of the moſt accompliſhed princeſſes of the whole univerſe. On the day appointed for the general aſſembly of the principal miniſters of ſtate, Patrona, attended by the whole body of the ſerdengeſtis, took his place in the divan, where in a ſtudied harangue he exalted the experienced valour of the Turkiſh militia, whom he repreſented zealous for the glory and advantage of their country; enlarging upon the perfidy of the Moſcovites, who had committed repeated hoſtilities upon the Grand Signor's ſubjects, during their war with Perſia, whence he concluded it neceſſary to declare war with them, in order to ſupport the reputation of the Ottoman Port; which had been almoſt loſt during the infamous adminiſtration of the late government, to the univerſal ſhame and ſcandal of Mahometiſm. The only perſon

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of this aſſembly who had the courage to contradict this propoſal was the Tartar ghan. This prince, as ſoon as Patrona had finiſhed his harangue, roſe up, and declared himſelf of a different ſentiment. He ſaid that war with any power whatever could not fail of turning out to his own particular advantage, ſince it was his profeſſion, and the only harveſt of his ſubjects; notwithſtanding which, as he foreſaw the fatal conſequences with which a declaration of that nature might be attended, he thought it his duty to own himſelf of a different opinion from that which hitherto ſeemed to prevail throughout the whole aſſembly. He afterwards repreſented the Turkiſh empire as already weakened by a war of fourteen years with the Perſians, in which they were ſtill engaged, upon which account he thought it by no means adviſable for them to draw upon their hands another very formidable enemy, whoſe country was at ſo great a diſtance from that of the Perſians, that they muſt be obliged at the ſame time to maintain two very powerful armies, which but ill ſuited the preſent lowneſs of their circumſtances. The grand vizir on the other ſide ſeemed to favour the ſentiment of Patrona, inſomuch that there aroſe a warm diſpute between that miniſter and the Tartar ghan, who continued with great vehemence and ſtrength of argument to ſupport his opinion; upon which account it was moved, that in another general aſſembly the Grand Signor himſelf, after hearing the arguments of both parties, ſhould decide the diſpute by his own authority. This propoſal was approved of by the common conſent of the whole aſſembly, and Patrona, who, deceived by the artful proceedings of the grand vizir, thought him inclined to promote his deſigns, went away ſatisfied with what had paſſed, not doubting of obtaining in the next aſſembly a declaration of war with Moſcovy. The divan, according to agreement, was

ſummoned

ſummoned to meet three days afterwards in the Grand Signor's ſeraglio, it was compoſed of all the graduate ulemahs, pachas, and miniſters of ſtate, that were then reſident at Conſtantinople; among whom were ſeated, in the chief places, the three leaders of the rebellion, Patrona, Mouſlou, and the janiſſar aga, who alone were permitted to take place in that auguſt aſſembly, while the ſerdengeſtis, their followers, waited in the outward court of the royal palace. When all the members of the divan had taken their ſeats, according to their degrees of precedency, and the Grand Signor as uſual had placed himſelf at the lattice window, at the upper end of the council-chamber, the vizir began by deſiring Patrona to make known his ſentiments, that it might now be determined in preſence of the Sultan, whether they were conducive to the glory and advantage of the empire. Patrona, encouraged by the favourable diſpoſition of the grand vizir, declared his opinion, enlarging upon the many benefits, that would ariſe from ſuch a juſt and honourable war; which would be an effectual method of re-eſtabliſhing the loſt glory of the Ottoman empire. Mehemet pacha again approved theſe laudable and generous ſentiments, after which he retired out of the divan, under pretence of conſulting with the Grand Signor concerning the preſent ſituation of affairs; at which time a large number of boſtanzis, and other officers of the ſeraglio, introduced themſelves as uſual into the council-chamber, to wait the orders of any of the members of the aſſembly. This body of men was ſelected out of the number, that Abdula pacha had brought into the city; who being remarkable for their courage and reſolution had been diſguiſed as boſtanzis, after having received their inſtructions from the government. The chief of this body of men, who had already ſignalized himſelf in many affairs of the like nature, was known by the name

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of Pelivan Muſtapha, a creature of the Tartar ghan; who, though he had been elevated to his ſovereign authority by means of the rebels, was a principal inſtrument of their deſtruction. Muſtapha aga, in conſequence of the inſtructions he had received from his maſter, placed himſelf near the perſon of Patrona, where he awaited the ſignal for putting his commands in execution. In effect, the grand vizir had no ſooner made his appearance at the door of the Grand Signor's apartment, whence he declared that Patrona Ghalil, upon account of his ſignal ſervices, had been dignified by his ſovereign with the title of pacha of three tails; then Muſtapha drawing his ſcimetar gave the archrebel a blow on the ſhoulder; upon which, finding himſelf betrayed, he drew a ſhort ſabre, which he always wore by his ſide, putting himſelf in a poſture of defence. Muſtapha, however, who followed his blow, had the good fortune by a ſecond ſtroke to cut off his right arm, after which he put him to death with very little difficulty. Mouſlou, ſeeing the fate of his companion, never attempted the leaſt reſiſtance, but wrapping himſelf up in his furred robe, received the wounds of above an hundred conſpirators without uttering a groan. The janiſſar aga attempted at the ſame time to ſave himſelf by flight, but finding his deſign prevented by the vigilance of the fictitious boſtanzis, he underwent the ſame fate as his companions. The ſerdengeſtis, who were waiting to the number of fifty, in the outward court of the ſeraglio, were in the ſame inſtant all put to the ſword, being ſo ſurpriſed that they had not the preſence of mind to endeavour at a reſiſtance. This execution being ended in ſo ſucceſsful a manner, the charge of janiſſar aga was given to Abdula pacha, who went immediately to take poſſeſſion of the palace belonging to his employment. At the ſame time orders were ſent for the apprehending of Zulali effendi, cadi-

leſchier

leſchier of Natolia, and of Deli Ibrahim effendi, who had been raiſed to the dignity of ſtamboul effendi, as having been one of the chief promoters of the rebellion: both of whom were conducted to the iſland of Lemnos, where they were put to death immediately after their arrival. Soon after Dervis aga, who had been lately elevated to the office of Zauſbaſhi, followed the fate of the reſt of his companions; while the unfortunate Janaki, the depoſed prince of Moldavia, had his head cut off on a public ſcaffold; receiving thereby the juſt reward of his folly and indiſcretion. After the execution of the rebels, which was publiſhed to the univerſal content of the inhabitants of Conſtantinople, their bodies having been expoſed for many days before the gate of the ſeraglio, were without diſtinction thrown into the ſea. In recompence of the ſervices of Pelivan Muſtapha aga, it was determined by the unanimous conſent of the general aſſembly, to confer upon him the employment of the deceaſed Mouſlou, and notwithſtanding he at firſt refuſed the offer as being unworthy of ſo high a dignity, he was in the end obliged to obey in purſuance of the Grand Signor's abſolute commands. At the ſame time was publiſhed, through the ſtreets of Conſtantinople, a general amneſty to all thoſe, who had been engaged in the rebellion, provided they would for the future deſiſt from all ſeditious meetings: after which, the cuſtomary patroles being ordered to paſs in all parts of the city, all obſtacles to the public tranquillity were removed, while all ſort of buſineſs and commerce was renewed after an interruption of ſixty days, during which time the rebels remained abſolute maſters of the empire. Nor did the perſecution of thoſe, who had been engaged in the ſedition, by any means end with the declaration of the general amneſty, ſince nothing was heard of afterwards during the ſpace of many months, but continual exe-

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cutions in different parts of the empire, there being immediate orders dispatched to all governors of cities and provinces, not to suffer any of those wretches to escape who should fly for refuge into their dominions. By this means the government found itself, in a short time, sufficiently revenged for the outrages, which it had received; since there were computed above twenty thousand executions in less than a year's time; after which the Grand Signor ordered the general amnesty to be confirmed, revoking the sanguinary commands, which he had dispatched to all the governors of the different provinces of his empire. Such was the end of this fatal rebellion, which was, I believe, attended with more extraordinary circumstances than any public insurrection recorded in history. Nothing can be compared to it but the famous sedition at Naples, promoted by Masaniello; but as Patrona carried his ends much farther than the other, not having received his overthrow, till he had completed his original designs, there is in my opinion no more justice in the comparison of these two extraordinary men, than there would be in drawing a parallel between the kingdom of Naples and the Turkish empire.

BEFORE my departure from Conſtantinople, I croſſed over the water, and paſſing through Scutari came to the village of Cadi Chioi, the ancient CHALCEDON. This city, called by the oracle the City of the Blind Men, was founded by the people of Megara ſeventeen years before Byzantium; and, though its ſituation is by no means comparable to the other, yet it has its beauties and advantages ariſing from the country around; which is fertile and pleaſant, and the ſea abounding with fiſh, eſteemed preferable to thoſe taken within the harbour of Conſtantinople. The Propontis in this part forming a gulf, ſerves as a pretty ſecure port; though at this time made little or no uſe of; the whole trade of theſe parts being carried on at the metropolis. Chalcedon, in the times of the ancients, underwent many revolutions, being firſt ſubdued by Otanes general of the Perſians; whoſe father Siſanes, one of the judges of the Perſian empire, having pronounced an unjuſt ſentence, was flead alive by the order of Cambyſes. Not long after the Lacedæmonians rendered themſelves maſters of it, but where obliged to give place to the Athenians; who contented themſelves with impoſing upon the inhabitants an annual tribute; which they in time neglecting to pay were again reduced to obedience by Alcibiades. Afterwards with the reſt of the world it paſſed under the dominion of the Romans, who were ſucceeded by the Greek emperors; under whoſe

CHALCEDON.

CHALCEDON. whoſe adminiſtration it became famous by a celebrated council of the church, which is recorded under the name of the Council of Chalcedon. The Turks have changed its name to Cadi Chioi, which in their language ſignifies the village of the cadi or judge. This city, in the time of its proſperity, was conſiderable, not only on account of its buildings, but the wealth of its inhabitants; who enriched themſelves by a profitable traffic of many valuable commodities; but chiefly by the exportation of the purple dye, which was found in great quantities upon its coaſt.

" Byzantion arcto
" Pontus, & *oſtriferam* dirimit Chalcedona curſu."

LUCAN. lib. ix. l. 958.

It is at preſent a miſerable village, inhabited wholly by Greeks; who maintain themſelves by their fiſhery, and the cultivation of their lands.

The next morning, after our return from Chalcedon, we took our leave of the vaſt capital of the Turkiſh empire, and reimbarking on board our ſhip, continued our voyage over the reſt of the Levant. At a few leagues diſtance from the city we paſſed by

PRINCES ISLANDS. ſeveral ſmall iſlands, called in general the PRINCES ISLANDS, inhabited only by a few Greek caloyers, who paſs their lives in a very agreeable retirement. The ſoil of ſome of them is very fertile, the climate wholeſome, and the ſituation wholly charming; which circumſtances render them the ſcenes of the debaucheries of the libertine Turks; who paſs over from Conſtantinople, to enjoy in private many pleaſures, which are forbidden them by their law. In time of plague they alſo ſerve as retreats to many Chriſtian families, who fly thither to ſecure themſelves from the contagion.

They are, however, frequently disturbed and molested in their retirement by the arrival of these parties; who, as they are beyond the eyes of justice, commit all sorts of insolencies and disorders. PRINCES ISLANDS.

The next morning we found ourselves abreast of the island of MARMORA, called by the ancients Proconnesus. It owes its modern appellation to great numbers of marble quarries, which have given the name not only to this island, but also to the Propontis, which is now called Mar-di-Marmora. The whole isle is about twenty miles in circuit, mountainous, and little proper for cultivation; notwithstanding which it contains five or six small villages, and a town of the same name as the island. According to Pausanias the ancient inhabitants of the Proconnesus paid a particular worship to Cybele, of which those of Cyzicus taking advantage seized upon her statue, thereby obliging her votaries to follow them, and inhabit their city, which they did, choosing rather to abandon their native soil than their divinity. MARMORA.

Opposite to this island the coast of Asia forms a long and high promontory, within which there is a very good harbour, upon whose borders stood the ancient city of CYZICUS, of which there are now not to be discovered the least remains. Cyzicus was famous in the time of the Romans for its taste in painting and architecture, but its air was esteemed unwholesome from the excess of heat in summer, and of cold in the winter season. This was one of the first Grecian cities which submitted itself to the Persians, opening its gates upon the first summons to Olbarus, son of Megabyzus, by which means it escaped many cruelties and disasters, which befel the neighbouring cities who attempted a resistance. CYZICUS.

As we began to lose sight of the island of Marmora, we perceived the entrance into the Hellespont, and discovered upon the Asiatic shore

LAMSACO. ſhore the village of LAMSACO, built out of the ruins of the ancient city of Lampſacus, whoſe name it has with very little alteration preſerved to this day. Lampſacus was, in the time of the pagan religion, placed under the protection of the god Priapus, to whoſe ridiculous deity many temples were erected here, and in the adjacent cities of the Helleſpont.

" Hunc lucum tibi dedico, conſecroque Priape,
" Quâ domus tua Lampſaci eſt, quaque ſylva, Priape,
" Nam te præcipuè in ſuis urbibus colit ora
" Helleſpontia, cæteris oſtreoſior oris*. CATULL. Carm. lib. ii. l. 1.

" Et cuſtos furum, atque avium cum falce ſalignâ
" Helleſpontiaci ſervet tutela Priapi†. VIRG. Geor. lib. iv. l. 110.

Here this god was ſaid to have been born, produced from the embraces of Bacchus and Venus, whence he was placed as a guard over vineyards. This city ſuffered many revolutions, having been ranſacked

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* " To thee I dedicate this ſweet retreat;
" Priapus, ſacred be the ſhade to thee;
" Whether ſome grove, or Lampſacus thy ſeat,
" Detains thy ſteps, O ſylvan deity!
" Thou, who in towns, that deck the ſhelly coaſt
" Of much-fam'd Helleſpont, art worſhip'd moſt." ANON.

† " Safe let them live beneath Priapus' eye,
" Whoſe look rapacious birds and robbers fly;
" The guardian god, whoſe form in vineyards rear'd
" Through all the coaſts of Helleſpont was fear'd."

ranſacked by the Perſians, Gauls, and ſeveral other nations. They were, however, delivered from their moſt preſſing danger by the ſagacity of Anaximenes, a renowned orator and hiſtorian, and one of the moſt diſtinguiſhed perſons in the whole city. Alexander the Great, having been informed that the Lampſacenes had declared themſelves in favour of his enemies the Perſians, was incenſed to ſo great a degree, that he reſolved to demoliſh the city, and put the inhabitants all to the ſword. Full of this barbarous reſolution he encamped beneath their walls, ſummoning them to an immediate ſurrender. Theſe poor people having received notice of his deſign were in the utmoſt conſternation, imagining themſelves upon the brink of inevitable deſtruction. They, however, recollected that Anaximenes had formerly, upon account of his ſignal qualifications, been held in ſome ſort of eſteem by that conqueror, and admitted as his companion and acquaintance. In conſequence of this they unanimouſly agreed to diſpatch him to Alexander, in the moſt ſuppliant manner to plead for the lives and ſafety of his fellow-citizens. The monarch having intelligence of this deputation took an oath to perform the contrary of whatever Anaximenes ſhould deſire; which the other being appriſed of, as ſoon as ever he came into his preſence, threw himſelf upon his knees, and beſeeched him to level the city of Lampſacus with the ground, put the men to the ſword, and ſell the women and children for ſlaves. Alexander admiring the ſagacity of the ambaſſador, and recollecting his oath, pardoned the city; which in recompence erected a ſtatue in honour of their benefactor Anaximenes. It is at preſent reduced to a ſmall village inhabited by an equal number of Greeks and Turks, and ſurrounded by very beautiful vineyards and gardens; but it retains nothing of its antiquity beſides the name.

LAMSACO.

LAMSACO. When we arrived at the paſſage of the Dardanelles, we were obliged to anchor under the caſtle, which ſtands upon the Aſiatic ſhore, where our ſhip was examined by ſome Turkiſh officers, who attend there conſtantly for that purpoſe, to prevent the eſcape of Chriſtian ſlaves, who might otherwiſe take the opportunity of the departure of ſome European veſſels, to free themſelves from the power of the Mahometans. Having paſſed the Helleſpont we ſteered our courſe directly under the promontory of Sigeum, now CAPE JANISSARI, upon the ſummit of which ſtood the tomb of Achilles, as we are informed by Homer.

CAPE JANISSARI.

" Μέγαν, ϗ ἀμύμονα τύμβον
" Χεύαμεν Ἀργείων ἱερὸς ϛρατὸς ἀιχμητάων
" Ἀκτῇ ἐπὶ πρυχέϛῃ, ἐπὶ πλατεῖ Ἑλλησπόντῳ.
" Ὡς κεν τηλεφανὴς ἐκ πονλοφιν ἀνδράϛιν εἴη
" Τοῖς οἳ νῦν γεγάασι, ϗ οἳ μετόπιθεν ἔϛονται *."

ΩΜ. ΟΔΥΣ. Ω. l. 79.

On the mountain is a ſmall village, inhabited by about one hundred and fifty Greek families, ſtill called Trojas, though probably ſituated upon the ſame ſpot as the ancient town of Sigeum. In this village is a very valuable inſcription, generally allowed to be the moſt

* " Now all the ſons of warlike Greece ſurround
" Thy deſtin'd tomb, and caſt a mighty mound:
" High on the ſhore the growing hill we raiſe,
" That wide th' extended Helleſpont ſurveys;
" Where all, from age to age who paſs the coaſt,
" May point Achilles' tomb, and hail the mighty ghoſt." POPE.

moſt ancient one this day extant. The people, who are proprietors of it, notwithſtanding their extreme poverty, are reſolved not to part with it upon any conſideration whatever; having a ſuperſtitious tradition among them, that upon the removal of another ſtone of the ſame kind, the village was immediately attacked with a violent plague, which ſwept away the beſt part of the inhabitants. Had I imagined that I was likely to have better ſucceſs than many others, who have endeavoured to tempt the people with conſiderable ſums of money, I would have taken any method of procuring that valuable piece of antiquity. But being well perſuaded that all my endeavours would be of no ſignificance, and knowing that to go there only with an intention to copy it would be a very uſeleſs trouble, as it has not only been printed, but alſo illuſtrated with a very learned treatiſe, I thought the moſt adviſable method would be to continue my voyage. CAPE JANISSARI.

In this reſolution we kept at about a league's diſtance from the Trojan coaſt, leaving behind us the promontory of Sigeum, and that of Rheteum, where Ajax was buried, two miles diſtant from the other, with intention to come to an anchor between the continent and the iſland of Tenedos, whence we might have an opportunity of viſiting the ruins of the renowned city of Troy. We were, however, prevented in our deſign by an unexpected gale of wind, which ſpringing up with a good deal of violence, and promiſing a continuance of bad weather, obliged us to make the beſt of our way to get off the ſhore. We had the ſatisfaction, however, of diſcovering diſtinctly with our ſpying glaſſes the remains of that city, among which we could diſtinguiſh ſeveral columns ſtanding; but there appeared nothing ſufficient to give one any good idea of its ancient grandeur. Many travellers, who have pretended to give

CAPE JANISSARI.

a deſcription of theſe countries, have miſtaken this place for that Troy, the ſiege of which is the ſubject of Homer's poem; though it is certain that city was ſituated at above five miles diſtance from this, within the continent, of which there are now not the leaſt remains, nor were there any traces of it above one thouſand ſeven hundred and ſixty years ago, as we are informed by Lucan; who tells us that Julius Cæſar, when he viſited theſe parts, found no diſtinct remains to gratify his curioſity.

" Circuit exuſtæ nomen memorabile Trojæ,
" Magnaque Phœbei quærit veſtigia muri;
" Jam ſylvæ ſteriles, et putres robore trunci
" Aſſaraci preſſere domos, et templa Deorum
" Jam laſſâ radice tenent, ac tota teguntur
" Pergama dumetis, etiam periere ruinæ *." Luc. Ph. lib. ix. l. 964.

TROY.

The original city of Troy, according to Strabo, was totally deſtroyed before the fortieth year after the foundation of Rome: in the four

* " There the long ruins of the walls appear'd,
" Once by great Neptune and Apollo rear'd;
" There ſtood old Troy, a venerable name;
" For ever conſecrate to deathleſs fame.
" Now blaſted moſſy trunks with branches ſear,
" Brambles and weeds, a loathſome foreſt rear;
" Where once, in palaces of regal ſtate,
" Old Priam and the Trojan princes ſat.
" Where temples once on lofty columns borne,
" Majeſtic did the wealthy town adorn,
" All rude, all waſte, and deſolate is lay'd,
" And even the ruin'd ruins are decay'd." ROWE.

four hundred and twentieth year Alexander the Great, not finding the leaſt remains of it, founded another city upon the ſea-ſhore; to which he gave the ſame name as the former. Lyſimachus afterwards enlarged, and ſurrounded it with a ſtrong wall, which, together with the town, was ſoon after levelled to the ground by the Gauls in the year four hundred and ſeventy-ſeven. After this calamity it began to raiſe itſelf by degrees from its misfortunes, and in the ſpace of ſome years became a pretty conſiderable town, though unfortified; and in this condition it was when the Romans paſſed into Aſia, in the five hundred and ſixty-fourth year, to whom it became tributary. In the ſix hundred and ſixty-eighth year it was, however, upon ſome ſlight pretence, again demoliſhed by Fimbria, lieutenant to the dictator Sylla, in which ſtate it remained till it was once more raiſed by Julius Cæſar, who, as well as his ſucceſſor Auguſtus, endowed it with many conſiderable benefactions, granting to it all the privileges of the other Roman colonies. The firſt of theſe emperors was ſo charmed with this new Troy, that, as we are informed by Suetonius, he had laid a deſign of tranſporting thither the ſeat of the Roman empire. TROY.

" Valida fama percrebuerat migraturum Alexandriam, vel Ilium, tranſ-
" latis ſimul opibus Imperii, exhauſtâque deliciis Italiâ *."

SUET. in Vit. Jul. Cæſ.

This

* " A ſtrong report prevailed that he would migrate to Alexandria or Ilium, tranſport-
" ing thither at the ſame time all the riches of the empire, and leaving Italy exhauſted of its
" delights."

TROY. This project was ſtill carried to a greater length by Auguſtus, who ſeemed for ſome time reſolved to put his predeceſſor's ſcheme in execution, but was in the end overruled by the remonſtrances of his miniſters, who made him ſenſible that ſuch a project muſt inevitably tend to the ruin of the empire. To diſſuade him from this deſign Horace wrote the third ode in his third book, which may be juſtly called a maſter-piece in its kind, proving the author to be at the ſame time a complete poet, and a true lover of his country.

This laſt city, upon the decline of the Roman empire, falling into decay, its ruins are to be ſeen at this day, oppoſite to the iſland of Tenedos; which is at preſent in the ſame condition as Virgil deſcribes it:

—Tantùm ſinus, et ſtatio malefida carinis *. Æn. ii. l. 23.

The territories of Troy are at this time almoſt deſtitute of inhabitants, and the lands for the moſt part uncultivated, except a few ſpots of ground, which produce an inconſiderable quantity of cotton.

TENEDOS. The iſland of TENEDOS is ſaid to have taken its name from Tenes, ſon of Cycnus, and grandſon of the god Neptune, who being beloved by his ſtepmother Philonoma, and refuſing to ſatisfy her unlawful paſſion, was, from her unjuſt accuſation, ſhut up in a cheſt, together with his ſiſter, by his father's order, and in that manner caſt into the ſea; by the waves of which he was tranſported, unhurt, from the city of Colone in Phrygia, over which his father reigned, to

* " —— But ſince a faithleſs bay,
" Where ſhips expos'd to winds and weather lay." ROWE.

to the iſland of Tenedos. Cycnus, however, ſoon after diſcovering the falſity of his wife's accuſation, embarked for Tenedos, in order to reconcile himſelf with his ſon; but as he was attempting to faſten his veſſel to a pillar erected on the ſhore, Tenes appeared, and with an hatchet cut the rope in two, thereby turning his father adrift, whence the hatchet of Tenes became ever after a proverb, applied to any perſon who was inflexible in his reſentment. He afterwards found means to people the iſland, which he in a ſhort time brought to a very flouriſhing condition, and reigned over his ſubjects for many years with ſignal juſtice and moderation; inſomuch that after his death he was eſteemed and honoured as a deity. The tutelar god, however, of this iſland was Apollo Smintheus, as we are informed by Homer.. TENEDOS.

" Κλυθί μευ, Ἀργυρότοξ, ὃς Χρύσην ἀμφι βέβηκας,
" Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
" Σμίνθευ*." HOM. Il. i. l. 37.

To him there was erected a magnificent temple, in the moſt conſpicuous part of the iſland, with ſums of money ſet apart for the maintenance of the prieſts, who were allotted for the performance of the holy rites. In the temple of Tenes, who was the deity held in the greateſt eſteem after Apollo, it was unlawful to mention the name of Achilles, by whom he was imagined to have been killed

* " O, Smintheus! ſprung from fair Latona's line,
" Thou guardian power of Cilla the divine,
" Thou ſource of light! whom Tenedos adores,
" And whoſe bright preſence gilds thy Chryſa's ſhores." POPE.

TENEDOS. killed defending his people againſt the attacks of the Greeks. The preſent face of the iſland is entirely rocky and barren, producing nothing but a few vines, which, however, afford the beſt white wine of the whole Archipelago. Oppoſite to the ruins of Troy there is a ſmall town with a pretty ſtrong fortreſs, which remained for a long time in the hands of the Venetians, till it was delivered to the Turks by the treachery of the governor, who is ſaid to have ſold it to them for a barrel of ſequins. The inhabitants, excepting thoſe, who compoſe the garriſon, are all Greeks, for the moſt very poor and miſerable, having little elſe to ſubſiſt on than the products of their vineyards, which they are obliged to exchange for all the other neceſſaries of life. As our gale of wind increaſed, it was not

MITYLENE. long before we came in ſight of Leſbos, now called MITYLENE, from its capital city, which we left to the northward, in order to enter the gulph of Smyrna, to which we were reſolved to bend our courſe.

This iſland received its name from Leſbos, the firſt perſon who peopled it, and eſtabliſhed over it a regular government. According to Herodotus, it was one hundred and thirty years after the ſiege of Troy before the inhabitants of Leſbos began to erect cities, which they ſoon built to the number of five, Antiſſa, Pyrrha, Ereſſos, Cirava, and Mitylene, from whence the iſland was called by the Greeks Pentapolis. Some time after Methymne, wife of Lepydnos, founded another city, which was called after her name Methymna, and became the ſecond city in the iſland. The neighbourhood of this city was planted with a great number of vineyards, which produced a moſt excellent wine, in which light we find it recorded by Virgil.

" Non

" Non eadem arboribus pendet Vindemia noſtris, MITYLENE.
" Quam Methymneo carpit de Palmite Leſbos*." Geor. L. ii. l. 89.

It was a liquor held in very great eſteem among the Romans, being of little ſtrength, and wholly proper to be drunk in the heats of ſummer, as we may collect from Horace:

" Hic innocentis pocula Leſbii
" Duces ſub umbra†." HOR. Od. xvii. L. i. l. 21.

The capital city was for a long time eſteemed one of the moſt conſiderable in all Greece, among which it is enumerated by the ſame poet:

" Laudabunt alii claram Rhodon, aut Mitylenen,
" Aut Epheſum, bimariſve Corinthi
" Mœnia," &c.‡ HOR. Od. vii. L. i. l. 1.

Nor did it wholly decline from its grandeur till the total deſtruction of the Roman empire, ever ſince which it has maintained no part of its ancient condition, but the name and ſituation. The iſland

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* " Nor the ſame grape Heſperia's vintage fills,
" Which Leſbos gathers from Methymnia's hills." PITT.

† " Here ſhall you quaff beneath the ſhade
" Of harmleſs Leſbian the cheerful cup." ANON.

‡ " Let other poets in harmonious lays,
" Immortal Rhodes or Mitylene praiſe,
" Or Epheſus or Corinth's towery pride,
" Girt by the rolling main on either ſide." FRANCIS.

MITYLENE. iſland of Leſbos rendered itſelf famous in antiquity by giving birth to ſeveral conſiderable perſonages, who made a figure, not only in all the different branches of literature, but alſo excelled in moſt of the ſhining characters of life. Such were the famous poeteſs Sappho, the lyric poet Alcæus, Terpander and Arion, the muſicians; the hiſtorians Hellanicus and Theophanes, the latter of which was the intimate friend of Pompey; the orator Diophanes, preceptor to the renowned Gracchus; and above all the wiſe Pittacus, who was reckoned among the number of the ſeven ſages of Greece. This great man having been ſent out by the people of his country, at the head of a numerous fleet, againſt the Athenians, who had poſſeſſed themſelves of Sigeum, and the town of Achilleum, ſituated upon the continent, and ſubject to the Leſbians, notwithſtanding the enemy commanded by Phrynon had gained a complete victory over the troops, which were in garriſon in the city, and had hung up in the temple of Minerva the ſhield of the poet Alcæus, who had fled from the battle;

"Relicta non bene Parmulâ*;" HOR. Od. vii. L. ii. l. 10.

he reſolved immediately upon his landing to give them battle. Phrynon, however, was ſo puffed up with his former ſucceſs, that deſpiſing the forces of the Leſbians, in order to render himſelf more conſiderable in the eyes of his own army, he defied their general to decide the quarrel between the two nations by a ſingle combat. Pittacus,

* "Ignobly having loſt my ſhield." CREECH.

Pittacus, knowing his own troops to be inferior in ſtrength and number to the Athenians, willingly accepted the challenge, which turned out entirely in his favour by the death of his adverſary. The Leſbians, in recompence of this ſignal piece of ſervice, upon his return to Mitylene delivered over to him the entire adminiſtration of the government, in which public character he behaved with ſo much juſtice and moderation, that he gained the univerſal affections of all his ſubjects, except the poet Alcæus; who continued to laſh him very ſeverely in his compoſitions. It was not long before the ſatiriſt fell into his hands; upon which occaſion Pittacus was ſo far from acting upon any principle of revenge, that he immediately ſet him at liberty, taking not the leaſt notice of the ill uſage that he had received from his hands. After having governed the Leſbians with the utmoſt prudence for the ſpace of ten years, he voluntarily reſigned his authority into the hands of the people, chooſing to paſs the remainder of his days in an unmoleſted retirement. The inhabitants of this iſland, in proceſs of time, entered into an alliance with the Athenians; but being naturally of a fickle diſpoſition, in the fourth year of the Peloponneſian war, they reſolved to enter into a league with the Spartans, thereby declaring themſelves enemies to their former allies. The citizens of Methymne, however, remained faithful to their firſt engagements, and refuſed to give ear to the ſolicitations of their ſeditious countrymen. This obſtacle, however, did not hinder the reſt of the Leſbians from declaring unanimouſly in favour of the Lacedæmonians. The people of Athens in the mean time, being apprized of this reſolution ſo deſtructive to their intereſts, reſolved, if poſſible, to put a ſtop to it before it had grown to too great an head. To this end they fitted out a fleet

MITYLENE.

MITYLENE. with the utmoſt expedition, and had ſo good ſucceſs, that they ſurpriſed the Leſbians, before they had been able to receive the aſſiſtance, which had been promiſed them from Sparta. They, however, prepared themſelves as much as poſſible for defence, and, uniting their whole forces in the city of Mitylene, ſeemed reſolved to ſuſtain the laſt extremities before they would be brought to ſurrender. The Athenians, on the other ſide, perſiſting in the ſiege, were not long before they reduced them to ſuch a condition, that they were obliged to give themſelves up without being able to make any other capitulation, than that none of the inhabitants ſhould be put to death till they had received freſh orders from Athens; and that they ſhould be allowed to ſend two deputies to that republic to plead their cauſe, and, if poſſible, to incline the ſenate to mercy. The Athenians, however, as ſoon as ever they were admitted into the city, ſeized on all the chiefs of the rebellion, embarked them immediately for Tenedos, and thence for Athens, where they were to receive their ſentence. As ſoon as the people of Athens had received notice of the ſurrender of Mitylene, in the firſt ſallies of their reſentment they iſſued an order, that all the male inhabitants ſhould be put to the ſword, and the women and children be ſold for ſlaves. In conſequence of this cruel reſolution a ſhip was immediately diſpatched to Leſbos with the fatal ſentence. Soon after the ſhip departed, and their anger began to cool, they were brought to reflect, that they had been guilty of a determination unworthy of ſo great a people, who can never ſully their character ſo much as by an action of barbarity. Theſe favourable reflections became ſtrengthened by the earneſt ſolicitations of the Leſbian deputies, who employed the utmoſt power of oratory to move their judges to pity;

pity; upon which the ſenate iſſued out a ſecond order to ſtop the execution of the ſentence, till they had more maturely deliberated upon the affair. According to this laſt reſolution they inſtantly fitted out the ſwifteſt ſhip that they had in their port, to the commander of which the deputies of Leſbos promiſed very conſiderable rewards, if he could find means by his diſpatch to render the commiſſion of the former veſſel ineffectual. However, though he uſed the utmoſt expedition, ſetting out no more than twenty-four hours after the other, he was not ſo fortunate as to arrive before the firſt had been ſome time in the harbour of Mitylene, and had produced the cruel ſentence, which, upon the arrival of the ſecond ſhip, was upon the point of being put in execution. Upon the delivery of the ſecond order, the criminals were all reprieved till the farther determination of the Athenian ſenate was made known, which was that the lives of all the inhabitants ſhould be ſpared, excepting ſuch as had ſhewed themſelves moſt active in the rebellion; who, to the number of one thouſand, were inſtantly put to death. Furthermore the fortifications of Mitylene were deſtroyed, the ſhips confiſcated, and the whole iſland, excepting the territories of Methymna, divided into three thouſand portions; three hundred of which were conſecrated to the ſervice of the gods, and the remaining two thouſand ſeven hundred diſtributed among the Athenians, who were ſent over to Leſbos purpoſely to enjoy theſe new poſſeſſions. The iſland afterwards fell into the hands of the Perſians, who were ſucceeded by the Macedonians, which latter remained maſters of it, till with the reſt of Greece it fell under the dominion of the Romans. It was to Leſbos that Pompey, before the battle of Pharſalia, conſigned his wife Cornelia, where ſhe might remain ſecure from the dangers of war.

MITYLENE.

" Summa

MITYLENE.

" Summa videns duri Magnus diſcrimina Martis
" Jam caſtris inſtare ſuis, ſeponere tutum
" Conjugii decrevit onus; Leſboque remotâ
" Te procul a fævi ſtrepitu, Cornelia, belli
" Occulere*." Luc. Phar. L. v. l. 723.

This iſland, after the tranſlation of the Roman empire, became ſubject to the emperors of Conſtantinople, among whom Johannes Paleologus having wreſted the empire out of the hands of the family of the Cantacuzeni, by the aſſiſtance of Franceſco Cataluſio, a Genoeſe nobleman, he, in recompence of his ſervices, made over the iſland of Leſbos both to him and his deſcendants, from whom it was conquered by Mahomet the Second. He cruelly put to death Domenico Cataluſio, who was at that time in poſſeſſion of it. The deity, to whom the ancient Leſbians paid the greateſt worſhip, was Apollo, named Malloeis; in whoſe honour there was a yearly feſtival celebrated without the walls of Mitylene. The iſland is about two hundred and fifty miles in circuit, diſtant from the continent of Aſia Minor only two leagues. The country is for the moſt part very fertile, notwithſtanding it is in ſome places divided by very high mountains, the chief of which was anciently named Leptymne, upon whoſe ſummit was to be ſeen the tomb of Palamedes. Its moſt conſiderable products at preſent are wine, oil, and cotton, which ſerve for exportation; while at the ſame time it furniſhes its inhabitants with all the other neceſſaries of life in great abundance.

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* " Sad Pompey's ſoul uneaſy thoughts infeſt,
" And his Cornelia pains his anxious breaſt.
" To diſtant Leſbos fain he would remove,
" Far from the war, the partner of his love." ROWE.

abundance. It is alſo ſufficiently ſtocked with cattle of all ſorts, but particularly a ſmall breed of horſes, which ſeldom exceed eleven hands, and are nevertheleſs almoſt indefatigable, climbing over the mountains for whole days together with the agility of wild goats. The capital, which is the only walled city in the whole iſland, ſtill retains its ancient name of Mitylene; it is the ſeat of an archbiſhopric, as well as Mithymna, which now is reduced to a poor inconſiderable village. All the inhabitants, who live in many ſcattered villages throughout the iſland, are Greeks, there being only five or ſix Turkiſh families, which inhabit the caſtle of Mitylene, a place capable of very little defence. MITYLENE.

Upon the continent of Aſia oppoſite to Mitylene are two pretty conſiderable towns, diſtinguiſhed by the denomination of the old and new FOGIA; the former of which is the remainder of the celebrated city of Phocæa, built originally by the Ionians; and this became afterwards the foundreſs of many renowned cities, as well in different parts of Greece, as upon the coaſts of Italy, France, and Spain; and in particular the large and powerful city of Marſeilles, known by the ancients under the name of Maſſilia. The reaſons which induced the Phocæans to theſe frequent emigrations, were the continual injuries they received from the Perſians, who were always their declared enemies, and by their ſituation capable of committing daily violences within their territories. Tired with theſe inceſſant vexations, at a time when they were cloſely beſieged by Harpagus, they took a reſolution rather to abandon their native country, than ſubmit to a nation, for whom they had the utmoſt hatred and deteſtation. In purſuance of this their determination they ſent diſpatches to the Perſian general begging a day's truce, during which they might deliberate about the propoſals, which had FOGIA.

been

FOGIA. been offered them, and at the ſame time deſiring that he would, for their farther ſecurity, draw off his troops ſome diſtance from their walls. Both theſe demands being granted, the Phocæans, whoſe deſigns were very different from what the Perſians imagined, embarked their wives and children, together with their gods, and all their moſt valuable effects on board their ſhips, and immediately ſet ſail for Chios, leaving their deſtitute city a prey to their diſappointed enemies. Being arrived at Chios they attempted to purchaſe of the inhabitants ſome of the adjacent iſlands, which were under their dominion; but meeting with a refuſal they ſailed for Corſica, where twenty years before, according to the advice of the oracle, they had built the city of Alalia. Not long after they had been ſettled in this new habitation, they began to be ſtimulated with ſentiments of revenge for their former injuries, thinking it a diſhonour that the Perſians ſhould remain in quiet poſſeſſion of a country, to which they had no juſt right or title. Full of theſe thoughts they once more embarked on board their fleet, and bending their courſe towards their primitive habitation, ſurpriſed the city in the night, and cauſed the whole Perſian garriſon, that had been left there by Harpagus, to be put to death. After this exploit they again ſet ſail, and while they were in ſight of their native city threw into the ſea a maſs of iron, at the ſame time entering into an oath never to return thither again till the iron ſhould ſwim upon the ſurface of the water. Alluding to this Callimachus writes:

"Φωκάιων μέχρις κε μένῃ μέγας εἰν ἁλι μύδρος*." Frag. Bentl. 209.

and

* "Still the Phocæan maſſy bars of iron
"Lie buried in the ſea." ANON.

and Horace adviſing the Romans to quit their native city inſtructs them to do it with the ſame formalities as the Phocæans. FOGIA.

" Phocæorum
" Velut profugit execrata civitas,
" Agros atque Lares patrios, habitandaque fana
" Apris reliquit & rapacibus lupis *." HOR. Epod. 16. l. 17.

Leaving Fogia on our left hand, we penetrated farther into the gulf of SMYRNA, (anciently called Sinus Adramyltenus,) at the extremity of which that town is ſituated. We here came to an anchor among a numerous fleet of ſhips from all nations, who carry on from this ſcale the moſt conſiderable and advantageous commerce of the whole Levant. Smyrna, according to Herodotus, owed its foundation to the Cumæans, who were of Theſſalian extraction; and having built the city of Cuma, and finding it too ſmall to contain the number of its inhabitants, erected another city, which they named Smyrna, from the wife of their general Theſeus. Others pretend that it took its name from the amazon Smyrna, who is reported by ſome, to have laid its firſt foundations. It was originally numbered among the cities belonging to the Æolians, till the people of Ionia, having aſſembled together at Colophon, beſieged, and put themſelves in poſſeſſion of it, after which they conſtituted it the capital of Ionia. In the time of Alexander the Great it was reduced to a very low condition, till that conqueror, as he was prompted SMYRNA.

by

* " As the Phocæans oft for freedom bled,
" At length, with imprecated curſes fled,
" And left to boars and wolves the ſacred fane,
" With all their houſehold gods, ador'd in vain." FRANCIS.

SMYRNA. by a dream, rebuilt it; though it was not entirely re-eſtabliſhed but by the benefactions of Antigonus and Lyſimachus, who reſtored it to its priſtine grandeur. It has ever ſince maintained itſelf not only one of the moſt flouriſhing cities of Aſia Minor, but has alſo been ever allowed one of the moſt agreeable ſettlements in the whole world. We find that in Auguſtus's time it was conſidered in that light, ſince it is mentioned by Ovid as a moſt deſirable habitation.

" Smyrna virum tenuit, non pontus et hoſtica tellus,
" Pene minus nullo Smyrna petenda loco."
OVID de Ponto, lib. i. l. 65.

Of all the ſeven cities, which contended for the honour of having been the birth-place of Homer, Smyrna has undoubtedly the moſt reaſon on her ſide. Herodotus, who writes the life of that poet, decides the controverſy in favour of Smyrna, aſſuring us that he was born upon the banks of the river Meles, whence he took the name of Meleſigenes. Moſt of the later authors have followed this opinion, mentioning him almoſt univerſally as a native of Smyrna.

" Nam ſiquid Latiis fas eſt promittere Muſis,
" Quantum Smyrnæi durabunt Vatis honores,
" Venturi me, teque legent*." Luc. l. ix. l. 983.

" Mantua Muſarum Domus, atque ad ſidera cantu
" Evecta Andino, & Smyrnæis æmula Plectris." SIL. Ital. l. viii.

I am

* " Since, if in aught the Latin muſe excel,
" My name and theme, immortal I foretel;
" Poſterity our labours ſhall reward,
" Long as the honours laſt of Smyrna's bard." ROWE.

SMYRNA.

I am not ignorant, that Homer himſelf, in one of his poems, ſeems to decide the diſpute in favour of another city, where he ſtiles himſelf Χίος Ἀοιδὸς, or the Chian poet; but any one, who reads his life in Herodotus, will inevitably be brought to judge, that the reaſon he gives himſelf that epithet, is becauſe he dwelled in Chios, and there completed his ſtudies, for that he was not a native of that iſland, the great Ariſtotle expreſsly aſſures us;

" Ὁμηρὸν Χίοι καίπερ ἐκ ὄντα πολίτην ἐτίμησαν*."

ARIST. Rhetor. l. 2.

Smyrna is ſituated at the foot of an hill in the moſt beautiful country in the world, and is at preſent a city very conſiderable for its ſize, though it ſtands within only a ſmall portion of its ancient circumference. The ſtreets are narrow, and the houſes all built of wood, by reaſon of the frequent earthquakes, which would in a very ſmall time deſtroy any fabric compoſed of more ſolid materials. The greateſt part of the town, which borders upon the ſea, is inhabited by the Franks, who are eſtabliſhed here in great numbers, under the direction of an Engliſh, French, Dutch, and Venetian conſul, who are more eſteemed by the Turks than in any other part of the Levant. On the ſouthſide of the city is to be ſeen an old caſtle of little or no ſtrength, built originally by the Genoeſe. Under its walls is a ſmall harbour or baſon, where the gallies and other ſmall Turkiſh veſſels remain ſecure from the violence of the winds and ſea.

* " The Chians honoured Homer, though not a citizen of Chios."

SMYRNA. ſea. To the eaſtward the city is overlooked by another old caſtle, ſituated upon the ſummit of a very high hill. This caſtle, which was built by one of the Greek emperours, was once a palace of ſome ſtrength and conſequence, ſince from its ſituation it not only kept the city in awe, but was alſo almoſt inacceſſible to the attacks of an enemy. The Turks, however, ſince it has been in their hands, according to their uſual negligence, have ſuffered it to fall to ruin; and notwithſtanding they have ſome cannon planted upon its walls, maintain in it a garriſon of no more than two hundred men. At the entrance into this caſtle, in a niche of the wall, is a coloſſal head of a woman ſuppoſed to be part of the ſtatue of the amazon Smyrna, who is imagined to have been the foundreſs of this city. Over the gate is a long inſcription in the Greek characters, that were made uſe of in the age when the caſtle was built, which by reaſon of their height cannot be read without a good deal of difficulty. In the centre of the caſtle is remaining a very ſpacious reſervoir for water, the roof of which is ſupported by a great number of irregular columns, and near it is a moſque, believed in the time of the Chriſtians to have been the Metropolitan church, dedicated to Saint John. Deſcending this hill, on the ſouth-weſt ſide, you diſcover an ancient building of large ſquare ſtones very well cemented together, vulgarly called Homer's School, though there is not to be ſeen any inſcription or other mark, which can give one the leaſt notion to what end it was erected. A little lower is a ſmall chapel conſecrated to Saint Polycarp, whoſe ſepulchre is to be ſeen at a ſmall diſtance from it. This ſaint, who is held in great repute by thoſe of the Greek church, was the firſt biſhop of Smyrna, who wrote an explanation of the book of Revelations, beſides ſeveral other treatiſes in defence of Chriſtianity; for which he in the end ſuffered martyrdom, being

ſentenced

ſentenced to be torn in pieces by lions. Near this chapel are the remains of a ſtadium of the ſame form and dimenſions as that at Athens. It was not long ago that part of the wall was ſtill remaining, till the Turks, having occaſion for the ſtone, with which it was built, levelled it entirely with the ground. In many parts of this hill are to be diſcovered ſeveral fragments of marble, which, together with the foundations of the ancient walls, ſtill extant, prove that it was comprehended within the circuit of the original city. To the north of Smyrna is the moſt delightful valley imaginable, which produces all the neceſſaries of life in the utmoſt abundance. It is watered by the river Meles, which divides it exactly in the middle, and diſcharges itſelf into the ſea, at a ſmall diſtance from the city. The greateſt part of the inhabitants of Smyrna are Turks, though the trade is entirely in the hands of the Franks, Armenians, Greeks, and Jews, who are alſo in very great number. The moſt valuable branch of the commerce, which is carried on at this city is in Perſian commodities; they are brought hither upon camels, which arrive ſometimes to the number of three thouſand in a caravan; and are hence exported in the European ſhips to all parts of the world. SMYRNA.

After a ſtay of about a fortnight at this city we again put to ſea, and two days after our departure came to an anchor at SCIO, anciently known under the name of Chios, diſtant from Smyrna ſeventy miles. This iſland, according to Pauſanias, was ſo called from Chios a ſon of Neptune, who firſt peopled it with inhabitants. After the death of Chios, Œnopion, together with his ſix ſons, led a colony thither from Crete, and by them was ſucceeded in the government of his new dominions. When the family of Œnopion was extinct, the command fell into the hands of Amphiclus a Bæotian; who, SCIO.

by

Scio. by the advice of the oracle at Delphi, came to Chios to ſeek his fortune. Hector, one of the deſcendants of Amphiclus, having inherited the ſovereignty, made war with the Abantians and Carians, who had eſtbliſhed themſelves in a part of the iſland, and bringing them to a general battle, cut in pieces one half of their army, and taking the remainder priſoners obliged them to evacuate his dominions. Hector, not long after, being preſent at the aſſembly of the Ionians, was, upon account of his valour and conduct, decreed a tripos by the common conſent of the twelve cities, among which that of Chios was numbered. The inhabitants of this iſland, during the proſperity of Greece, were always reckoned a people of great bravery and juſtice, and extremely jealous of the preſervation of their liberties. Hither Pactias, the Lydian, after having embezzled the treaſures of Crœſus, entruſted to his care by Cyrus king of Perſia, and being expelled the cities of Cuma and Mitylene, fled for protection, taking refuge in the temple of Minerva, the tutelar deity of Chios. This people, however, rightly judging it a diſgrace to their religion, to protect a perſon who had been guilty of ſuch a ſignal piece of villany, took him by force out of the temple, and delivered him up to the Perſians, who in recompence made them a preſent of a city in Myſia, ſituated oppoſite to the iſland of Leſbos. Their good intelligence, however, with Perſia had but a very ſhort continuance, ſince, as they afterwards found that nation the declared enemy of Greece, they always embraced the intereſt of their countrymen, and aſſiſted them to the utmoſt in repelling the attacks of foreign invaders. They were the only auxiliaries of the Mileſians in the war they had to ſupport againſt the Lydians, in return for the aid they had received from them, in the time of their diſputes with the inhabitants of Erythrea, a conſiderable city of Aſia Minor. When

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the Ionians had ſhaken off the yoke of the Perſian government, Da- Sc10.
rius immediately raiſed a very powerful army, and a numerous fleet, in order to reduce them to their obedience. The Ionians, however, neglected to ſtrengthen their land forces, depending entirely upon the ſuperiority of their naval power, part of which conſiſted in an hundred ſhips, fitted out by the Chians. The two fleets coming to an engagement, the Greeks had in the beginning the advantage, till by the treachery of the Leſbians and Samians, who, in the middle of the fight, went over to the enemy, the whole weight of the battle fell upon the Chians and the inhabitants of the continent. In theſe extremities they, for a long time, fought with great bravery, till in the end, being overpowered by numbers, they were obliged to ſeek their ſafety by flight. Part of the Chian fleet, which was too much diſabled to follow their companions, was forced to put a ſhore on the promontory of Mycale, where abandoning their ſhattered veſſels they haſtened to the city of Epheſus, where they arrived in the night, juſt at the time when the Epheſian women were celebrating the myſteries of Ceres. The unexpected approach of ſo many ſtrangers put theſe women into ſuch conſternation, that, leaving the ceremonies unfiniſhed, they fled to their reſpective habitations. The Epheſians, in the mean time, betook themſelves to arms, and meeting the Chians in a body, in the very place where their wives had begun to perform the feſtival of Ceres, they immediately concluded they were come to carry off their women by force, upon which, without demanding any farther information, they fell upon them and cut them in pieces. The Perſians, from their ſucceſs in this naval engagement, ſoon reduced the moſt conſiderable cities of the continent and iſlands of the Ægean ſea, among which Chios was included. The iſland after this remained ſome time ſubject to the

Perſians,

Scio. Perſians, till the inhabitans, weary of their tyranny, joined themſelves with the reſt of the Græcians, who, under the conduct of Leotychides and Xanthippus, the Lacedæmonian and Athenian commanders, gave their enemies a complete overthow by ſea, near the promontory of Mycale, on the ſame day that their countrymen gained the memorable victory of Platæa. After theſe repeated ſucceſſes the cities of Ionia and the iſlands recovered their liberty; for the farther ſecurity of which thoſe of Samos, Chios, and Leſbos entered into alliance with the Athenians and Lacedæmonians, who engaged themſelves to aſſiſt them to their utmoſt in caſe of an invaſion from the Perſians, or any other foreign enemy. Though the Chians had been ſo fortunate as to deliver themſelves in this manner from the tyranny of the Perſians, they had not taken neceſſary precautions to ſecure themſelves from a domeſtic uſurper, whom they met with in the perſon of Strates, who obliged this people, for many years, to undergo the yoke of the ſevereſt tyranny. To free themſelves from this unexpected calamity, they had no other remedy than that of giving up their iſland to the republic of Athens, under whoſe authority they remained till the Peloponneſian war, which opportunity they laid hold of to recover their liberty, by joining themſelves with the Lacedæmonians and their allies. Callicrates, the Spartan admiral, who ſucceeded Lyſander in the command of the fleet, at this conjuncture ſailed for Chios, where he was very favourably received by the inhabitants, and taking advantages of the preſent ſituation of affairs, beſieged the fortreſs of Delphinium, which he ſoon brought to a ſurrender, taking priſoners the whole garriſon, which was compoſed of five hundred Athenians. Hence he bent his courſe towards Leſbos, where he made ſome progreſs, but was ſoon after defeated by the Athenians in a ſea engagement,

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in which he himſelf had the misfortune to periſh. The remainder of the Lacedæmonian fleet, after their overthrow, betook themſelves to Chios, where they were very kindly received by the inhabitants, who continued faithful to the Spartan intereſt, till ſome years afterwards joining themſelves with thoſe of Coos and Leſbos, and ſeveral cities of the continent, they expelled the Lacedæmonian garriſon, and declared themſelves free and independent of any power whatever. After this reſolution, however, fearing the reſentment both of the Spartans and Athenians, they endeavoured to ſtrengthen themſelves by an alliance with the city of Byzantium. Nor did they find their precaution uſeleſs, ſince it was not long before they were attacked by the Athenians, who, under the conduct of Chabrias, attempted to invade and ſubdue their iſland. Being, however, apprized of this expedition, they fitted out their fleet, reſolving to meet the Athenians at ſea, where they imagined there was the moſt probability of gaining the ſuperiority. At the beginning of the engagement Chabrias had ſome advantage, whence imagining that all the obſtacles to his making a deſcent upon the iſland were removed, he attempted to paſs through the midſt of the enemy's fleet, who had the good fortune to ſink his ſhip, and take the greateſt part of his crew priſoners. Chabrias, not able to outlive the diſgrace, and preferring his honour to his ſafety, threw himſelf into the thickeſt of the enemy, where he periſhed with his ſword in hand. The Chians, after they had freed themſelves from this danger, remained for ſome time in poſſeſſion of their liberty, till they were enſlaved by the treachery of Memnon, by nation a Rhodian, and commander of the Perſian fleet. They did not, however, remain for this ſecond time long under the tyranny of the Perſians; ſince Darius Codomannus, three years afterwards, Scio.

Scio. being finally ſubdued by Alexander the Great, the people of Chios, and moſt of the other Grecian iſlands, were by that conqueror reſtored to their former liberties. They remained quietly in this ſituation till the time of the war between the Romans and Mithridates king of Pontus, when the latter having been worſted in a naval engagement, one of the ſhips of Chios meeting his ſhattered fleet at ſea, by accident ran foul of the flying admiral, and was very near ſinking him; which action ſo incenſed the already irritated monarch, that he immediately diſpatched one of his generals to Chios, who, by treachery rendering himſelf maſter of the capital and all the fortified cities, demanded of the Chian ſenate the children of all their chief men, as hoſtages for their obedience to the king of Pontus. The Chians, not being now in a condition to diſobey his orders, were obliged to deliver up theſe valuable pledges, which were immediately ſent away to Erythrea, a city ſubject to Mithridates. Not contented with this piece of cruelty he farther commanded them to pay him in a ſhort ſpace of time the ſum of two thouſand talents; to ſatisfy which demand they were conſtrained to ſell all their wives' jewels, and ſtrip the temples of their gods of their moſt precious ornaments. Nor was their prompt obedience to this injunction ſufficient to ſatiate the barbarity of their enemies; ſince the general, through pretence that the ſtipulated ſum had not been exactly paid, ordered the greateſt part of the Chian men and women to be ſent in different ſhips to Pontus, there to be ſentenced by Mithridates himſelf. The citizens of Heraclea, who were formerly allies of Chios, having received advice of this their inhuman treatment, reſolved to deliver them from the cruelty of their enemies; to which end they waited for the Pontic fleet at the entrance of the Propontis, where falling upon them unexpectedly,

Sect. 10.

they had the ſatisfaction to give them a complete overthrow, and to retake greateſt part of the Chian priſoners, whom they carried to Heraclea in triumph; whence, after having loaded them with preſents, and furniſhed them with arms and all other neceſſaries, they conveyed them in ſafety to Chios. Here they had the ſatisfaction of aſſiſting them in the recovery of their former liberties, of which they were farther aſſured a few years afterwards by the dictator Sylla, who, having finally defeated Mithridates, allowed their freedom to the people of Chios, Rhodes, and ſeveral other iſlands, as a reward for their attachment to the Romans, and in recompence of the loſſes they had ſuſtained by favouring their cauſe; honouring them farther with the title of friends and allies of the Roman empire. During the proſperity of Rome, Chios remained quietly under the protection of that potent monarchy; but in the time of its decline becoming ſubject to the emperors of Conſtantinople, it was ſeized upon by the Venetians, under the reign of Manuel Comnenus, who acted in that manner in order to revenge themſelves upon that prince, for having moleſted the European pilgrims in their expeditions to the Holy Land. After the Venetians had made themſelves maſters of this iſland, they made over the command of it to an European family, the deſcendants of which were in proceſs of time diveſted of it by Andronicus Paleologus; who having been aſſiſted in his conqueſt by the republic of Genoa in his wars with the Venetians in the year one thouſand two hundred and ſixteen, in recompence of their ſervices, made a preſent of it to the Genoeſe, who ſubjected it to the command of the Juſtiniani family, in conſideration of a ſum of money, which they depoſited in the treaſury of the republic. In this ſituation it remained under the protection of the Genoeſe, ſome time after that the Turks had taken

Scio. Conſtantinople, paying only to the Ottoman Porte a yearly tribute of twelve thouſand piaſtres. Having, however, for ſome years been remiſs in their payment of this ſum, and beſides given refuge to the fugitive Chriſtian ſlaves, and protection to the Malteſe gallies. Selim, emperor of the Turks, irritated at theſe their ill-judged proceedings, diſpatched a fleet, under the command of Piali pacha, to bring them to obedience. This general, immediately after his landing, ſummoned all the magiſtrates of the country, who were commiſſioned by the Juſtiniani family; whom as ſoon as he got into his power, he ſeized upon their wives and children, and tranſported them altogether to Conſtantinople. They were indeed not long after reſtored to their native country, by the interceſſion of the king of France, but were ever after treated as the reſt of the ſubjects of the Turkiſh empire, among which they were now included. In the year one thouſand five hundred and ninety-five, the Florentines made an attempt to reſtore them their liberties, having been ſo ſucceſsful as to ſurpriſe the Turkiſh garriſon, and to render themſelves maſters of the caſtle of Scio, which is the only place of ſtrength in the whole iſland. Their gallies, however, being ſoon after driven to ſea by a violent tempeſt, before they had ſufficient time to ſecure their conqueſt, the Turks taking advantage of their departure recovered the citadel by aſſault, and immediately maſſacred all the Florentine garriſon, which conſiſted of five hundred men. This unexpected invaſion rendered the inhabitants of Scio ſuſpected by the Turks, who, eſteeming them as traitors, drove them all out of the citadel, which has been ever ſince defended by a numerous garriſon of Mahometans. The iſland of Scio, which is about eighty miles in circumference, may be juſtly eſteemed the moſt beautiful and flouriſhing of the whole Archipelago. That part of it which faces

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the continent of Aſia is nothing but a continued garden, covered with houſes intermixed with orange, citron, lemon, myrtle, pomegranate, and olive trees, which form the moſt pleaſing irregularity imaginable. The capital city, which bears the ſame name as the iſland, is ſituated upon the ſea-ſhore, in the midſt of this delightful plain, and may very well be reckoned one of the faireſt cities throughout the whole Levant. Its houſes are more lofty than what is uſual in this country, and for the moſt part built of ſtone after the European manner, and its ſtreets clean and regular, though not very broad. On that ſide of the town which borders upon the ſea, ſtands the caſtle, which, in any other country, would be eſteemed a place of not the leaſt conſequence; the fortifications being ſuch as were in uſe many centuries ago, notwithſtanding which, the walls are well furniſhed with artillery, and defended by a conſiderable number of janiſſaries. Before the caſtle is a ſmall harbour, compoſed of two artificial moles, at the extremities of which are erected two light-houſes to guide the veſſels which enter in the night. The number of inhabitants, contained in the whole iſland, is computed at one hundred thouſand; five thouſand of which are Turks, and the reſt all Greeks, who inhabit many towns and villages, ſituated in different parts of the iſland. It was with great juſtice, that the ancient poets gave to Chios the epithet of the fruitful, ſince it, to this day, not only produces all the neceſſaries of life, but alſo many valuable commodities, by the exportation of which the inhabitants carry on a very conſiderable and advantageous trade. The chief products of the iſland conſiſt in ſilk, oil, corn, maſtic, and fruits of all ſorts, with which it in a manner furniſhes the whole city of Conſtantinople, beſides what is taken off in the European veſſels. The maſtic, of which the people of Scio gather

Scio.

every

Scio. every year an incredible quantity, is a very rich gum, made uſe of in medicines, which diſtils from a ſhrub called, in Latin, Lentiſcus. The ſeaſon for gathering the maſtic is in the months of July and Auguſt, at which time the proprietors of the lentiſk trees make an inciſion in the bark, whence the gum trickles drop by drop. Nor are the people allowed to make the inciſion but in preſence of the magiſtrates of the iſland, who take an exact account of the quantity collected, out of which they are obliged to ſend a certain portion to Conſtantinople, for the uſe of the Grand Signor's ſeraglio. Nor ought I, now I am mentioning the moſt valuable products of this iſland, to forget the wine, for which, as well as at preſent, it was famous in the times of the remoteſt antiquity. Virgil does not ſcruple to equal it to the liquor of the gods.

" Vina novum fundam Calathis arviſia nectar*." VIRG. Ecl. v. l. 71.

It had one very good quality that brought it in great eſteem among the Romans, which was its little ſtrength; upon which account they mixed it with their Falernian and other ſtrong wines, in order to render them more palatable, and leſs prejudicial to the ſtomach.

" At ſermo linguâ concinnus utrâque,
" Suavior, ut Chio nota ſi commixta Falerni eſt†."

HOR. Sat. L. i. S. 10. l. 23.

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* " And Chios' richeſt nectar ſhall be thine." WARTON.

† " But languages each other may refine,
" As Chian ſoftens the Falernian wine." FRANCIS.

Scio.

This excellent liquor is produced in the weſtern part of the iſland; which, though it be mountainous, is covered with many fine villages, and cultivated to the beſt advantage. On the other ſide, which fronts the gulph of Smyrna, is a very fine harbour, corruptly called Port Fin, from Delphinium, a fortreſs, which anciently ſtood at the extremity of it. The inhabitants of Scio, as they are in much better circumſtances than any other people in theſe parts, live in a very handſome manner, being more civilized and affable to ſtrangers than in any other iſle of the Archipelago. The whole country round the town of Scio is covered with pleaſure-houſes and delightful gardens, where they paſs their days in continual feaſtings and recreations. There is no nation in the world which exceeds the women of this place in gallantry, who are naturally diſpoſed to mirth and gaiety, and delight in converſing with men, though for the moſt part according to the rules of the ſtricteſt modeſty. In their dreſs they are extremely nice, and many of them very expenſive. Their petticoats, which reach no lower than the calves of their legs, are full of plaits, and generally made of red damaſk. About their ſhoulders they wear a ſhort quilted jacket of white ſatin, and on their heads a very high muſlin coif, made ſomewhat in the manner of a janiſſary's turban, which has the beſt effect imaginable. In their ears they carry very large golden earrings; and thoſe who can go to the expence, wear necklaces of diamonds and other precious ſtones. Their breaſts are covered with nothing but a thin white gauze, which is wholly tranſparent; and their legs and feet, which for the moſt part are nicely ſhaped, with white ſtockings, and ſlippers after the European manner. They might have a very good title to the prize of beauty, did they not them-

Scio. themſelves ſpoil their features and complexions with an exceſſive quantity of paint both white and red, which, though they lay on with very great art and ſkill, renders them far inferior to what Nature originally deſigned. They have alſo another great diſadvantage, which is almoſt univerſal among them; I mean bad teeth, which defect is attributed to the great quantity of maſtic, which they have continually in their mouths, being bred up with the notion of its being good for the breath. All their diſcourſes are upon amorous ſubjects, notwithſtanding which they are ſuch true coquettes, that, though they readily give a man many conſiderable liberties, yet they will ſeldom allow him the laſt favour, unleſs after a very long and obſequious attendance.

After we had ſufficiently entertained ourſelves in ſimply admiring the beauties of Scio, we purſued our voyage, leaving a country where we met with objects only to amuſe our ſight. Having ſailed about thirty miles with a very proſperous wind, we found ourſelves becalmed between the iſland of Samos and Nicaria, diſtant from each other no more than two leagues. NICARIA, originally called Icthiuſa, from the prodigious number of fiſh in the neighbouring ſeas, received its name from Icarus, ſon of Dædalus, who, being drowned near this coaſt, was buried in the iſland. The ſtory is well known, and very common in the Latin poets; I ſhall, however, only take notice of a paſſage in Virgil relating thereto, becauſe there is a difficulty ariſing from it, which I know not how to reconcile with probability.

Nicaria.

" Dædalus, ut fama eſt, fugiens Minoïa regna,
" Præpetibus pennis auſus ſe credere cœlo,
" Inſuetum

" Inſuetum per iter gelidas enavit ad Arctos, NICARIA.
" Chalcidicamque levis tandem ſuperaſtitit Arcem *."

VIRG. Æn. L. vi. l. 14.

What I cannot rightly conceive is, that if Dædalus ſteered his courſe either for Cumæ or Sicily, he could have no occaſion to go near the iſland of Icaria, which is directly out of his road. Virgil ſeems to have been ſenſible of this error in hiſtory, when he is deſirous of palliating it by ſaying, that he ſteered towards the north, which is the direct courſe to Icaria from the eaſternmoſt point of Crete; but he, by this, engages himſelf in the very ſame difficulty, ſince it is impoſſible, that by ſteering north, from any part of Crete, he could ever arrive either at Cumæ or Sicily, which is ſituated almoſt weſt of Crete.

But to leave theſe poetical fictions: In ICARIA were anciently two cities, the capital of which, that bore the ſame name as the iſland, ſtood upon the promontory of Draconum, which ſtretches itſelf out towards Samos, and the other, which was called Œnœ, on the oppoſite part of the iſland. Nicaria is at preſent, for barrenneſs and poverty, one of the moſt remarkable places throughout the whole Archipelago; its ſoil is utterly rocky and mountainous; and its inhabitants, which are but few in number, wholly ignorant of trade, ICARIA.

or

* " A ſtructure raiſed by Dædalus, ('tis ſaid,)
" When from the Cretan king's revenge he fled.
" On wings to northern climes he dar'd to ſoar,
" Through airy ways unknown to man before;
" Full many a length of ſky and ocean paſt,
" On Cuma's ſacred towers he ſtoop'd at laſt." PITT.

Icaria. or any other method to raiſe themſelves out of their extreme want and miſery. Notwithſtanding this their abject condition, they are endowed with a greater ſhare of pride than any people throughout the whole Levant; ſince eſteeming themſelves deſcendants of the royal family of the Porphyrogeniti, upon account of their nobility they refuſe all intermarriages and alliances with thoſe of the adjacent iſlands, deeming them a people far beneath them in point of rank and quality. Throughout the whole iſland there are about five villages, none of which contain above one hundred houſes; the inhabitants whereof, notwithſtanding their royal blood, have very great difficulty to ſupport themſelves out of the products of their country.

Samos. Samos, which is but a ſmall diſtance from the coaſt of Aſia, is far ſuperior both in extent and fertility to Nicaria, having been always juſtly eſteemed one the moſt conſiderable iſlands in the Ægean ſea. Under the times of very remote antiquity, it was known by very different names, till in the end it acquired that of Samos, from Samia daughter of the river god Mæander, who being married to Ancæus, ſovereign of the iſland, that prince, out of compliment to his divine ſpouſe, ordered his dominions to be ever after called by her name. Ancæus, however, ſoon after abandoning his kingdom, in order to accompany the Argonauts in their expedition to Colchos, the Ionians taking advantage of his abſence ſeized upon his defenceleſs country, and before his return firmly eſtabliſhed themſelves in the poſſeſſion of it, under the government of Procles of Epidaurus, their chief. Upon his demiſe the command fell into the hands of his ſon Leogorus, who, during his reign, was continually moleſted by his neighbours the Epheſians, and they finally, under pretence of his having lent aſſiſtance to their enemies

enemies the Carians, ſeized upon the iſland of Samos, whence they baniſhed the king Leogorus with all the ancient inhabitants, peopling it anew with a colony brought over from Epheſus. Part of theſe people, in this manner expelled their native country, went to the iſland of Dardania, upon the coaſt of Thrace, whence they gave it the name of Samothrace; while the remainder following their king Leogorus, penetrated into the continent, where, having built a city, they, eleven years afterwards, returned to Samos, whence they, in their turn, drove out the Epheſians, and re-eſtabliſhed themſelves in their original habitations. After Leogorus the government of Samos fell into the hands of a long ſucceſſion of tyrants, the moſt celebrated of whom was Polycrates, who ſo far improved the naval ſtrength of the Samians as to be inferior to none but that of Crete. Polycrates, when he was a very young man, ſubdued this iſland, and dividing it into three equal parts, gave one to his brother Pantagnotus, the ſecond to his brother Syloſon, and reſerved the third to himſelf; being, however, ſoon tired of having his authority limited by this partition, he ordered the firſt of his brothers to be aſſaſſinated, baniſhed the ſecond, and united both their dominions to his own. The reputation of Polycrates ſoon ſpread itſelf over all Greece, on account of his naval forces, and the extraordinary good fortune which attended him in all his enterprizes. He with great eaſe conquered the Leſbians in a ſea engagement, who had equipped their whole fleet to ſuccour the Mileſians, at that time beſieged in their capital by thoſe of Samos, and having taken the beſt part of their ſhips, he brought all the priſoners to Samos, where he employed them in hewing out of the ſolid rock an entrenchment round the metropolis of the iſland. Afterwards he entered into an alliance with Amaſis king of Ægypt, who imagining

SAMOS.

Samos. that it was impoſſible for him long to continue in ſuch a ſeries of proſperity, wrote him a letter, adviſing him to interrupt his own good fortune, by voluntarily depriving himſelf of whatever he moſt valued. Polycrates, being ſenſible of the ſincerity of his friend's counſel, deliberated for ſome time in what manner he ſhould follow it, till at laſt he determined to throw into the ſea a ring of an ineſtimable value, which he always wore upon his finger. He thought by this action to have ſufficiently averted the deſigns of any malicious deity, who, envious of his good fortune, ſhould put a ſtop to the continuance of it; but what was his ſurprize, when a few days afterwards his cook returned him his ring, which had been taken out of the belly of a large fiſh, which upon account of its ſize and quality had been ſet apart for the uſe of the king's table. This ſurpriſing accident having come to the ears of Amaſis, that prince confirmed more than ever in his opinion, that ſome inevitable diſaſter awaited Polycrates, immediately renounced his alliance, fearing to be thereby involved in his misfortunes. The Samian, exaſperated at theſe proceedings of Amaſis, and at the ſame time deſirous of putting in execution a deſign, which he had for a long time kept private, having been informed that Cambyſes, king of Perſia, had undertaken an expedition againſt the Ægyptians, ſent ſecret diſpatches to that monarch to let him know, that if he would, in a public manner, demand his alliance, he would readily aſſiſt him with his fleet, and furniſh him with a number of land forces for his intended conqueſt of Ægypt. Cambyſes, judging theſe propoſals too advantageous to be ſlighted, immediately ſent ambaſſadors to Samos to treat of the alliance. Polycrates, according to his promiſe, inſtantly fitted out forty ſhips, on which he embarked ſeveral ſuſpected perſons, giving ſecret orders to the commanders of

of the ſhips never to let them return to their country. Theſe perſons, however, when they were at ſea, being informed by ſome accident of the ſnare which was laid for them, found means to bring the commanders all over to their party, after which, inſtead of proſecuting their intended voyage, they agreed to return to Samos to diſpoſſeſs the tyrant of his ill-gotten dominions. Polycrates being informed of this revolt, before they had time to put their deſigns in execution, fitted out, with the utmoſt precipitation, the remainder of his fleet, with deſign to oppoſe their return, and force them to their former obedience. The engagement between the two fleets turned out wholly to the diſadvantage of the tyrant, preſuming upon which ſucceſs, the other party made a deſcent upon the iſland, whence being repelled with conſiderable loſs, they were once more obliged to betake themſelves to their ſhips, and fly for refuge to Lacedæmon. The Spartans readily engaged to aſſiſt them in the recovery of their native country, being mindful of the aid the Samians had formerly lent them in their wars with the Meſſenians. To this end they equipped a conſiderable fleet, and making a deſcent upon the iſland, laid ſiege to the metropolis, but finding all their attacks fruitleſs they re-imbarked, and returned to Lacedæmon. The Samian exiles ſeeing their affairs deſperate after the retreat of the Spartans, fled to the iſland of Siphnos, where, having demanded a contribution of ten talents from the inhabitants, and being refuſed they immediately ſeized upon the products of their lands. The Siphnians reſenting this outrage, endeavoured to aſſert their rights by the ſword, but being defeated in a general engagement, and many of their chiefs taken priſoners, they were obliged to ranſom them at the price of an hundred talents. The Samians, enriched by this unexpected turn of fortune, bent their courſe a ſecond time towards

SAMOS.

Samos. towards the Peloponneſus; where they were offered the iſland of Thyrea by their ancient friends the Lacedæmonians. Not contented, however, with that place of ſettlement they ſailed to Crete, where they were very hoſpitably entertained, and allowed a large portion of land; upon which they built the famous city of Cydon. They lived in this their new habitation for five years with the utmoſt peace and tranquillity, till being conquered in a ſea fight with the people of Ægina, their city was taken, the prows of their ſhips broken off, and hung up in the temple of Minerva at Ægina, and themſelves made captives, and carried away into ſlavery. Such was the fate of thoſe unhappy men, who engaged themſelves in a long ſeries of misfortunes through a deſire of revenging their own private injuries, and aſſerting the liberty of an enſlaved country. Nor had the tyrant himſelf a better fate; ſince about the ſame period as the taking of Cydon by the Æginetæ, Orætes the Perſian general, having by treachery gotten poſſeſſion of the perſon of Polycrates, ordered him to be executed upon a gibbet. After the death of the tyrant, Mæandrios, who had been conſtituted viceroy during his abſence, ſummoned a general aſſembly of the people of Samos, to whom he offered the diſpoſal of the government, in whatever manner they ſhould think proper, provided they would conſign him as a reward for his virtue the ſum of ſix talents, with the office of chief prieſt of the temple of Jupiter Liberator, which he himſelf had founded. He had no ſooner finiſhed his propoſal, than one of the chief of aſſembly riſing up told him, that inſtead of a reward he had better think of giving an account of the revenues which had paſſed through his hands, which they had great reaſon to imagine had been embezzled to his own private uſes. Frighted at this unexpected reply he diſſolved the aſſembly, and betaking himſelf to the

the citidal ſummoned thither all the chiefs of the iſland, under pre- SAMOS.
tence of giving an account of his adminiſtration: but he had no ſooner got them into his power, than he ordered them to be loaded with irons and conveyed away to priſon. At this conjuncture he was attacked with a violent fit of illneſs, from which his brother Lycaretus, imagining he had no proſpect of recovering, made uſe of his authority, and ordered the priſoners inſtantly to be put to death. Syloſon having found means, during theſe tranſactions, to inſinuate himſelf into the favour of Darius king of Perſia, in whoſe court he had found refuge during the time of his exile, beſought his aſſiſtance to re-eſtabliſh him in the government of the iſland of Samos. That monarch readily conſented to his requeſt, and in conſequence thereof furniſhed him with a ſufficient number of troops under the command of Otanes, whom he ordered not to depart from Samos till he had ſeated Syloſon upon the throne. The Perſians with this commiſſion entered the iſland without the leaſt obſtacle, finding the people very well diſpoſed for the reception of any ſovereign, whom they judged proper to name; being utterly tired with the tyranny of Mæandrios. Otanes without the leaſt reſiſtance marched directly to the capital, in the citadel of which the uſurper made his reſidence, and immediately ſummoned it to ſurrender. Mæandrios, judging himſelf in no condition of defence, readily obeyed the ſummons, when Charilaus his brother, who had for many years been confined as a madman, begged, as if by inſpiration, of Mæandrios to let him lead the troops, which were in the citadel, againſt the Perſians, promiſing in a ſhort time to return with a complete victory. The uſurper, out of a ſpirit of reſentment, and deſirous, if poſſible, to extirpate the whole race of Samiàns, immediately conſented to his brother's propoſal, and made over to him the ſovereign authority. Charilaus

upon

SAMOS. upon this made a vigorous ſally, and attacking the Perſian army, when they had laid aſide all thoughts of danger, cut in pieces all ſuch as were not fortunate enough, by an haſty flight, to eſcape this unforeſeen maſſacre. Otanes, juſtly irritated at this unexampled perfidy, ordered all the Samians that fell into the hands of his ſoldiers to be put to the ſword, ſeized upon the capital, and laid cloſe ſiege to the citadel. Mæandrios, ſeeing the deſperate ſtate of his affairs, and dreading the reſentment of the enraged Perſian, embarked in the night on board a ſmall veſſel with his moſt valuable effects, and ſet ſail for Lacedæmon. Otanes ſoon after rendered himſelf maſter of the citadel, and put the whole garriſon, with the inhabitants of the metropolis to the ſword. Having wholly ſubdued the iſland, according to his maſter's orders, he delivered it up to Syloſon, who entered upon a kingdom almoſt deſtitute of inhabitants. In a ſhort time, however, by the aſſiſtance of the Perſians, he re-peopled it; but exerciſing over his ſubjects a tyranny more intolerable than any of his predeceſſors, he reduced his dominions almoſt to the ſame miſerable condition, in which he found them. After his death he was ſucceeded by his ſon Æaces, who was expelled his country by Ariſtagoras, when he perſuaded all the Ionian cities to ſhake off the Perſian yoke. Ionia, by this inſurrection became the object of Darius's indignation, who immediately ſent againſt them a very poweful fleet compoſed of Phænicians, Cyprians, Cilicians, and Ægyptians, who ſoon reduced the rebels to ſubjection. The Ionians indeed fitted out a fleet, with which they attempted to make head againſt the enemy, but being deſerted in the beginning of the engagement by the Samians and Leſbians, they were obliged to ſubmit a ſecond time to the Perſian authority. The conquerors, after their victory, conducted Æaces to Samos, where they replaced him

him in his throne, confirming to his ſubjects all their former privileges, as a reward for their treachery. Many of the chiefs of the iſland, however, diſdaining the baſe conduct of their countrymen, and diſapproving of their ſovereign's ſervile dependance on the Perſians, fled to Sicily, and ſeizing upon the uninhabited city of Zancle ſoon raiſed it to a very flouriſhing condition. Samos, together with Ionia, remained for ſeveral years thus dependent on the Perſians, till the period of the memorable victory obtained by the Greeks, oppoſite to the promontory of Mycale, in which engagement the Samians ſignalized themſelves in ſuch a manner, as almoſt to wipe out the ſtain of their former treachery. Thus did Samos regain its liberty, which it preſerved in the midſt of the greateſt peace and tranquillity, till the people, not content with the enjoyment of their happineſs, engaged themſelves in a war with the Mileſians, from a diſpute concerning the city of Priene, to which both ſtates had pretenſions. The Mileſians ſenſible of their own inability to cope with their adverſaries, implored the aſſiſtance of the Athenians, who immediately ſent orders to the Samians to deſiſt from all hoſtilities, and refer the matter to the determination of the ſenate. This haughty treatment ſo irritated the Samians, that they refuſed their mediation, and prepared to ſupport their rights by the force of arms. The Athenians, on the other ſide, declaring themſelves in favour of the Mileſians, ſent to their aſſiſtance a fleet of forty ſhips, under the command of Pericles. That general began his expedition by making a deſcent upon the iſland of Samos, of which, together with the capital city, he very ſoon made himſelf maſter, whence he retired after having changed the form of government, which was before Ariſtocratical, into a pure Democracy. Soon after the departure of Pericles, ſome of the chief perſons in the iſland, diſſatisfied

SAMOS.

SAMOS. diſſatisfied at this alteration, ſo very diſadvantageous to their private intereſts, ſent ſecret diſpatches to Sardes, begging the aſſiſtance of the Perſian general, who commanded in that city, under the ſovereignty of king Artaxerxes. Having ſettled the terms of their alliance, they returned to Samos with a reinforcement of ſeven hundred men, and, diſembarking in the night time, ſurpriſed the capital, ſeized the Athenian garriſon left there by Pericles, and ſent them away priſoners to Sardes. This unexpected news being arrived at Athens, Pericles was a ſecond time ordered to reduce them to obedience, which commiſſion he ſo well executed, though not without ſome loſs on his ſide, that after a ſucceſsful ſiege of the capital, he reduced the iſlanders to a capitulation, by which they were obliged to demoliſh their fortifications, and conſign over to Pericles all their ſhips, which were immediately ſent away to Athens; beſides which they were to acknowledge themſelves tributary to that republic, and defray all the expences of the war. Thirty years after, when the people had in ſome meaſure recovered their former proſperity, the whole Athenian fleet came to Samos, where they concluded a firm alliance with the inhabitants, reſtoring them all their ancient privileges, and permitting them to rebuild their ſhips, and augment their forces both by ſea and land. This courteous treatment attached the Samians ſo inviolably to the Athenian intereſt, that when all the Græcian iſlands abandoned that unfortunate republic, after the complete overthrow given them by Lyſander, this people alone continued faithful to their allies in adverſity, till they were reduced by the prevailing power of the Lacedæmonians. Not long after the Perſians made themſelves maſters of this iſland, and in their turn were diſpoſſeſſed of their uſurped dominions by Timotheus, ſon of Conon. Perdiccas, in the time of the proſperity of

of the Macedonion arms, reſtored the Samians to their liberties, but they were again ſubjected to their old maſters the Athenians by Polyſperchon. In proceſs of time Mithridates, king of Pontus, became poſſeſſed of this iſland, by means of his lieutenant general Archelaus. But the time when Samos enjoyed the greateſt proſperity was under the reign of Auguſtus Cæſar, who, having a particular regard for this country, placed it more immediately under his protection. Here he firſt received the title of conſul, and returned three years after to paſs the winter, having entirely regulated all the affairs of Greece. Here he gave audience to the ambaſſadors of many different nations, particularly to thoſe ſent to him from India, with whom he concluded a treaty of alliance. In return for this hoſpitality of the iſlanders that emperor reſtored to them their liberties, and as a farther reward adorned their cities with many noble buildings. During the Pagan religion, Samos was under the particular protection of the goddeſs Juno, as we learn from Virgil. SAMOS.

" ——Juno fertur terris magis omnibus unam
" Poſthabitâ coluiſſe Samo*." VIRG. Æn. L. i. l. 15.

We alſo find her, in Statius, mentioning it among the number of her moſt favourite cities:

" Quin age, ſi tanta eſt Thalami diſcordia ſancti,
" Et Samon, et veteres armis exſcinde Mycenas,
" Verte ſolo Sparten†." STAT. Theb. L. i. l. 260.

Samos

* " Which Juno far above all realms, above
" Her own dear Samos, honoured with her love." WHARTON.

† " Yet ſince thou wilt thy ſiſter-queen controul,
" Since ſtill the luſt of diſcord fires my ſoul,
" Go, raiſe my Samos, let Mycene fall,
" And level with the duſt the Spartan wall." POPE.

SAMOS. Samos has given birth to many conſiderable perſons, as the chief of which may be mentioned the great philoſopher Pythagoras, the ſybil Phyto, the poet Chærilus, and the mathematician Conon, mentioned, as is ſuppoſed by ſome commentators, by Virgil,

" In medio duo ſigna, Conon: & quis fuit alter?
" Deſcripſit radio totum qui gentibus orbem*;" Ec. iii. v. 40.

who was the intimate friend of Archimedes, and by ſome thought to have been his maſter.

The iſland of Samos is about eighty miles in circumference, for the moſt part mountainous, though it has ſome fine plains and vallies of great fertility, and no leſs variety in their productions. Its chief commodities conſiſt in fruits of all ſorts, oil, honey, wax, pitch, wine, and corn, which it furniſhes in far greater quantity than what is neceſſary for the ſuſtenance of its inhabitants. It is peopled wholly by Greeks, and retains its ancient name to this day without the leaſt alteration.

Having paſſed the ſtreigths between Samos and Nicaria, we diſ-
PATMOS. covered on our right hand the iſland of PATMOS, famous only for having been the place in which St. John, when baniſhed by Domitian, wrote the myſterious book of the Revelations. The face of this iſland is barren and mountainous, and its products very inconſiderable, ſo that the inhabitants ſupport themſelves by their induſtry, being allowed

* " Two comely forms you in the middle ſee;
" Conon the one: the other——who was he?
" Who with his rod throughout deſcrib'd the ſphere,
" Which marks to ſhepherds the revolving year."

allowed to be the beſt ſailors in the Archipelago. On the ſummit of a hill, in the center of the iſland, which is about thirty miles in circuit, is the chief city, conſiſting of about a thouſand houſes, all of them inhabited by Greeks, natives of the country. In the city is a very large convent of Caloyers, with a ſort of an univerſity, to which the youth are ſent from all parts to be inſtructed in the precepts of their religion, to be taught the ancient Greek language, and to receive the rudiments of ſome other branches of literature. PATMOS.

As we began to loſe ſight of Patmos, we approached the two ſmall iſlands of LEROS and CALAMO, which we left on the right hand, and the ſame day came to an anchor in the road of STANCHIO, which is the modern name of the ancient iſland of Cos. Formerly it had many different appellations, which are all recorded in the following paſſage of Pliny: LEROS and CALAMO. STANCHIO.

" Nobiliſſima in eo ſinu Cos, ab Halicarnaſſo quindecim millia paſſuum " diſtans, circuitu centum: ut plures exiſtimant, Merope vocata: Cea, ut " Staphylus; Meropis, ut Dionyſius; dein Nymphæa*."

PLIN. L. v. c. 31.

Whence it was called Cos is uncertain, but by that name it was moſt commonly diſtinguiſhed among the ancients. The city of Aſtypalæa, according to Strabo, was once the capital of the iſland, but being abandoned by the inhabitants upon account of a cruel diſſenſion, which aroſe between them, another was built in a different

* " In that bay is the very renowned city Cos, diſtant from Halicarnaſſus fifteen miles, " one hundred in circumference. It was called, as many ſuppoſe, Merope; as Staphylas " thinks, Cea: as Dionyſius, Meropis, and afterwards Nymphæa."

STANCHIO. ferent ſituation, which became the metropolis, and was named, after the iſland, Cos. In the ſuburbs of this city ſtood the temple of Æſculapius, which, next to that of Epidaurus, was held in greater veneration than any one dedicated to that divinity, throughout the whole extent of Greece. In it was a very fine portrait of Antigonus, drawn by Apelles; and another of Venus Anadyomene, by the ſame hand, which latter was by Auguſtus Cæſar tranſported to Rome, and hung up in the temple of his adoptive father. The divine Hippocrates, eſteemed one of the greateſt phyſicians which the world ever produced, was a native of Cos. He began his ſtudies by conſidering throughly all the votive tablets that were hung up in the temple of Æſculapius, making exact obſervations of every particular cure, with the ſymptoms peculiar to each diſeaſe. Artaxerxes, king of Perſia, finding his people afflicted with a contagious diſtemper, which daily ſwept away an incredible number of his ſubjects, and hearing of the great reputation of Hippocrates, ſent a meſſenger to him, with very conſiderable rewards, to perſuade him to come to the relief of his diſtreſſed kingdom. The temptations, however, of riches and honours had little effect upon the mind of Hippocrates, who, influenced by that hatred, which all the Greeks were bred up in againſt the Perſians, whom they conſidered as barbarians and their inveterate enemies, anſwered that monarch, that he thought himſelf obliged to conſecrate the fruits of his ſtudies to the benefit of his countrymen, and to refuſe his aſſiſtance to their declared enemies. Artaxerxes, irritated at this haughty anſwer, ſent word to the Coans, that he expected they would deliver up Hippocrates into his hands, that he might inflict upon him the puniſhment due to his arrogance. The people of Cos, however, who from this ſteady behaviour held him in greater eſteem than ever, made anſwer

to

to the Perſian, that they were ſo far from having any thoughts of abandoning their fellow citizen to his reſentment, that they were all ready to lay down their lives in his defence. Not long after the plague attacked the territories of the Athenians in ſo violent a degree, that this powerful republic, by the loſs of the greateſt part of its inhabitants, was reduced to the utmoſt extremities. In this condition they applied for aſſiſtance to Hippocrates, who readily tranſported himſelf to Athens, where he had ſo good ſucceſs with his cures, that he ſoon put a ſtop to the fatal effects of that deſtructive diſtemper. The Athenians were ſo ſenſible of the ſervices they had received at the hands of this great man, that they determined to beſtow on him all the rewards and honours which lay in their power. They, to this end, gave orders for his initiation into the great myſteries of Ceres, (an honour which had been denied even to Hercules,) preſented him with a crown of gold valued at a thouſand ſtaters, and enacted that the decree in his favour ſhould be read by the public herald in the aſſembly at the grand panathenæan feſtival. They gave him alſo his freedom of Athens, and offered to maintain him during his life in the prytaneum, at the public expence. Their gratitude extended even to the Coans his countrymen, whom they permitted to ſend all their children to Athens to receive the ſame advantageous education which was given to their own youth. Nor was Hippocrates the only illuſtrious perſonage who owed his birth to the iſland of Cos; ſince it would be a piece of injuſtice done to thoſe great men, not to mention the celebrated painter Apelles, the poet Philetes, preceptor to Ptolemy Philadelphus, the philoſopher Ariſton, and the famous muſician Theomneſtes, who were all of them natives of this iſland. In the time of Antoninus Pius, the capital city of Cos being entirely deſtroyed by an earthquake, as well as ſeveral towns of Lycia and Caria, that good emperor rebuilt them at his own private expence,

STANCHIO. expence, allowing them many conſiderable privileges, in order to induce a ſufficient number of people to inhabit them. The Coans were anciently a people much given to trade, having ſeveral manufactures, which they exported to different parts of the world. When the Romans, from a continual ſeries of proſperity, had forgotten their former virtues, and embraced all the luxurious ways of life, which prevailed among the nations they had conquered, their women, inſtead of the modeſt decent dreſſes which they uſed to wear in the time of their ſimplicity, clothed themſelves with a thin garment worked in the iſland of Cos, which was ſo tranſparent, that their limbs could be very eaſily ſeen through it.

" Illa gerat veſtes tenues, quas fœmina Coa
" Texuit, auratas diſpoſuitque vias*." TIBULL. L. ii. El. v. il. 35.

" Quid juvat ornato procedere, vita, capillo?
" Et tenues Coâ veſte movere ſinus†?" PROPER. L. i. El. ii. l. 1.

Stanchio is of equal circumference with the iſland of Scio, which it rivals, if not ſurpaſſes, in beauty and fertility. The weſtern ſide of it, on which is ſituated the capital city, is one continued plain, covered with an incredible number of vineyards, and corn fields planted with fruit trees of all ſorts, that it forms the moſt charming proſpect, which can poſſibly be imagined. In the middle of this plain are two hills, out of one of which riſes a delightful ſpring, known to the ancients under the name of the Fountain Lycaſtus. The inhabitants of the iſland are computed at the number of fifty thouſand,

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* " Thin robes from looms of Cos my lovely fair,
" Inwrought with plaits of waving gold, ſhall wear."

† " Why to walk forth, ſweet life, thy treſſes braid?
" Why in the Coan garb's thin folds array'd?" ANON.

thouſand, three thouſand of which are Turks, and the remainder Greeks. The capital city, which alſo bears the name of Stanchio, is ſituated upon the ſea ſhore. On the moſt ſouthern part is a caſtle of ſome ſtrength, guarded by a numerous garriſon of janiſſaries, who ſuffer no Chriſtian to enter within its walls. In the city are to be ſeen ſeveral remains of antiquity, as porphyry pillars, fragments of marble, an incredible number of altars, and ſome inſcriptions, the moſt curious of which is one inſerted in the gate, that looks towards the ſea. It is more remarkable on account of its being written in the Dorick dialect, which is known to have been the vulgar language of this iſland. STANCHIO.

Α ΒΟΥΛΑ ΚΑΙ Ο ΔΑΜΟΣ
ΤΗΣ ΛΑΜΠ * * ΤΑ ΤΗΣ
ΚΩΙΩΝ Γ * * ΛΕ * * ΕΤΕΙ
ΜΑΣΕΝ ΚΑΤΑ ΤΑ ΠΟ
ΛΕΙΤΕΥΘΕΝΤΑ ΥΠΟ
ΑΡΧΟΝΤΟΣ ΜΑΡΚΟΥ
ΑΥΡ ΑΡΙΣΤΙΩΝΟΣ ΚΟΣ
ΜΟΥ ΥΙΟΥ
Π ΣΑΛΛΟΥΣΤΙΟΝ
ΣΕΜΠΡΩΝΙΟΝ ΟΥΙ
ΚΤΟΡΑ ΤΟΝ ΚΡΑΤΙ
ΣΤΟΝ ΕΠΑΡΧΟΝ ΒΕΙ
ΚΟΥΛΩΝ ΗΓΕΜΟΝΑ ΚΑΙ
ΔΟΥΚΗΝΑΡΙΟΝ ΣΑΡΔΟ
ΝΙΑΣ ΤΗΣ ΕΠΙ ΠΑΣΑΝ
ΘΑΛΑΣΣΑΝ ΗΓΗΣΑΜΕ
ΝΩΝ ΕΙΡΗΝΗΣ ΜΕΤΑ ΕΞΟΥ
ΣΙΑΣ ΣΙΔΗΡΟΥ ΔΟΥΚΗΝΑ
ΡΙΟΝ ΤΟΥ ΣΕΒΑΣΤΟΥ
ΠΟΝΤΟΥ ΚΑΙ ΒΕΙΘΥΝΙΑΣ

 Among

STANCHIO. Among the curioſities of this city is a Sycamore tree, which is without doubt the largeſt in the known world. It extends its branches, which are ſupported by many ancient pillars of porphyry, verd antique, and other precious marbles, in the exact form of a circle, from the outward verge of which to the trunk I meaſured forty-five large paces. Beneath the ſhade of this ſycamore is a very beautiful fountain, round which the Turks have erected ſeveral chioſks, or ſummer-houſes; where they retire in the heat of the ſummer, and regale themſelves with their afternoon coffee and pipe of tobacco. From the number of pillars, altars, and fragments of marble near this tree, I am inclined to believe there ſtood ſome ancient temple in this very ſituation, but I could find no inſcription to inform me, and only ſaw upon a round piece of marble the name of Nicagoras the ſon of Cleombrotus. Moſt of the altars are adorned with feſtoons of flowers and ſheeps heads, though one, the moſt beautiful, which I met with, inſtead of theſe ornaments was ſet off with two victories, which extending forward their wings joined the four points of them together. The Turks, inhabitants of Stanchio, are commonly allowed to be endued with more affability than the mahometans in any other part of the Levant. Some of them, contrary to the cuſtom of that nation, apply to commerce; to which they are invited by the fruitfulneſs of the country, which produces many commodities, ſuch as corn, oranges, and lemons, fruits of all ſorts, and dried raiſins for exportation. The north eaſt part of this iſland is oppoſite to a very deep gulph, which is called from it the gulph of Stanchio, at the extremity of which ſtood the ancient city of Halicarnaſſus, the birth place of two great hiſtorians, Herodotus and Dionyſius Halicarnaſſeus; of which there are not now to be ſeen the leaſt remains.

After

After a ſtay of ten days, in which we ſaw every thing, which was curious in Stanchio, we put to ſea with a fair gale of wind, and having ſaluted the Turkiſh admiral with eleven guns, who was juſt come to an anchor with a ſquadron of four large ſhips, we ſteered our courſe directly for the iſland of Rhodes. About half way from Stanchio we paſſed between the two iſlands of EPISCOPI and SYMIA, diſtant from one another about eighteen miles. The former of theſe is uninhabited by reaſon of its barren ſoil; but Symia, corruptly ſo called, from the ancient name Syme, is about thirty miles in circuit, and peopled by a pretty conſiderable number of Greeks, who are univerſally allowed to be the moſt expert divers in the world; for which reaſon they are ſent for from all parts of the Archipelago, to recover the goods out of wrecked veſſels. Nireus, who is mentioned in Homer as a perſon more remarkable for his beauty than valour, was ſovereign of this iſland, whence he ſailed with his quota of three ſhips to the ſiege of Troy.

STANCHIO.

EPISCOPI and SYMIA.

In two days after our departure from Stanchio we came to an anchor before the city of RHODOS, ſituated on the eaſt ſide of the iſland, and ſtill preſerving its ancient name. We had here the mortification to be informed, that Rhodos had been for ſome time afflicted with the plague, which had already deſtroyed a great number of its inhabitants. This unwelcome news obliged us to weigh anchor, and put to ſea with the utmoſt expedition, depriving us of the ſatisfaction of viſiting a country, which had always been eſteemed as one of the principal objects of our voyage. The iſland of Rhodos is generally thought to have received its name from the great quantity of Roſes which it produces; and this opinion is in ſome meaſure confirmed by the medals of ſeveral Roman emperors,

RHODOS.

RHODES. which bear upon the reverſe the figure of a roſe, with the inſcription ΡΟΔΙΩΝ, which proves that it was at leaſt one of the favourite ſymbols of the iſland. In the two hundred and tenth year after the deluge Rhodes was repeopled by the Ionians, and ſeveral other of the neighbouring nations, under the conduct of Leucippus, a native of Achaia. Soon after ſome Peloponneſians being driven out of their country by a general famine, came over to Rhodes, where they were kindly received by the former inhabitants, who diſtinguiſhed them ever by the name of Λιμοδωρεῖς, or hungry Dorians. The Rhodians, finding themſelves afterwards continually moleſted by the Carians, their neighbours, put themſelves under the protection of the Athenians, upon whom and the Lacedæmonians they were alternately dependent till the hundred and ſixth olympiad, when they declared themſelves a free nation. Mauſolus, king of Caria, however, ſome time after, entered the city, where he by force aboliſhed the democratic government, changing it into an ariſtocracy dependent upon his crown. Upon his death his queen Artemiſia ſucceeded to his kingdom, which the Rhodians judging as a favourable opportunity to ſhake off the Carian yoke, fitted out a very powerful fleet, in order to invade her dominions. The queen, however, being timely apprized of their deſign, ordered a paſſage to be dug, by which ſhe might have a communication between the great harbour and ſeveral ſmall harbours, which were adjacent to her capital city; in theſe ſmall ports ſhe placed her whole fleet, fitted out with a more than ordinary number of men, and prepared upon the firſt notice to obey her orders; ſhe beſides commanded the citizens to receive the enemy with acclamations of joy, as if they were ready to embrace their party. Things were in this condition when

when the Rhodian fleet arrived in the great harbour, where, finding no ſort of reſiſtance, and judging by their behaviour that the people were inclined to lend them their aſſiſtance, they abandoned their ſhips, and marched directly towards the capital. Artemiſia that inſtant made the ſignal to her forces, who were in ambuſh in the ſmall harbours, who ſallying out together ſeized upon the enemy's ſhips now deſtitute of men, and putting immediately to ſea directed their courſe for Rhodes. In the mean time the Rhodians, who continued their march, arrived at the capital city, where they found the gates open to them, and all ſeeming preparations for their favourable reception, but as ſoon as they were all entered within the walls, the citizens, aſſaulting them from all parts, cut them all in pieces. Artemiſia, on the other ſide, as ſoon as ſhe came in ſight of the city of Rhodes, ordered the fleet which belonged to theſe unfortunate iſlanders to be decked with laurels, and her own ſhips to follow after unadorned, as if in a ſtate of captivity. This ſtratagem had its deſired effect, ſince the people of Rhodes imagining, that their countrymen were returned victorious, received them into their port with repeated ſhouts and acclamations for their ſucceſs. But how great was their ſurprize, when, inſtead of their countrymen, they found their city in the hands of their enemies! Artemiſia, having reduced the iſland by this ſucceſsful attempt, put to death all the principal inhabitants; and in memory of her conqueſt erected two brazen ſtatues, one of which repreſented her own perſon, the other the enſlaved iſland. The Rhodians were, in proceſs of time, re-eſtabliſhed in their privileges by Alexander the Great, who treated them with particular marks of diſtinction. They remained in this flouriſhing condition, till they were beſieged in their capital city by Demetrius, commiſſioned to reduce them to obedience by his father Anti-

RHODES.

RHODES. Antigonus. Their forces, ſince the benefactions of Alexander, had been conſiderably augmented both by ſea and land; they had beſides ſtrengthened themſelves by alliances with many foreign powers, particularly Ptolomy, king of Ægypt, with whom they entered into a league offenſive and defenſive. Antigonus being at war with that prince, concerning the iſland of Cyprus, ſent an embaſſy to the Rhodians, to demand their aſſiſtance; which being refuſed, he fitted out a fleet in order to intercept all their ſhips that trade to Ægypt. But they being acquainted with his deſign found means by their ſkill in navigation, to eſcape the ſnares, which were laid for the deſtruction of their commerce. Upon this diſappointment. Antigonus equipped a very powerful fleet, furniſhed with machines, and all other neceſſaries for the ſiege of a very ſtrong fortreſs; the command of which he gave to his ſon Demetrius, with inſtructions to uſe his utmoſt endeavours to bring the Rhodians to obedience. Demetrius having made his deſcent upon the iſland, pitched his tents under the walls of the capital city, cutting down all the trees, which grew in the neighbourhood, in order to fortify his camp; at the ſame time ſeizing upon all the products of the land, laying waſte the country, and deſtroying all the defenceleſs villages. The people of Rhodes, after having in vain endeavoured to come to an accommodation, began to turn their whole thoughts towards making a brave defence, to which end they ſent inſtant diſpatches to their allies, and in particular to Lyſimachus, Caſſander, and Ptolomy, imploring their immediate aſſiſtance. After this, having ſummoned together all the citizens capable of bearing arms, and ſet their ſlaves at liberty, they encouraged them by promiſes and rewards, to fight for their freedom and the honour of their country. The beſiegers began the attack with very great force and vigour, battering the

walls with an incredible number of new invented machines, while the Rhodians, by their equal valour and ſuperior ſkill, rendered ineffectual all their endeavours. Soon after the beginning of the ſiege, the iſlanders received a reinforcement of one hundred and fifty men from Gnoſſus, a city of Crete, and five hundred from Ptolomy king of Ægypt. Encouraged by this augmentation of their forces they fitted out a fleet of nine ſhips, and dividing it into three ſquadrons, gave the command to Demophilus, Menedemus, and Amyntas. Demophilus with his three ſhips ſailed towards the iſland of Carpathus, where he met with ſeveral veſſels belonging to Antigonus, loaded chiefly with proviſions and warlike ſtores, which he ſeized upon and conveyed back to Rhodes. Menedemus with his diviſion ſteered his courſe towards Patara, a city of Lycia, where meeting with a large ſhip of the enemy's he ſet it on fire, after having made priſoners of the whole crew. He beſides took many conſiderable prizes, particularly a ſhip bound for Rhodes with ſeveral valuable preſents to Demetrius from his wife Phila. Amyntas, commander of the third ſquadron, who was ſtationed among the iſlands of the Ægean ſea, had the good fortune to fall in with ſeveral of Demetrius's ſhips laden with military ſtores, part of which he ſunk, and delivered part ſafe into the hands of his fellow citizens. Demetrius, in the mean time. who perceived what an inconſiderable progreſs he made by open force, reſolved to try what might be effected by ſtratagem. He to this end tampered with one Athenagoras, by country a Mileſian, who had been admitted into the city among the auxiliary troops ſent by Ptolomy; this man, upon conſideration of a very valuable reward, which he was to receive beforehand, agreed with Demetrius that he ſhould in the night time ſend a truſty officer, whom he would meet in the ditch which ſurrounded

RHODES.

RHODES. rounded the city, and conduct him to a place in the wall that was not capable of the leaſt defence. Demetrius, at the time appointed, diſpatched one of his principal officers, following him at a diſtance with a conſiderable body of troops, in order upon the firſt notice to begin the attack. Athenagoras in the mean time having imparted the whole affair to the Rhodians, they ſent out a detachment to ſeize upon Demetrius's emiſſary, and as a reward to the Mileſian, ordered him a preſent of ſix talents of ſilver. Demetrius, finding his hopes in this manner fruſtrated, commanded his army to make a general attack, which was executed with ſuch fury and violence, that it was with the utmoſt difficulty that the beſieged ſuſtained the ſhock, and prevented their city from falling into the hands of the enemy. Soon after this aſſault there arrived ambaſſadors from Cnidas, with inſtructions to act as mediators between the two contending parties, but nothing being concluded, Demetrius ordered a ſecond attack, in which, having made a conſiderable breach, by the help of his machines, and reduced the city to the utmoſt danger of being taken, he was at laſt repelled by the unexampled bravery of the beſieged. The Rhodians by this time began to labour under very great extremities for want of proviſions, when they were unexpectedly relieved by the friendly aſſiſtance of their allies, receiving from Ptolomy three hundred thouſand meaſures of wheat, and a great quantity of oats, barley, and other proviſions from Caſſander and Lyſimachus. Encouraged by this ſupply, they made a vigorous ſally in the night time, and having put to the ſword numbers of the enemy, deſtroyed by fire the greateſt part of their machines. The Macedonians being by this loſs rendered incapable of continuing their attacks, applied themſelves entirely to the repairing of their machines; and the Rhodians, taking advantage of their inactivity,

fitted

fitted out a conſiderable fleet, the command of which they gave to their already experienced Amyntas. That admiral putting immediately to ſea, remained ſome months upon a cruiſe along the coaſts of Aſia, whence he returned to Rhodes loaded with the ſpoils of the enemy. Demetrius having by this time refitted his engines, and prepared all things for a freſh attack, aſſaulted the city in many places, but was repulſed by the garriſon; who, purſuing the enemy to too great a diſtance from the walls, had the misfortune to loſe many of their fellow-citizens, and among others their brave commander Amyntas. Soon after they received a freſh reinforcement from their faithful ally Ptolomy, conſiſting in one thouſand five hundred men, under the command of one Antigonus a Macedonian, beſides a very large quantity of corn, and other neceſſary proviſions. There arrived at the ſame time deputies from the Athenians, and ſeveral other ſtates and cities of Greece, with orders to bring about an accommodation; but the Rhodians were ſo elevated with their late ſupplies, that they would liſten to no reaſonable conditions, ſo that the ambaſſadors returned without coming to any concluſion. Demetrius, enraged at this obſtinacy, ordered a freſh aſſault to be given, in which he had the fortune to make a very large breach, and to enter the walls with a conſiderable body of troops, notwithſtanding which advantage his forces were in the end repulſed with the death of their two commanders Alcimus and Mantias. Nor did the ill-ſucceſs of their repeated endeavours oblige the Macedonians to entertain any thoughts of raiſing the ſiege, ſince they had prepared every thing for another general attack, when Demetrius received an expreſs from his father Antigonus, with orders immediately to conclude a peace with the Rhodians upon the moſt favourable terms that he ſhould be able to obtain. Demetrius, keeping ſecret his father's commands, choſe

RHODES.

RHODES. for mediators the ambaſſadors of the Ætolians, who were lately arrived at Rhodes, with intention, if poſſible, to adjuſt matters between the two contending parties. Theſe miniſters were ſo ſucceſsful in their negociations, that they ſoon drew up articles of peace, which were readily agreed to both by the Rhodians and beſiegers. It was ſtipulated in the terms of the agreement, that the people of Rhodes ſhould be ever after eſteemed a free nation; that they ſhould enjoy their whole revenues, and admit no foreign garriſon upon any pretence whatever; provided they would conſent to aſſiſt Antigonus in all expeditions, excepting againſt Ptolomy, king of Ægypt, and deliver up an hundred citizens as hoſtages for the continuance of their alliance. Theſe articles being ſigned by both parties, in preſence of the Ætolian deputies, Demetrius embarked his troops for Macedonia, and the Rhodians entered once more into free poſſeſſion of their country, which they had maintained wholly by their bravery and reſolution. After the departure of their enemies, they proceeded to give rewards to all ſuch perſons as had ſignalized themſelves during the time of the ſiege, confirming the grant of liberty to thoſe ſlaves, who had behaved with courage; and puniſhing all thoſe, who had ever entertained thoughts of a ſurrender. They alſo erected ſtatues in honour of Caſſander and Lyſimachus; and being deſirous to ſhew ſome particular mark of diſtinction to Ptolomy, who was in a manner the chief cauſe of their preſervation, they ſent to the oracle of Jupiter Ammon, to know whether it would be permitted them to allow him divine honours, and with the approbation of that deity, they conſecrated to the king of Ægypt, in their capital city, a ſquare Temenos, which they called Ptolomæum, erecting at each of the corners a portico of a ſtadium in length. They afterwards repaired their fortifications, and put them in a better ſtate of defence than ever; they had alſo the good for-

tune

tune to recover their hoſtages, who were ſent to them by Prepalaus general to Lyſimachus, after his having taken the city of Epheſus, where they were ſtrictly guarded by order of Antigonus. The Rhodians after theſe ſucceſſes remained in quiet poſſeſſion of their liberties, till Mithridates, king of Pontus, attempted to ſubdue them, but was with ſhame obliged to deſiſt from his ambitious enterprize. As lovers of liberty, in the time of the Roman civil wars, the people of Rhodes aſſiſted, with their utmoſt force, the party which oppoſed Julius Cæſar; for which piece of ſervice they were decreed a public reward by the unanimous conſent of the Roman ſenate, as we are informed by Lucan: RHODES.

——— "Tunc in reges, populoſque merentes;
"Sparſus honos; pelagique potens Phœbeia donis
"Exornata Rhodos *." Phar. L. v. l. 49.

Upon the deſtruction of the Roman commonwealth the iſland of Rhodes became ſubject to that powerful empire, governed, however, by its own laws and magiſtrates. Hither Tiberius retired during the time of his diſgrace, induced thereto by the healthy climate of the iſland.

"Rhodum enavigavit, amœnitate, et ſalubritate inſulæ jam inde captus, "quum ad eam ab Armenia rediens appuliſſet †." SUET. in vit. Tib. c. 11.

The

* "Next to their friends their thanks are dealt around,
"And ſome with gifts, and ſome with praiſe are crown'd:
"Of theſe, the chief are Rhodes, by Phœbus lov'd." ROWE.

† "He ſailed to Rhodes, being captivated by the pleaſantneſs and ſalubrity of the iſland, "from the time that he landed there on his return from Armenia."

RHODES. The retreat of Tiberius to Rhodes is taken notice of by many poets and hiſtorians, but particularly Manilius, who mentions it as a great honour to that iſland, to have received a prince who was afterwards to be ſovereign of the world.

" Virgine ſub caſtâ, felix terrâque, marique,
" Es, Rhodos, hoſpitium recturi principis orbem:
" Tuque domus verè ſolis, cui tota ſacrata es,
" Cum caperes lumen magni ſub Cæſare mundi." MAN. L. iv.

The day before Tiberius was re-called to Rome, an eagle was obſerved to ſeat itſelf upon the top of his houſe, which was looked upon as a very great prodigy, ſince birds of that ſpecies are very uncommon in the iſland of Rhodes. This particularity is recorded to us by Suetonius and Apollonides, who thought it a proper ſubject for the following epigram:

" Ὁ πρὶν ἐγὼ Ῥοδίοισιν ἀνέμβατος ἱερὸς Ὄρνις,
" Ὁ πρὶν Κερκαφίδαις Αἰετὸς ἱστορίη,
" Ὑψιπετῆ τότε ταρσὸν ἀνὰ πλατὺν ἦερ ἀερθεὶς
" Ἤλυθον Ἡελίῳ Νῆσον ὅτ' εἶχε Νέρων.
" Κεῖνε δ' ἀυλισθην ἐνὶ δώμασι, χειρὶ συνήθης
" Κράντορος ὑ φέυγων Ξῆνα τὰν ἐσσόμενον."

ANTH. Gr. Brod. L. i. p. 124.

Their liberties were afterwards reſtored to the Rhodians, by the favour of the emperor Claudius, who allowed them to form themſelves into a republic, and to enjoy all their ancient rights and privileges. It was not, however, long that they remained in this happy ſituation; ſince Veſpaſian, being diſpleaſed at ſomething in their conduct, ſeized upon their iſland, and reduced it into the form

form of a Roman province. After this revolution the Rhodians enjoyed a moſt profound tranquillity for the ſpace of many ages, remaining in perfect peace till the tenth year of the reign of the emperor Heraclius, at which period they were ſubdued by the Perſians, under the conduct of their valiant general Choſroes. To the Perſians ſucceeded the Arabs, commanded by Maaviè; during whoſe government, the famous Coloſſus, which had been before overthrown by an earthquake, was hewn in pieces, and tranſported by an incredible number of camels into Arabia. Rhodes remained in the hands of this people till the time of Anaſtaſius, emperor of Greece; who, fitting out a numerous fleet, made a deſcent upon it, and with very little difficulty expelled the infidels. In the year one thouſand two hundred and three, it became ſubject to the Venetians, but was ſoon after reconquered by John Ducas, one of the Greek emperors. Nor was it long before it ſuffered another revolution in falling under the power of the Turks; who were, in the year one thouſand three hundred and nineteen, finally driven out by the knights of St. John, who rendered themſelves maſters of Rhodes, after having been obliged to yield up Jeruſalem and the Holy Land to the victorious arms of the renowned Saladine, Sultan of Ægypt. As ſoon as the knights of St. John had taken poſſeſſion of this iſland, they changed their ancient title of knights of Jeruſalem to that of Rhodes, and immediately ſet themſelves at work, to put their new conqueſt in the beſt ſtate of defence, forgetting not the leaſt article of ammunition or fortification; which could render their capital city capable of ſuſtaining a long and vigorous ſiege. Nor did they find their precautions unneceſſary; ſince in the following year Oſman the Firſt, emperor of the Turks, made a deſcent on the iſland, and having laid ſiege to the metropolis, had reduced it the utmoſt extremities,

RHODES.

RHODES. extremities, when he was obliged to raiſe the ſiege by the timely ſuccours brought to the Chriſtians by Amedeus, duke of Savoy. After this ſucceſs the knights of Rhodes remained wholly unmoleſted by the Mahometans to the year one thouſand four hundred and fifty, when they were beſieged for five years ſucceſſively by Abuſac, Sultan of Ægypt, who was in the end, by the unexampled bravery of the Chriſtians, compelled to make a ſhameful retreat. The intervening one hundred and thirty years were wholly employed in conqueſts over the Turks, which were begun by the entire overthrow of the Turkiſh fleet, fitted out by Orcan, ſon to Oſman, with a deſign to diſpoſſeſs the Chriſtians of the iſland of Rhodes. The knights being in time apprized of the intentions of the mahometans, fitted out their whole fleet, and meeting the enemy at ſea immediately gave them battle, in which engagement they had the good fortune to deſtroy above fifty ſhips, and to diſable many others, which, with the utmoſt difficulty, eſcaped to Scio. The conquerors having received notice whither their enemies were retired, made a deſcent upon the iſland, where they found every body in ſo great conſternation, that, taking advantage of the general ſurprize, they put to the ſword above ten thouſand Turks, who ſcarce attempted to make any reſiſtance. They afterwards ſailed to Smyrna and the iſland of Imbros, both which places they took by ſtorm, putting to death all the mahometans who fell into their hands, reſerving only a ſufficient number for their gallies. Alexandria in Ægypt had no better fate; for falling into the hands of the victorious knights, and being found to be a place impoſſible for them to keep poſſeſſion of, it was firſt plundered, and ſoon after reduced to aſhes. They alſo, during this ſeries of ſucceſs, treated in the ſame manner the city of Tripoli in Syria, which, after having cut to pieces all the inhabitants,

habitants, they levelled with the ground. In the year one thouſand four hundred and eighty, the city of Rhodes was beſieged by Mahomet the Second, who, after many fruitleſs attempts to render himſelf maſter of it, was obliged in the end to raiſe the ſiege, after having loſt above half his army. Upon the retreat of Mahomet, and the repeated ſucceſſes which they every day met with againſt the Turks, they grew ſo bold and enterpriſing, that they attacked their enemies in their fortified cities, and threatened to viſit them even in their capital. Solyman the Second, enraged that ſo inconſiderable a body of men ſhould ſpread ſuch an univerſal terror throughout the whole extent of his empire, reſolved to rid himſelf of that continual plague and vexation, which had raiſed itſelf to ſo great a pitch, purely by the negligence of his predeceſſors. He, to this end, fitted out a very large fleet, on which he embarked his whole army, leaving no more troops behind, than what were juſt neceſſary to guard his frontiers. With theſe preparations he ſailed for Rhodes, where having inveſted the city both by ſea and land, after the moſt obſtinate ſiege which was ever known, he brought it to ſurrender upon terms by no means diſhonourable to the beſieged; who delivered it into his hands in the year one thouſand five hundred and twenty-two, in a condition, from which it could bear no other name than a heap of ruins. RHODES.

Rhodes has been ever eſteemed one of the moſt conſiderable iſlands of the whole Mediterranean, not ſo much on account of its extent, as its great riches and fertility, whence we find it mentioned by the ancients under the name of Macaria. It is about one hundred miles in circumference, and notwithſtanding it is ſomewhat more mountainous than Stanchio, does by no means yield to it in fruitfulneſs; producing a large quantity of corn, excellent wine, various ſorts of

RHODES. of fruit, and ſeveral very valuable commodities for exportation. In the times of remote antiquity its principal cities were Lindus, Ialyſus, and Caminus, which are commonly imagined to have been built by the three ſons of Cercaphus and Cydippe; though others are of opinion that they owed their foundation to Tlepolemus, ſon of Hercules; others to Althemenes, ſon of Catreus, king of Crete, and deſcendant of Hercules. The city of Lindus was ſituated upon an eminence on the ſouthern part of the iſland, and contained many magnificent edifices; the moſt remarkable of which was the temple dedicated to Minerva Lindia; which, according to Herodotus, was founded by Danaus, when he fled from the perſecutions of the ſons of Ægyptus. In this temple Cadmus, after his baniſhment from Tyre, made his firſt ſacrifices, and conſecrated to the goddeſs a large vaſe of braſs, on which was a very long inſcription in Phœnician characters. According to Strabo, theſe three cities formed each of them originally a ſeparate republic, till in the end uniting together they built one common capital on the ſea-ſhore, in a very advantageous ſituation, which they called, after their iſland, Rhodos. This city was built by the direction of the celebrated architect Hippodamus, a native of Miletus, and was ſituated near the eaſternmoſt cape of the iſland, ten miles diſtant from Ialyſus. Its advantageous harbours, the beauty of its buildings, the breadth of its ſtreets, and ſtrength of its fortifications, rendered Rhodes one of the moſt conſiderable cities of all Greece. In proceſs of time it became the ſeat of arts and ſciences, rivalling, if not exceeding, in that particular even Athens and Rome. Here it was where Cicero perfected himſelf in the ſtudy of oratory; Marcus Brutus imbibed the principles of his philoſophy, and his friend Caſſius the knowledge of the Greek language and hiſtory. Pompey upon his arrival at Rhodes, having ordered

ordered all the moſt famous diſputants to appear before him, was ſo pleaſed with the nicety and juſtneſs of their arguments, that he allotted to every one of them a reward of two talents. Paintings by the hands of the greateſt maſters, Protogenes, Zeuxis, and Apelles, were no were to be found in ſuch numbers as in this city, which abounded in porticos, circus', gymnaſiums, ſtatues, and temples; the chief of which were dedicated to their tutelar god Apollo. But of all the works of magnificence nothing could be compared to the celebrated Coloſſus of the Sun; which, as we are informed by Pliny, was admirable, not only on account of its prodigious ſize, but alſo by reaſon of its being formed according to the rules of the exacteſt proportion. It was compoſed entirely of braſs, ſeventy cubits in height, and was placed at the entrance of the harbour, holding in its right hand a veſſel full of fire, in order to direct the ſhips, which entered the port in the night time. Each of its legs were placed upon a marble pedeſtal, and the diſtance was ſo great between the ſurface of the ſea, and the upper part of its thighs, that the largeſt ſhips, made uſe of in thoſe days, could without difficulty paſs between its legs. We are told by Pliny, that this immenſe figure was made by Chares of Lindus, ſcholar of the famous Lyſippus; though the majority of authors, and among them thoſe of the greateſt veracity, inform us, that it was only begun by Chares, who finding it impoſſible for him to finiſh it for the ſum which he had contracted for with the Rhodian republic, out of deſpair put an end to his days. After the death of Chares this grand piece of work was undertaken by Laches, a citizen alſo of Lindus, who in the ſpace of twelve years brought it to perfection, in memory of which he engraved an inſcription on the pedeſtal, mentioning his own name

RHODES.

RHODES. and the height of the figure, diſagreeing in that particular with Pliny, who makes it to be ſhorter by ten cubits.

" Τὸν ἐν Ρόδῳ Κολοσσὸν ὀκτάκις δέκα
" Λάχης ἐποίει πηχέων ὁ Λινδίος*."

This Coloſſus, which was reckoned one of the wonders of the world, remained in its entire glory for the ſpace of fifty-ſix years, after which period it was overthrown by a terrible earthquake in the hundred and thirty-ninth olympiad. Polybius tells us, that Ptolomy, king of Ægypt, offered the Rhodians three thouſand talents to raiſe and replace it in its former ſituation, but none could be found hardy enough even to attempt meriting ſo great a reward. In this ſtate it remained for many ages, till the Arabs having rendered themſelves maſters of the iſland, as I have already ſaid, in the year of Chriſt ſix hundred and fifty, hewed it in pieces, and tranſported it upon camels into their native country. In the ſuburbs of the city, which were deſtroyed by the Rhodians themſelves in the Mithridatic invaſion, leſt they ſhould fall into the enemy's hands, was to be ſeen a very celebrated picture done by Protogenes, which was afterwards carried to Rome by Caſſius, and by him conſecrated in the temple of peace; where it remained the admiration of all Italy, till the time of the emperor Commodus, under whoſe reign that temple was unfortunately reduced to aſhes. We have an account in Pliny, that Demetrius, when he beſieged the city of Rhodes, had thoughts of

* " Laches, of Lindus in the iſle of Rhodes,
" Formed the Coloſſus eighty cubits high."

of endeavouring to force it to ſurrender by fire, but was deterred from putting his deſign in execution, by the apprehenſion leſt that picture, which was then under the pencil of Protogenes, ſhould have been included in the general ruin. This iſland, which remained for a long time in a very flouriſhing condition, was the productreſs of many great men, who diſtinguiſhed themſelves in all the different characters of life. To Rhodes Greece owed one of her ſeven ſages, Cleobulus; the witty comic poet Ariſtophanes, and the two Panætii, both of them great philoſophers; the younger of which was preceptor to Scipio Africanus. Horace ſpeaks of the writings of the Panætii with very great regard, putting them upon a rank with the works of the divine Socrates, RHODES.

—— "Nobiles
"Libros Panætî, Socraticam et domum *." HOR. L. i. Od. xxix. l. 13.

The inhabitants of Rhodes were eſteemed by the ancients the richeſt people of all Greece, which gave Pindar reaſon to ſay, that Jupiter rained many golden ſhowers upon that happy iſland. They had their misfortunes indeed common with their neighbours, particularly their capital was twice deſtroyed utterly by terrible earthquakes, from the fatal effects of the firſt of which they recovered by the generous contributions of their allies Gelo, Ptolomy, and Antigonus, kings of Syracuſe, Ægypt, and Syria: and when many ages after they were reduced to the laſt extremities, by a cataſtrophe of the ſame nature, they were relieved from their diſtreſs by the benefactions

* "Panætus' works, thy coſtly books of art,
"And the Socratic ſchool."

RHODES. factions of that good emperor Antoninus Pius. The preſent city of Rhodes is diſtant from the ancient capital of the iſland about ſix miles, and is ſituated upon that part of it, which looks towards the continent of Aſia. It is built in a ſemicircle round the harbour, and is divided into the high and low city. In the firſt of theſe is ſtanding the palace of the grand maſter of the knighthood of Rhodes, which is at preſent the place of reſidence of the pacha, who governs the iſland in the name of the Grand Signior. The low city is divided from this by a ſingle wall, and extends itſelf along the ſea ſhore. It is a place of very little ſtrength, the fortifications being in the taſte of former ages, and beſides in a very ruinous condition. Theſe two cities are wholly inhabited by Turks, no Chriſtian being allowed, under pain of a ſevere penalty, to be ſeen within the walls after ſunſet. The remainder of the inhabitants are for the moſt part Greeks, who in affairs of religion are ſubject to the direction of an archbiſhop. There is but one river in the whole iſland; but that inconvenience is abundantly made up by a great number of delightful ſprings, which furniſh the inhabitants with excellent water. The face of the country is for the moſt part mountainous and uneven, though there are ſome very ſpacious and fertile plains. Upon the ſummit of the higheſt mountain, now called Philermo, and known to the ancients by the name of Antabyris, ſtood a temple erected by Althemenes, king of Crete, to the honour of Jupiter Atabyrius, the prieſts of which were ſaid always to have foretold whatever diſaſters were to befal the people of Rhodes. In the place of this temple is at this day to be ſeen a caſtle built by Solyman the Second, in the time of the ſiege of Rhodes. Nothing could be a greater diſappointment to us, than the not being able to examine the curioſities, which this iſland, having hitherto been viſited by very

very few travellers, muſt neceſſarily afford: but the danger of entering into a country infected with the plague being an affair of too ſerious a nature to be trifled with, we had no other method to follow than that of continuing our voyage; and contented ourſelves for having been debarred of what we propoſed as one of our principal entertainments, by the thought of our having eſcaped a very great danger; which we ſhould have run into, if we had hurried on ſhore, without having firſt informed ourſelves of the condition of the iſland. RHODES.

After ſix days ſail we came to an anchor oppoſite the city of Arnicho in CYPRUS, diſtant from Rhodes about an hundred leagues. This iſland, which, both upon account of its extent and fertility, has been ever numbered among the moſt conſiderable in the Mediterranean, is ſituated in the Carpathian ſea, between the coaſt of Syria and Cilicia. The ſovereignty of this iſland was originally divided among ſeveral different princes, each of whom was utterly independent of his neighbours. It was afterwards formed into one ſingle monarchy, by Belus, king of Tyre, who having ſubdued the iſland, ſuffered Teucer to eſtabliſh himſelf in it, who immediately laid the foundations of the city of Salamis. The firſt part of this piece of hiſtory is recorded to us by Virgil, in the firſt book of the Æneid. CYPRUS.

" Atque equidem Teucrum memini Sidona venire
" Finibus expulſum patriis, nova regna petentem
" Auxilio Beli: Genitor tum Belus opimam
" Vaſtabat Cyprum, et victor ditione tenebat*." ÆN. L. i. l. 623.

The

* —— " And now I call to mind,
" When Teucer left his native ſhores behind;
" The baniſh'd prince to Sidon came, to gain
" Great Belus' aid, to fix him in his reign;
" Then the rich Cyprian iſle my warlike ſire
" Subdu'd, and ravag'd wide with ſword and fire." PITT.

CYPRUS. The remainder is told us by Velleius Paterculus, who expreſſes himſelf in the following manner:

" Teucer non receptus a Patre Telamone ob ſegnitiem non vindicatæ
" Fratris injuriæ, Cyprum appulſus cognomine Patriæ ſuæ Salamina con-
" ſtituit*." VELL. PAT. L. i.

After the death of Belus and his deſcendants, Cyprus returned to its ancient form of government, being divided among nine ſovereigns, who remained unmoleſted in their particular dominions till the whole iſland, three hundred and twelve years before Chriſt, was totally ſubdued by Ptolomy Lagus. Cyprus had been, however, frequently overrun by the Ægyptians before the reign of Ptolomy, though that was the period in which the form of government was changed. We are informed by Xenophon, that it voluntarily ſubmitted to the victorious arms of Cyrus, in recompence of which, that monarch ſuffered the government to remain in the hands in which, he found it. It was alſo conquered by Aprius, king of Ægypt, in the year of the world three thouſand four hundred and ten, who extended his conqueſts over that iſland, after having ſubdued the city of Sidon together with all Phœnicia and Palæſtine. This prince, however, contented himſelf with ravaging all the moſt conſiderable cities, and conveying the ſpoils into his native country. Amaſis, his ſucceſſor, carried his authority over Cyprus to a greater length, obliging its inhabitants to pay him a yearly tribute, to free themſelves from which impoſt, they of their own accord opened the gates of their cities

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* " Teucer, when, for the backwardneſs which he had ſhewed in revenging his brother's
" injuries, he was not received by his father Telamon, was driven to Cyprus, and built a
" town, which from the name of his native place, he called Salamis."

cities to Cambyſes, in the year three thouſand four hundred and eighty. Darius, the ſon of Hyſtaſpes, who came to the throne of Perſia in the year three thouſand four hundred and eighty-three, five hundred and twenty-one years before Chriſt, in the regulations, which he made concerning the diviſion of his dominions, included Cyprus among the number of tributary provinces. Tired, however, of a dependance upon a foreign power, the Cyprians unanimouſly put themſelves under the direction of Oneſilus, king of Salamis, and, reſolving to free themſelves from the Perſian tyranny, they entered into an alliance with the Ionians, who were at the ſame time up in arms in defence of their liberties. Their freedom, however, was but of ſhort duration, ſince they were ſoon reduced to their former obedience, by the death of their leader Oneſilus, and ſeveral other chiefs of the rebellion. Some time afterwards, Evagoras, king of Salamis, attempting to get into his own hands the ſole government of the iſland, and having actually diſpoſſeſſed of their dominions five of his brother kings, the ſovereigns of Amathus, Soli, and Cytium reſolved to oppoſe his ambitious deſigns. Theſe princes, however, finding their united forces too weak to engage with Evagoras, were obliged to apply for aſſiſtance to Artaxerxes, king of Perſia. That monarch readily came into their meaſures, in conſequence of which, he immediately raiſed a very powerful land army, the command of which he gave to Autophradates, governor of Caria; and a numerous fleet, which he entruſted to the conduct of Hecatomas, who being diſcontented with the adminiſtration of his ſovereign, and moreover a ſecret favourer of Evagoras, inſtead of giving him any oppoſition, furniſhed him with money and other neceſſaries, for the ſupport and maintainance of his troops. Evagoras finding himſelf

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Ægypt, formed a fleet of juſt two hundred ſail. During the time, in which he was preparing his naval forces, he attacked the Perſians by land, in which engagement he gained ſome conſiderable advantage. Fluſhed with this ſucceſs, he reſolved, as ſoon as his ſhips were ready, to ſurprize the Perſian fleet, which was at that time cruiſing near the town of Cytium. In effect, he had the good fortune, according to his intentions, to fall upon the enemy unawares, inſomuch that in the beginning of the engagement he ſunk and diſabled ſeveral of their ſhips; till Gaos, by his ſuperior ſkill and conduct, wholly turned the ſcale in his favour, obliging Evagoras to fly with the loſs of great part of his ſhips, which were either ſunk or taken by the victorious Perſians, who, taking advantage of the favourable ſituation of affairs, immediately laid ſiege to Salamis. Evagoras, finding himſelf incapable of making a long reſiſtance, conſtituted his ſon Protagoras governor of the city, and ſet out inſtantly for Ægypt, there to conſult with his faithful ally concerning the means of re-eſtabliſhing their declining affairs. Upon his return to Cyprus with a reinforcement of troops, he found the city reduced to the laſt extremity, and judging his force inſufficient to raiſe the ſiege, he begged for a ceſſation of arms, during which he agreed to ſend plenipotentiaries to Artaxerxes to treat of an accommodation. Artabazus, who was at that time general, told him that he agreed to his propoſal, but that he could by no means ſign any articles of peace, unleſs it was therein ſtipulated, that he ſhould reſign to the Perſians all the cities of the iſland, except Salamis, for the government of which he ſhould acknowledge himſelf tributary to the king of Perſia. Evagoras was obliged to ſubmit to theſe hard conditions, though he declared that he would receive the commands of Artaxerxes as one king does thoſe of another ſovereign, who is eſteemed his equal in

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every particular. Artabazus perſiſted ſtrongly in this point, but being at this very conjuncture thrown into priſon by Orontes, who was ſent to ſucceed him in the command of the army; Evagoras laid hold of the opportunity, and making a ſhew as if he would once more attempt to gain his ends by force of arms, he brought the new general, who was deſirous of terminating a war, which had coſt his maſter immenſe ſums, to come to an agreement, that Evagoras ſhould pay a yearly tribute to the Perſians, for the kingdom of Salamis; though at the ſame time he was to be eſteemed, in point of dignity, upon a footing with the king of Perſia himſelf. Shortly after Evagoras was aſſaſſinated by an eunuch, named Iraſideus, who uſurped his throne, but was ſoon put to death by Nicocles, ſecond ſon to Evagoras, who immediately took poſſeſſion of his father's dominions. The firſt thoughts, which filled the mind of this pious prince, were to ſee the laſt honours paid to his deceaſed father, whoſe funeral he ſolemnized with public games, and all other magnificence ſuitable to that age. He ſent for the celebrated orator Iſocrates, to ſpeak his funeral oration, with which performance he was ſo highly contented, that he rewarded him with a preſent of twenty talents. After the death of Nicocles, the kingdom of Salamis deſcended to his ſon Evagoras, who was driven out of his dominions by his uncle Protagoras, with whom the eight other monarchs of Cyprus entered into an alliance, in order to free themſelves from all ſort of dependence upon the Perſians. Artaxerxes, having received notice of the revolt of the Cyprians, immediately diſpatched Idreus, governor of the province of Caria, with forty ſhips, and a land army under the joint conduct of the Athenian Phocion and Evagoras, who, ſince his exile, had taken refuge in the Perſian court. Theſe generals, after having reduced ſeveral

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places of conſequence in the iſland, laid cloſe ſiege to the city of Salamis, which they blocked up both by ſea and land. During the ſiege the other eight kings ſubmitted themſelves to the Perſians, leaving Protagoras alone to contend with ſo powerful an enemy. The ſlow progreſs, which the Perſians made in the ſiege, and the obſtinate defence of Protagoras, began to render Evagoras ſuſpected, in the eyes of the Perſian commanders, of maintaining a ſecret correſpondence with his uncle, of which imagining themſelves, ſoon afterwards, better aſſured, they drew up an accuſation againſt him, which they preſented to Artaxerxes, who upon that recalled his troops from the ſiege. Protagoras at the ſame time embracing this favourable opportunity, voluntarily ſubmitted to the Perſians, under whoſe protection he remained in quiet poſſeſſion of the kingdom of Salamis. Evagoras ſoon after having given ſufficient proofs of his innocence, was again received into favour by Artaxerxes, and honoured with the government of a province, in which office he ſhewed himſelf guilty of ſo much tyranny and injuſtice, that he was in the end obliged to fly to Cyprus, hoping to eſcape the rage of the incenſed king of Perſia; notwithſtanding which he was ſoon after taken, and beheaded by order of that monarch. The government of Cyprus remained in this ſtate divided among nine princes, who were all tributaries to the Perſians, till the time of Alexander the Great. That conqueror having utterly overthrown the Perſian empire, and extended his victories over all the eaſt, the nine kings of Cyprus, being ſtruck with the fame of his exploits, ſent diſpatches to him, making a voluntary reſignation of their dominions into his hands. Alexander was ſo highly pleaſed with this ſpontaneous acknowledgment of his authority, that inſtead of ſending his ſubſtitutes to take poſſeſſion of the iſland, he eſtabliſhed the former ſovereigns in their original rights and privileges, diſmiſſing their deputies loaded with

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their preſent condition, and ready to embrace the firſt opportunity of publicly declaring in favour of Antigonus, went to Cyprus in perſon, entering in an hoſtile manner ſuch cities as he imagined moſt inclined to revolt, many of which, and in particular the city of Malum, he ordered to be levelled with the ground, tranſporting the inhabitants to Paphos, after having put to death king Pygmalion, whom he found guilty of maintaining ſecret correſpondences with the enemy. Having by theſe means entirely ſubdued the iſland, he conſtituted Nicocreon governor, and with the beſt part of his troops paſſed over himſelf to Cilicia, where after having conquered ſeveral cities, and plundered the whole country, he returned back to Ægypt, loaded with ſpoils. Soon after he had finiſhed this expedition, he received advice that Nicocles, king of Paphos, entertained private intelligence with Antigonus, upon which information he diſpatched Argeus and Callicrates with orders to put him to death. Theſe officers, upon their arrival, were furniſhed by Menelaus with a ſufficient body of troops, with which they ſurrounded the palace of Nicocles, declaring the fatal commiſſion, with which they were inveſted by Ptolomy. Nicocles, finding himſelf in this manner void of all hopes of ſafety, put an end to his days with his own hand; and at the ſame time his wife Axiothea, inconſolable for her loſs, ſummoning together her children, and her neareſt relations, encouraged them all to die with her, which fatal adviſe was immediately put in execution, and the whole family of Nicocles utterly extinguiſhed in one unhappy day. In the mean time Demetrius, by the command of his father Antigonus, invaded Cyprus with a fleet of one hundred large ſhips beſides tranſports, and ſixteen thouſand land forces. After having ſubdued ſeveral conſiderable cities, he reſolved to beſiege Salamis, wherein Menelaus had taken refuge,

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having received notice of the deſperate ſtate of his affairs in Cyprus, with the utmoſt diligence fitted out a fleet of one hundred and fifty ſail beſides tranſports, on which he embarked a land army of twelve thouſand men; and appearing off Paphos, and afterwards upon the coaſt near Cytium, waited for a favourable opportunity of making his deſcent upon the iſland. Demetrius having intelligence of the enemy's motions, after having given the neceſſary orders for the continuation of the ſiege, put to ſea with one hundred and eighty ſhips, and meeting with Ptolomy at ſome diſtance from the coaſt, he drew up his fleet in a line, making preparations for a formal engagement. Ptolomy ſcarce gave him time to range his fleet in due form of battle, before he attacked him with ſuch violence, that in the firſt onſet he ſunk and diſabled ſeveral of his ſhips, putting the whole fleet into the utmoſt diſorder and confuſion. Demetrius finding all things tending to his total overthrow, exerted himſelf to the utmoſt, appearing in all parts of his fleet, encouraging his officers by his preſence, and by repeated exhortations to retrieve their honour and reputation already in ſome meaſure forfeited, and in imminent danger of being utterly loſt. The Macedonians, encouraged by the ſpeeches and example of their general, not only recovered their diſorder, but obliged the enemy to retire into their ranks after having loſt ſeveral of their beſt ſhips, which were either ſwallowed up by the waves, or taken by Demetrius and his valiant commanders. Nor did the experienced general let ſlip this opportunity of gaining a complete victory over the Ægyptians, ſince attacking them in the time of their confuſion, he gave them a final overthrow, obliging Ptolomy to think himſelf extremely happy to have eſcaped the conqueror, who ſent ſeveral ſhips in purſuit of him, but to no purpoſe, ſince he arrived ſafe in Ægypt, with the miſerable remainder of his ſhattered

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family, who had the kingdom of Cyprus allotted to them, in order to accommodate the diſputes, which aroſe among them concerning the ſucceſſion to the throne. At the time that the kingdom of Ægypt was in the hands of Ptolomy Auletes, that of Cyprus was given to another Ptolomy, natural ſon of Lathyras. This prince unfortunately drew upon himſelf the enmity of the Romans, being by the inſtigation of Publius Clodius depoſed from his ſovereign authority, and his kingdom changed into a Roman province. Whence Cicero, in one of his orations, exaggerating the injuſtice of that acquiſition, ſays, that unfortunate prince, notwithſtanding he had always ſhewn himſelf a faithful friend and ally to the Roman people, was deprived of his throne and life, purely to ſatisfy the caprice of a tribune. In effect, the reſentment of Clodius was entirely perſonal, and had no other foundation than a private ſentiment of revenge, which he entertained againſt the king of Cyprus. The cauſe of his anger was his having in vain applied to that prince for a releaſe, when he had been taken priſoner by the Cilician pirates, to whom Ptolomy ſent only two talents to pay his ranſom. Clodius was ſo irritated at this ſlight, that as ſoon as ever he returned to Rome, he accuſed the king of Cyprus of ſeveral proceedings contrary to the intereſt of the Roman republic, and was ſo ſucceſsful as to obtain a decree from the ſenate, that his effects ſhould be all confiſcated, and his dominions reduced into the form of a Roman province. Cato was the perſon commiſſioned to put this unjuſt ſentence in execution, who, not caring to make a deſcent upon the iſland in a hoſtile manner, ſent Canidius to Ptolomy to perſuade him to ſubmit himſelf to the determination of the Roman ſenate. The unhappy monarch finding himſelf in no condition to diſpute the authority of the Romans, prepared every thing

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Mark Antony, inſtigated thereto by his paramour Cleopatra. Eleven years after the death of Cæſar, Antony gave Cyprus to Cleopatra, and ſoon after, in another diviſion of his dominions, to Cæſarion, her ſon by Julius Cæſar. Upon the death of Antony, Auguſtus again reduced it under the ſubjection of the Romans, and allotted the government of it to a proconſul. In this ſtate it remained quietly till the reign of Conſtantine, at which time Calocerus, a perſon of baſe extraction, ſeized upon it, and proclaimed himſelf king of Cyprus; but being ſoon after overthrown in a general engagement, and taken priſoner by Dalmatius, nephew to the emperor, he was ſent to Tarſus in Cilicia, and there by order of Conſtantine flead alive. The ſucceſſion of Greek emperors remained unmoleſted in the ſovereignty of Cyprus, till the time of the caliph Omar, in which period they were diſpoſſeſſed of it by Maaviè, at the head of an immenſe army of Arabs, who alſo, as I have already mentioned, ſoon after ſeized upon the iſland of Rhodes. The Arabs, however, did not maintain themſelves long in the poſſeſſion of either of theſe iſlands, eſpecially Cyprus, being ſoon after their conqueſt expelled by the Greek emperor's troops, though the iſland nevertheleſs was expoſed to the continual depredations of that barbarous people. In the twelfth year of the reign of Conſtantinus Copronymus, the caliph Walid, ſon of Iezid, invaded Cyprus with a very powerful army, and having reduced moſt of the ſtrong places, carried away captive the principal inhabitants into Syria. When the Greek empire was in the hands of Nicephorus Logothetes, the caliph Haroun al raſchid diſpatched a very numerous fleet under the command of one of his moſt experienced officers, who in a very ſhort ſpace of time ſubdued the iſland; but a peace being contracted between the emperor and the caliph, it was agreed that Cyprus

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CYPRUS. ſhould be reſtored to its former poſſeſſor, who, in conſideration of that ceſſion, obliged himſelf to pay the other an annual tribute. Again the Arabs ſubdued the iſland, and were again expelled by Alexius, general to the emperor Baſilius; and when they had made another invaſion under the reign of Nicephorus Phocas, they were ſo totally defeated by Phalcuzes, general to that emperor, that they never attempted to revive their pretenſions for the future, or diſturb the tranquillity of the iſland. The Greek emperors, after this complete victory over the Arabs, remained entirely unmoleſted in the poſſeſſion of the iſland till the reign of Michael the Fourth; at which time one of the governors, (who were always honoured with the title of dukes of Cyprus,) taking advantage of the weakneſs of the empire, induced the inhabitants to a revolt, who unanimouſly declared him their ſovereign. Shortly afterwards, Conſtantinus Monomachus coming to the throne, Theophilus Eroticus, the uſurper, was entirely defeated, and the iſland once more reduced to the obedience of its former maſters. In the year one thouſand one hundred and ninety, under the reign of Iſaac Angelus, Iſaac Comnenus, at that time duke of Cyprus, having treated his ſubjects with unheard-of cruelty, and having been frequently to no purpoſe admoniſhed thereof by the emperor his maſter, that prince was obliged to have recourſe to arms to force him to his duty; but the tyrant had ſo far ſtrengthened himſelf in his authority, as to render fruitleſs all his ſovereign's endeavours to diſplace him. Two years afterwards Richard the Firſt, king of England, happening to paſs near the iſland of Cyprus, in his way to the Holy Land, had the misfortune to have ſeveral of his ſhips driven on ſhore by a violent tempeſt. The crews, which eſcaped, were treated with the utmoſt inhumanity by Iſaac Comnenus. Richard reſenting the ill uſage of

his followers, as ſoon as ever the ſtorm was appeaſed, made a deſcent upon the iſland, which he with little difficulty rendered himſelf maſter of, driving out the uſurper, and diſpoſing of the government to the knights Templars. Upon his return from Jeruſalem he again put into Cyprus, where he was ſurprized with complaints from all ſides, of the barbarous treatment that the inhabitants had received from thoſe, whom he had appointed their governors. Richard, juſtly irritated at the ill return, which the Templars had made to his generoſity, took from them the government, and made a preſent of it to Guy, of Luſignan, at that time king of Jeruſalem. Cyprus flouriſhed under the reign of this monarch, who being driven out of the Holy Land by the renowned Saladin, followed by a numerous nobility, took poſſeſſion of it in purſuance of the grant which he had received from king Richard. The deſcendants of Guy, of Luſignan, remained unmoleſted in the throne, till the reign of Pierin de Vette, ſon of king Peter, who having affronted the Genoeſe, at a public entertainment, by placing their ambaſſadors beneath thoſe of the Venetians, and uſing them ſomewhat roughly, on account of their inſiſting upon the ſuperiority, by that action ſo incenſed the haughty republicans, that they invaded his dominions: of which having rendered themſelves maſters, and driven out the object of their reſentment, they returned to Genoa, carrying away with them, as priſoners, Jacob of Luſignan and the prime judge of the iſland, who was alſo of the royal family. After the death of Pierin de Vette the Cyprians ſent diſpatches to the Genoeſe, begging of them to ſend back the judge, that as next heir he might enter into poſſeſſion of the kingdom. The people of Genoa readily agreed to this requeſt, having originally no other deſign than to revenge the injury done their ambaſſadors; notwithſtanding which they reſolved to keep

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CYPRUS. keep in their poſſeſſion the city of Famaguſta; in which they placed a ſtrong garriſon, in order to oblige the inhabitants of Cyprus for the future, to acknowledge them as their protectors. To this prince ſucceeded his ſon Janus, who was born at Genoa during the time of his father's impriſonment; and to him another of the ſame name, who, in the year one thouſand four hundred, was taken priſoner by Melic Sala, ſultan of Ægypt. Janus, ſhortly after, having engaged to pay an annual tribute to the ſultan, was ſet at liberty, and returning to his kingdom, married his daughter Agnes to Lewis, duke of Savoy; and upon his death left his crown to his ſon John, who took to wife Helena Paleologa, daughter to Theodore, governor of the Morea, and nephew to John Paleologue, emperor of Conſtantinople. This princeſs, who was a woman of a very enterpriſing genius, finding her huſband on the contrary to be a man of a weak ſpirit and mean abilities, took upon herſelf the adminiſtration of affairs, and during the time of her authority managed matters with ſo much ſkill and addreſs, that ſhe made a complete alteration of the laws and inſtitutes of the country, ſubſtituting the Greek rite to the Roman catholic, which had till then been practiſed by the Cypriots. John had by this princeſs no children, excepting one daughter named Carlotta, but he had a natural ſon, endued with ſo many good qualities as rendered him amiable in the eyes of the whole world. Carlotta, who was married to the ſon of the king of Portugal, after her father's death ſucceeded, together with her huſband, to the throne of Cyprus. This unfortunate prince did not, however, long enjoy his new dominions, ſince he was ſoon afterwards poiſoned, even by the conſent of his wife, for having attempted to re-eſtabliſh the Roman catholic religion. Carlotta took to her ſecond huſband Lewis, prince of Savoy, ſon to the duke of the ſame name, whom

whom ſhe made her aſſociate alſo in the government. In the mean time James, who was the natural ſon to the laſt king of the Luſignan family, and who had been by his father inveſted with the archbiſhopric of Nicoſia, taking it ill that a foreigner ſhould ſit upon a throne, which he thought he himſelf had the beſt title to, laid aſide his eccleſiaſtical character, and paſſed over to Ægypt, where he implored the aſſiſtance of the Mamaluke king to eſtabliſh him in his father's dominions. His voyage to Ægypt procured him all the ſucceſs he could poſſibly have wiſhed for, ſince returning to Cyprus at the head of a powerful army, he defeated his ſiſter and brother-in-law in ſeveral engagements, and in the end obliged them to fly for refuge to the court of Savoy. Afterwards he laid ſiege to Famaguſta, and having taken the city, expelled the Genoeſe garriſon, and in order more firmly to eſtabliſh himſelf in his poſſeſſions, he ſent ambaſſadors to the Venetians, to negociate an alliance with that powerful republic, and at the ſame time gave them inſtructions to find out a lady of that city, who would be contented to be honoured with the character of queen of Cyprus. The Venetians, not a little pleaſed with the particular diſtinction, which was ſhewn them by the king, readily embraced his propoſals, naming for the perſon who was to be honoured with his bed Catharina Cornara, daughter of Marco Cornara, the chief of one of the moſt noble families in the whole ſtate of Venice. This lady being approved of by the unanimous voice of the ſenate, was conveyed to Cyprus at the expence of the republic, with an attendance ſuitable to the character ſhe was inveſted with. King James, ſhortly after his marriage, ended his days, leaving his queen big with child, who was by him conſtituted regent of Cyprus, till her offſpring came to years of maturity.

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Some

CYPRUS. Some few months after ſhe was brought to bed of an heir to the crown, who died in his infancy. Upon this entire extirpation of the royal family, the Cypriots were thrown into the utmoſt conſternation, dreading on one ſide the mahometans, who waited for the firſt favourable opportunity to ſeize upon the iſland, and on the other hand Ferdinand, king of Naples and Sicily, who had already ſolicited the widow queen to receive his ſon as her huſband. But the Venetians, who had more juſtice on their ſide than either of theſe pretending powers, diſpatched George Cornaro, brother to the queen, to Cyprus, where he tranſacted his affairs in ſo ſkilful a manner, that he found means to deliver up that kingdom to the republic of Venice, by the voluntary ceſſion of his ſiſter, in whoſe hands remained the ſovereign authority till this, which was the ſixteenth year after her huſband's death. In the year one thouſand four hundred and eighty-nine, Franceſco Priuli, admiral of the Venetian fleet, in the name of the ſenate took poſſeſſion of the iſland; and the queen returned to her native country, where ſhe was received with the utmoſt marks of diſtinction and gratitude, and aſſigned the city of Aſolo for the place of her retirement, in which ſhe choſe to paſs the remainder of her days. As ſoon as the kingdom of Cyprus was in the hands of the Venetians, the republic omitted no method, which could be thought of, to put it in a ſtate of defence. They to this end placed ſtrong garriſons in all the conſiderable towns, and diſpatched from Venice Julio Savorgniano, with a commiſſion to augment the fortifications to whatever degree he thought proper. This induſtrious officer, upon his arrival at Cyprus, rendered the city of Nicoſia a place of very great ſtrength, and made conſiderable augmentations to the fortifications of Famaguſta,

guſta, though all his precautions were to no purpoſe; ſince in the year one thouſand five hundred and ſeventy-one the iſland was entirely ſubdued by Selim, emperor of the Turks, to whoſe deſcendants it has ever ſince remained in ſubjection. CYPRUS.

As Cyprus was, in the time of the ancients, divided into nine different monarchies, no one city was ever eſteemed the capital of the whole iſland, each principality having an equal right to the preference. Upon this account, as none of theſe petty princes pretended to a ſuperiority over their neighbours, each of them conſtituted their moſt conſiderable city the metropolis of their particular dominions, not conſidering Cyprus as an iſland under the direction of one perſon, but as a country divided into nine independent kingdoms. The principal cities of the iſland were the capitals of theſe monarchies, known by the ancients under the names of Paphos, Salamis, Lapethus, Curias, Cytium, Amathus, Soli, Chytros, and Malum. Paphos ſtood upon an eminence on the ſouthweſt ſide of the iſland, founded by Paphos, ſon of Cinyras, and famous for the particular worſhip there paid to Venus, who was ſuppoſed to have ſprung out of the ſea in the neighbourhood of that city.

" Tunc Cilicum liquere Solum, Cyproque citatas
" Immiſere rates, nullas cui prætulit aras
" Undæ diva memor Paphiæ, ſi numina naſci
" Credimus, aut quenquam fas eſt cœpiſſe Deorum *."

Luc. L. viii. l. 456.

Here

* " And now Cilicia's coaſt the fleet forſake,
" And o'er the watery plain for Cyprus make:
" Cyprus to Love's ambroſial goddeſs dear,
" For ever grateful ſmoke the altars there;

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Here ſhe was adored under the title of Venus Urania, in a magnificent temple, which contained an hundred altars, as we learn from Statius:

" Illa Paphon veterem, centumque Altaria linquens
" Nec vultu, nec crine prior, ſolviſſe jugalem
" Ceſton, et Idalias procul ablegaſſe volucres
" Fertur*." THEB. L. v. l. 61.

The prieſts and prieſteſſes officiated naked in this temple, from which oracles were delivered, and were ſo much eſteemed even in the time of the Romans, that Suetonius mentions their being conſulted by Titus Veſpaſian:

" Sed ubi turbari rurſus cuncta ſenſit, rediit ex itinere, aditoque Paphiæ
" Veneris oraculo, dum de navigatione conſulit, etiam de imperii ſpe con-
" firmatus eſt†." SUET. in Vit. Tit. Veſp.

The

" Indulgent ſtill ſhe hears the Paphian vows,
" And loves the favourite ſeas from whence ſhe roſe.
" So fame reports, if we may credit fame,
" When her fond tales the birth of gods proclaim,
" Unborn, and from eternity the ſame." ROWE.

* " From Paphos, where a hundred altars ſmoke,
" And love-ſick votaries her aid invoke,
" Careleſs of dreſs and ornament ſhe moves,
" And leaves behind her ceſtus and her doves." LEWIS.

† " But when he perceived all things again in confuſion, he returned from his journey,
" and applying to the oracle of Paphian Venus, while he conſulted it about his voyage, he
" was confirmed alſo in his hope of the empire."

The figure under which the goddeſs was ſymbolized in the temple of Paphos, was of a pyramidical form, as we find it expreſſed in ſeveral medals; particularly in one, which I ſaw when I was at Cyprus: on one ſide of which was the head of Venus, and on the other a temple, in the middle of which ſtood a pyramid with the inſcription, ΠΑΦΙΩΝ. It was eſteemed by the Cyprians ſo great an honour to officiate as high prieſt in the Paphian temple, that it was uſually annexed to the royal dignity; and hence we find the ancient king Cinyras at the ſame time inveſted with the character of chief prieſt of Venus and monarch of Cyprus. Paphos was ſeveral times deſtroyed by earthquakes, and as often rebuilt by the joint benefactions of the nine ſovereigns, who looked upon it as an holy city. During the Roman civil wars it was by a violent earthquake wholly levelled with the ground; but was afterwards raiſed from its ruins by the emperor Auguſtus, who changed its name to Auguſta; ordering that the proconſul ſhould make it the place of his reſidence; which is confirmed by a paſſage in the Acts of the Apoſtles, in which we are told that Barnabas and Paul, in the city of Paphos, met with a certain falſe prophet named Barjeſus, who was in the preſence of Sergius Paulus, at that that time proconſul of the iſland. CYPRUS.

" And when they had gone through the iſle unto Paphos, they found
" a certain ſorcerer, a falſe prophet, a Jew, whoſe name was Barjeſus:
" Which was with the deputy of the country, Sergius Paulus, a prudent
" man, who called for Barnabas and Saul, and deſired to hear the word
" of God." ACTS, C. xiii. v. 6, 7.

Theſe two apoſtles were the firſt, who preached the goſpel in the iſland of Cyprus, the inhabitants of which pretend that they left

CYPRUS. behind them Epaphras, who was the firſt biſhop of Paphos. There was another Paphos, diſtant from this about ſixty ſtadiums, which for the ſake of diſtinction was called Palæpaphos, being founded by Agapenor, on his return from the ſiege of Troy. Of theſe two cities there are now little or no remains, both of them having long ſince been deſtroyed by earthquakes, which are very frequent in theſe parts. There is, however, upon the ſite of Palæpaphos a village, called by the inhabitants Baffo, (which is undoubtedly a corruption of the old name,) and near it ſome fragments of marble, but no inſcription, or other curioſity worthy a traveller's attention. The country round Baffo is extremely fertile, being watered by a ſmall rivulet, which renders it abundant in corn and fruits of all ſorts. The city of Salamis, which was next in renown to that of Paphos, ſtood upon the oppoſite part of the iſland; its origin is too well known to be mentioned in this place, though it may not, perhaps, be improper to take notice, that after its foundation, the other Salamis in Attica was called by the Greeks the true Salamis, to diſtinguiſh it from this in Cyprus;

" Exhauſit totas quamvis delectus Athenas,
" Exiguæ Phœbea tenet navalia puppes,
" Treſque petunt veram credi Salamina carinæ."

LUCAN. L. iii. l. 181.

Diodorus

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* " Though Athens now had drain'd her naval ſtore,
" And the Phœbean arſenal was poor;
" Three ſhips of Salamis to Pompey came,
" To vindicate it's true and antient name." ROWE.

Diodorus Siculus repreſents Salamis as one of the largeſt and moſt powerful cities in all Cyprus; and we are informed by other authors, that it was as remarkable for its beauty and regularity, as for its ſtrength and extent. Among many ſtately temples the principal were that of Jupiter Salaminius, founded by Teucer; thoſe of Venus Proſpiciens, of Diomede, Minerva, and Aglaura, at whoſe altar the Cypriots annually, in the month called by them Aphrodiſium, obſerved a cruel ceremony of ſacrificing an human creature; till Diphilus, king of Salamis, aboliſhed the barbarous cuſtom, and changed the victim to an ox. Salamis was ſo totally deſtroyed by Richard the Firſt, king of England, that it is now only an heap of ruins, which account, from the people of the country, together with the inconvenience of its being ſituated in the moſt remote part of the iſland, prevented my viſiting the remains of that renowned city. Lapethus, another of the royal cities, founded by Belus, is now reduced to a ſmall village, known under the name of Lapitho, the territories of which are productive of fruits of all ſorts, and in the greateſt abundance. Curias, built by Cureas, ſon of Cinyras, was ſituated at a ſmall diſtance from a promontory of the ſame name, now called Capo di Gatto. It is owen to the authority of Herodotus, that I venture to place this among the number of the royal cities, ſince that author, in the hundred and thirtenth chapter of Terpſichore, mentions Steſenor as king of Curias, or Curium, as he calls it, differing in that point from Pliny and other authors, who give the ſame name to the town and promontory. Near this city was a temple in the middle of a wood, dedicated to Apollo Hylates, which was held in great veneration by all the inhabitants of the iſland. Both the city and temple are now entirely buried

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CYPRUS. under their ruins, inſomuch that their ſituation is at preſent by no means determined. Cytium is ſuppoſed by ſome authors to have owed its foundation to Belus, though others give it a much higher date of antiquity, pretending that its name is only a corruption of Chetim, grandſon to Noah, from whom they trace the original of this city. In effect, we read in the ſeventh book of Joſephus, that it was called Cytium by thoſe, who were willing to adapt the name of Chetim to the Greek pronunciation. In the time of Alexander the Great, when the nine ſovereigns of Cyprus made a voluntary offer of their dominions to that conqueror, the king of Cytium diſtinguiſhed himſelf beyond the others, by a preſent which he made to him of a fine ſword, the make and form of which was ſo much approved of by Alexander, that he for the future never made uſe of any other weapon. Zeno, the firſt inſtitutor of the ſect of ſtoic philoſophers, was a native of this city, which has many ages ſince dwindled into a ſmall village, ſituated in a fertile country, upon a cape, not far from the town of Arnicho, and known by the inhabitants of the iſland under the name of Chiti; which, although it be a manifeſt corruption of Cytium, and by that means points out the exact ſituation of that city; yet I could not, after the ſtricteſt ſearch, find out the leaſt remains of antiquity any where in that part of the iſland. Amathus, the moſt ancient city in the whole iſland, being ſaid to have been founded by Amatheus, ſon of Hercules, was under the peculiar protection of Venus; whoſe ſtatue, though it was dreſſed in a woman's habit, had the face of a man with a long beard; whence Catullus calls the goddeſs duplex Amathuſia;

" Nam

" Nam mihi quam dederit duplex Amathuſia curam
" Scitis, et in quo me torruerit genere*." CAT. El. lx. L. v. l. 51.

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I mention this paſſage, becauſe a late commentator has taken a great deal of pains to give a quite different explanation to it, which trouble he might have ſpared himſelf, had he not been unacquainted with the above-mentioned particularity. Near the temple of Venus was an altar dedicated to Jupiter Ξένιος, where the Cypriots inhumanly ſacrificed all ſtrangers that were by ſtreſs of weather driven upon their iſland, and even ſuch as they had at firſt recieved with tokens of hoſpitality. We are beholden to Ovid for an account of this horrid barbarity:

" Ante fores horum ſtabat Jovis Hoſpitis ara,
" Lugubris ſceleris; quam ſi quis ſanguine tinctam
" Advena vidiſſet, mactatos crederet illic
" Lactentes vitulos, Amathuſiacaſve bidentes:
" Hoſpes erat cæſus†." OVID. Met. L. x. l. 224.

There

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* " Oft has this boſom, ye chaſte muſes, know,
" Sharp pangs from double Amathuſia tried,
" Burnt, like fierce Ætna, or the baths which flow
" From Malia's fount near Ætna's ſcorching ſide."

† " Before whoſe gates a rev'rend altar ſtood,
" To Jove inſcrib'd, the hoſpitable god:
" This had ſome ſtranger ſeen, with gore beſmear'd,
" The blood of lambs and bulls it had appear'd:
" Their ſlaughter'd gueſts it was. OZELL.

CYPRUS. There were alſo temples erected to Ariadne, Hercules, and Oneſilus; who, as I before mentioned, induced the Cypriots to revolt from the Perſian government. The remains of this city are ſo inconſiderable, that its ſituation is uncertain, though it is moſt commonly imagined to have ſtood at about five miles diſtance from Limiſſo; which opinion is in ſome meaſure favoured by a few fragments of marble, which are to be found in that place. The city of Soli, which, according to Strabo, was ſituated near that of Arſinoe, had for its founders two Athenians, named Apamus and Phalerus; though Plutarch gives it a very different origin. We are informed by that learned hiſtorian, that during the reign of Philocyprus, king of this province, Solon happening to come to Cyprus, was entertained in that prince's court with very great hoſpitality, and had by his merit inſinuated himſelf ſo much into his favour, that he was treated by him, and always behaved to him with the utmoſt familiarity. Solon, in recompence of his friendſhip, obſerving that the capital of his dominions ſtood in a barren and mountainous country, adviſed him to build a new city in the plains beneath, which by their beauty and fertility ſeemed to invite him to the enjoyment of the benefits of ſo advantageous a ſituation. Solon at the ſame time promiſed to ſuperintend the work, and the prince, who in every thing put an entire confidence in that great man, readily agreed to his propoſal, and in compliment to his friend named the city Soli. Plutarch has preſerved to us ſome verſes of Solon himſelf upon this occaſion, in which he addreſſes himſelf to Philocyprus:

" Νῦν δὲ σὺ μὲν Σολίοισι παλὺν χρόνον ἐνθάδ' ἀνάσσων,
" Τήν τε πόλιν ναίοις, καὶ γένος ὑμέτερον·

" Αὐτὰρ

" Αὐτάρ ἐμὲ ξὺν νηῒ θοῇ κλεινῆς ἀπὸ Νήσου
" Ἀσπηθῆ πέμποι Κύπρις ἰοστέφανος*." PLUT. in Vit. Sol.

This city was placed under the protection of the goddeſſes Venus and Iſis, both of whom were honoured with temples, frequent ſacrifices, and feſtivals. There are at preſent no remains exiſting to point out the true ſituation of this city, unleſs it be the ſmall village of Solea, ſituated upon the weſtern coaſt of the iſland, which has nothing but its name to countenance ſuch a ſuppoſition. The city of Chytros, ſo called from Chytrus, grandſon of Acamas, who built and peopled it, was once the capital of a kingdom contiguous to that of Salamis, but is now reduced to an inconſiderable village; which retains no other mark of antiquity than the name of Chitri. Malum, the ninth royal city, is recorded in hiſtory only upon account of its having been beſieged and taken by Cimon the Athenian, and afterwards deſtroyed by Ptolomy the Firſt, king of Ægypt; who took priſoner the monarch who reſided in it, and tranſported all the inhabitants to Paphos. The ſituation of it is abſolutely unknown, nor is it ſo much as determined upon what part of the iſland it was placed. Beſide theſe royal cities there were ſeveral private ones, which might very well diſpute with the capitals in grandeur and magnificence. Such were theſe mentioned by Pliny, namely, Cythera, Corineum, Tamaſſus, Epidarum, Arſinoe, Carpaſium, Golgos, Marium, and Idalium, which two latter he informs us were utterly deſtroyed before his time. Cythera, famous for the worſhip there paid to the goddeſs

* " Long time mayeſt thou, O king! in Soli reign:
" Thou, and thy progeny, a lengthening train.
" But me from this famed iſle, with guardian care,
" May Venus, crown'd with violets, quickly bear."

CYPRUS. goddeſs Venus, ſtood almoſt in the centre of the iſland, and is now ſunk into a ſmall village, which has preſerved its ancient name. Tamaſſus, which in all probability is the modern Famaguſta, was ſituated about ten leagues diſtant from the eaſternmoſt point of the iſland. This was the moſt fertile part of all Cyprus, and particularly ſacred to Venus, who had here a very ancient temple with a temenos, wherein grew the tree which produced the three golden apples, by her preſented to Hippomenes. This we may collect from Ovid:

" Eſt ager, indigenæ Tamaſenum nomine dicunt,
" Telluris Cypriæ pars optima; quem mihi priſci
" Sacravere ſenes, templiſque accedere dotem
" Hanc juſſere meis; medio nitet arbor in arvo,
" Fulva comam, fulvo ramis crepitantibus auro*."

Ov. Met. L. x. l. 644.

Claudian ſeems to allude to Tamaſſus, in his beautiful deſcription of the court of Venus, as one may conclude from ſeveral particulars, but eſpecially from his placing it on the eaſtern part of the iſland. The ancients had a notion, that in the neighbourhood of this city were two fountains, the waters of which were of ſo very different a nature, that as a draught of one incited to love, the other on the contrary utterly extinguiſhed that paſſion. It ſeems to me, as if Claudian hinted at this in the following lines:

" Labuntur

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* " The Cyprian lands, though rich, in richneſs yield
" To that ſurnam'd the Tamaſenian field.
" That field of old was added to my ſhrine,
" And its choice products conſecrated mine.
" A tree there ſtands, full glorious to behold,
" Gold are the leaves, the crackling branches gold." EUSDEN.

" Labuntur gemini fontes, hic dulcis, amarus
" Alter, et infuſis corrumpit mella venenis;
" Unde Cupidineas armavit fama ſagittas*."

CLAUD. de Nupt. Hon. & Mar.

Golgos and Idalium were alſo favourite cities of Venus, upon which account Theocritus has joined them together.

" Δέσποιν ἃ Γολγόντε, καὶ Ἰδαλίου ἐφίλασας†."

THEOC. Idyl. xv. l. 100.

In the foreſts near Idalium, Adonis received his death, as we read in the poet:

" Teſtis qui niveum quondam percuſſit Adonin
" Venantem Idalio vertice durus Aper."

PROP. L. ii. El. xiii. l. 53.

Venus was ſo afflicted at the loſs of her beloved youth, that ſhe ordered the inhabitants of Idalium every year, upon the anniverſary of his death, to expreſs their ſorrow with cries and lamentations, in imitation of thoſe ſhe herſelf uttered.

" Deſiluit, pariterque ſinus, pariterque capillos
" Rupit, et indignis percuſſit pectora palmis.

" Queſta-

---

* " Hence flow two fountains, ſweet of taſte the one,
" The other bitter, and of poiſonous taint,
" Whence Cupid ting'd, as fame reports, his darts."

† " O, chief of Golgos, and the Idalian grove,
" And breezy Eryx, beauteous queen of love!" FAWKES.

CYPRUS.

" Queſtaque cum fatis, at non tamen omnia veſtri
" Juris erunt, inquit, luctûs monumenta manebunt
" Semper, Adoni, mei, repetitaque mortis imago
" Annua plangoris repetet ſimulamina noſtri*."

Ov. Met. L. x. l. 722.

This was the origin of the feſtivals termed Ἀδωνεια, which were afterwards celebrated with many ridiculous ceremonies in Greece, Ægypt, and particularly upon the banks of the river Adonis in Syria. Golgos fell to decay ſoon after the building of Paphos; Idalium is at preſent a ſmall town called Dali, about twelve miles from the city of Nicoſia, without the leaſt remains of antiquity any where in its neighbourhood. The chief cities of Cyprus at preſent are Famaguſta, Nicoſia, Arnicho, and Limiſſo. Famaguſta was founded in the year one thouſand two hundred and ninety by Henry king of Cyprus, after the deſtruction of Ptolemais in Syria. Its ſituation is advantageous, being upon the ſea-ſhore, at the extremity of a ſpacious gulph, towards the moſt eaſtern part of the iſland. It is ſome miles in circumference, is tolerably well built, and

* " Down with ſwift flight ſhe plung'd, nor rage forbore,
" At once her garment and her hair ſhe tore.
" With cruel blows ſhe beat her guiltleſs breaſt,
" The fates upbraided and her love confeſt.
" Nor ſhall they yet (ſhe cry'd) the whole devour
" With uncontroll'd, inexorable power:
" For thee, loſt youth, my tears and reſtleſs pain,
" Shall in immortal monuments remain.
" With ſolemn pomp in annual rites return'd,
" Be thou for ever, my Adonis, mourn'd." EUSDEN.

and has a very good harbour for ſmall veſſels. Some authors there are, who pretend to give it a much higher date of antiquity, by affirming that the emperor Auguſtus, after the battle of Actium, willing to perpetuate his name in all parts of the world, erected this city, which he called Fama Auguſta, in memory of the fame he had acquired in that ſignal victory. This city was rendered a ſtrong place by the Venetians, whoſe works are ſtill remaining, though by the neglect of the preſent poſſeſſors they are in a very ruinous condition. Nicoſia, which is now the capital of the iſland, and reſidence of the Mouhaſſil, or exactor of the tribute, (who is inveſted with his authority by the grand viſier, to whom belongs the whole revenue of Cyprus,) is ſituated near the centre of the iſland, and is ſaid to owe its foundation to one of the kings of the Luſignan family, who conſtituted it the metropolis of his dominions. It was originally near nine miles in circumference, till the Venetians, to render it more capable of defence, reduced it to three, ſurrounding it with a fortification, which in thoſe days was eſteemed conſiderable. Arnicho, where all the European factories reſide, ſtands about a mile from the ſea-ſhore, at the extremity of a deep bay, which is the place of reſort of a great number of Engliſh, French, Dutch, and Venetian ſhips, which carry on a great trade. The town is of a pretty large extent, without any ſort of defence; the houſes are low, and but of ordinary ſtructure. Cloſe to the ſea-ſhore is a ſmall village called Saline, from the neighbouring ſalt-works, with a caſtle garriſoned by Turks, who in this place collect their duties. Theſe ſalt-works, in the time of the Venetians, afforded an immenſe revenue to the republic; but, ſince they have been in the hands of the Turks, they have been ſo much neglected, that the product of them is very inconſiderable, in compariſon of what it has been formerly.

CYPRUS. formerly. The ſalt is owen to a great number of ſprings, which riſe in a large valley near the ſea, impregnated to a vaſt degree with particles of ſalt, which the nature of the earth undoubtedly adminiſters. Theſe ſprings being augmented by the torrents, which fall from the mountains in the winter ſeaſons, form themſelves into a lake of five or ſix feet in depth, and almoſt a mile in circumference, the waters of which being dried up by the exceſſive heats of the ſummer leave the ſurface of the earth entirely covered with the fineſt ſalt, which in the month of Auguſt is thrown up into one large heap, where it remains ready either for exportation, or to be diſpoſed of among the inhabitants of the iſland. Limiſſo ſtands upon the ſea-coaſt, about thirty-three miles to the weſtward of Saline. It is defended by a caſtle, which ſeems by its ſtructure to have been built by the Turks, who maintain a ſufficient garriſon in it to prevent the Malteſe from making their deſcents upon that part of the iſland. The town itſelf conſiſts in about three hundred houſes, which are low and ill built, as are indeed the generality of them throughout all Cyprus. Theſe are the only towns of note; there are ſeveral others indeed, but all of too little conſequence to deſerve mention. The iſland is three hundred and thirty miles in circuit, and extends itſelf forty-five leagues in length, from eaſt to weſt; it lies between the thirty-fifth and thirty-ſixth degrees of latitude, about fifteen leagues diſtant from the coaſt of Syria. None of the iſlands in the Mediterranean can diſpute with it in fertility, ſince it produces a prodigious quantity of ſilk, cotton, flax, honey, oil, wax, fruits of all ſorts, corn in abundance, and the beſt wine of the univerſe. Its inhabitants are moſt of them Greeks, and are computed at one hundred thouſand, including about three thouſand Turks, who live in the towns of Nicoſia, Famaguſta, and Limiſſo. None

of

of the Grand Signor's ſubjects are more oppreſſed, or live in greater poverty, than the inhabitants of this iſland; ſince they are taxed entirely according to the will of the mouhaſſil, who, buying his employment at a very high price, is obliged to reimburſe himſelf at the expence of his miſerable ſubjects. Cyprus, in the winter, is one of the moſt agreeable habitations in the world, the climate is mild and temperate, the air wholeſome, and the face of the country covered with a moſt delightful verdure; in the ſummer it bears a quite different appearance, being burnt up by the ſcorching rays of the ſun, and frequently overwhelmed by incredible numbers of locuſts, which, after having devoured all the products of the earth, die in the months of July and Auguſt, and by the infected vapours which ariſe from the putrefaction of their carcaſſes, either produce the plague or malignant fevers, no leſs fatal to the inhabitants of this iſland. I was ſurpriſed during my ſtay at Cyprus to find ſo few remains of antiquity, notwithſtanding I was very exact in my ſearch after curioſities of that nature; but when I conſider the many revolutions, to which it has been ſubject, and the frequent ravages it has ſuffered from the Arabs, and other barbarous nations, its ſterility in that reſpect is very eaſy to be accounted for. CYPRUS.

Three days after our departure from Cyprus, we came to an anchor in the harbour of Alexandria, which city was, by Alexander the Great, its founder, conſtituted the capital of all Ægypt. This country was called by the inhabitants Ægyptus, from an ancient king of that name; though the Greeks knew it commonly by the name of Πολαμῖτις, on account of the river Nile; to which it entirely owes its fertility. It was alſo called Μελαμβωλος, on account of the blackneſs of the ſoil, which was occaſioned by the annual inundations. ÆGYPT.

" Et

ÆGYPT.

" Et viridem Ægyptum nigrâ fœcundat arenâ*."

VIRG. Geor. iv. l. 291.

It is bounded to the north by the Mediterranean Sea, and by the Æthiopian mountains to the ſouth; to the eaſtward it has for confines the Red Sea, and the iſthmus of Suez, and is bordered upon to the weſtward by a long chain of hills, which form the beginning of the Libyan deſerts. The extent of the land capable of cultivation, from the upper Ægypt to the ſouthermoſt angle of the Delta, is no where more than twelve miles in breadth; after which it increaſes gradually, till it finds itſelf bounded by the Mediterranean, where its breadth may be computed at three hundred miles. Its extreme length is reckoned by Strabo to be five thouſand three hundred ſtadiums, or ſix hundred and thirty-ſix miles, counting from the ſouthermoſt cataract to the northern part of the Delta. In the middle of the cultivable land runs the river Nile, forming during its courſe ſeveral very beautiful iſlands, though none of any extent except the Delta, which begins about fifteen miles below Grand Cairo; the river dividing itſelf in that place into two equal branches, the one diſcharging itſelf into the ſea a few miles below the city of Roſſetta, and the other near that of Damiata. This country, which anciently ſurpaſſed all others, not only in the fertility of the ſoil, but alſo in the learning and knowledge of its inhabitants, was originally divided into three parts, the upper, middle, and lower Ægypt. The upper Ægypt was known more commonly by the denomination of Thebais, ſo called from its capital Thebes, which was anciently not only

* " And feeds green Ægypt with black oozy tides." NEVILE.

only the moſt extenſive, but alſo the beſt peopled city in the world. It was called by the Greeks Hecatompylos, on account of its hundred gates; from each of which the inhabitants boaſted they could ſend out ten thouſand ſoldiers, and two hundred armed chariots. The temples and palaces in it were innumerable, and the number of obeliſks and other public buildings rendered it, according to all authors who have mentioned it, the moſt ſplendid city in the univerſe. Nor ought we to forget the celebrated ſtatue of Memnon, the ruins of which exiſted in the time of Strabo. This ſtatue, as ſoon as it was ſhone upon by the beams of the riſing ſun, uttered an articulate ſound. The abovementioned author mentions his having been preſent and hearing the ſound, though he doubts much whether it came in reality from the ſtatue. The middle Ægypt, or Heptanomos, had for its capital Memphis, the uſual reſidence of the kings of Ægypt, celebrated for the neighbourhood of the pyramids, the lake Mœris, and ſeveral other wondrous productions of art. This part of Ægypt was called Heptanomos, as being divided into ſeven Νόμοι, or Provinces, and was bounded to the north by an imaginary line drawn eaſt and weſt from the ſouthernmoſt angle of the Delta. The metropolis of this beautiful region did not arrive to its utmoſt grandeur, till that of the upper Ægypt was upon its decline, the riches of Thebes helping in great meaſure to render it equal, if not ſuperior to its benefactreſs. It was ſaid to have been founded by Menes, firſt king of Ægypt, who alſo built the temple of Apis, to which divinity the Memphians paid the utmoſt veneration. This city, worthy of being the capital of the fineſt country in the world, is recorded by ancient authors to have been upwards of nine miles in length, adorned with an incredible number of ſplendid palaces, and above one hundred magnificent temples;

Ægypt.

Ægypt. the chief of which were thoſe dedicated to Vulcan and Apis. Memphis was ſituated near the weſtern bank of the Nile, about eighteen miles above the ſouthernmoſt angle of the Delta. On the ſouth-weſt ſide the city was continually refreſhed by the cool breezes, which blew acroſs the lake Mœris, ſo called from an Ægyptian king, by whoſe benefaction that grand work was brought to perfection. This vaſt body of water extended itſelf conſiderably towards that part of Ægypt, which is at preſent called the province of Fium, and appeared, from its breadth, more like a ſea than the work of mortal hands. Herodotus aſſigns it three thouſand ſix hundred ſtadiums in circumference, and two hundred cubits in depth. The deſign of this prodigious work was in caſe the inundation of the Nile happened to fail, that Ægypt might receive her uſual fertility from the waters preſerved in the lake Mœris; which, being let out by diverſe channels, had the ſame effect on the country, as if the Nile had beſtowed on it its uſual favours. Nor was it only the Heptanomos, which enjoyed the benefits of this artificial inundation, but even the lower Ægypt was enriched by its friendly aſſiſtance; ſince the lake Mœris had communication by a long canal with that of Mareotis, a few miles diſtant from Alexandria; by which means the water which had been let into theſe two ſpacious reſervoirs in the time of an high Nile, (whenever the river poured forth its ſtreams in leſs abundance than ordinary,) was diſtributed over all the adjacent country, and the land rendered fertile without its natural aſſiſtance. In the middle of this lake was erected a magnificent palace, to which the kings of Ægypt uſually retired during the exceſſive heats of the ſummer ſeaſon; and on the banks were to be ſeen many gardens and country houſes, which formed a moſt delightful proſpect. On the upper part of the lake near the city of Arſinoe ſtood the famous

famous labyrinth, the work of the twelve kings of Ægypt; it was compoſed of twelve ſumptuous palaces all joined together, with many artificial windings, from which it received its name. The materials of this wonderful fabric were of immenſe value, ſince not only Ægypt, but the moſt diſtant countries contributed to the ornaments with which the inſide was enriched. In the vaults beneath the twelve palaces were maintained a great number of tame crocodiles, the ſuperſtition of the Ægyptians commanding them to pay divine honours to that deſtructive animal. Near one of the angles was erected a magnificent pyramidal ſepulchre of the king Imandes; the baſe was a ſquare of one hundred and ſixty cubits, which was alſo the meaſure of its perpendicular height. It is ſurpriſing that a building of this nature ſhould have been by the courſe of years ſo utterly deſtroyed, that the exact ſituation of it ſhould be abſolutely unknown. This, however, will not appear ſtrange to a perſon who knows that there are now to be found ſo little remains of the immenſe city of Memphis, that authors are by no means agreed in relation to its ſituation, many of them placing it ſeveral leagues diſtant from the ſpot, where it really ſtood. The breadth of the lower Ægypt, on the coaſt of the Mediterranean, reckoning from its eaſtern and weſtern boundaries, the mountain Caſius and Plinthina, as I have already ſaid, may be computed at about three hundred miles. In this region is comprehended the pleaſant and fruitful iſland of Delta, called ſo by the Greeks, from the reſemblance it bears to that letter, being in figure almoſt an equilateral triangle. It is one hundred and twenty leagues in circumference, all which ſpace of land is divided by innumerable canals, which render it the moſt fertile province of all Ægypt. The whole face of the country is an uninterrupted plain, all the ſmall elevations

ÆGYPT.

Ægypt. which are to be ſeen in it being either the ruins of ancient cities, or land thrown up for other public uſes. The Delta, notwithſtanding it contained many large and flouriſhing cities, the chief of which were Aphroditopolis, Hermopolis, Tanais, and Naucrate, yet it could not boaſt any capital, which would bear compariſon with thoſe of the upper and middle Ægypt. The fertility of Ægypt depends entirely upon the regular inundation of the Nile, which by adminiſtering a neceſſary moiſture to the earth, and fattening the land by the ſlime, which it leaves behind when it retires within its banks, renders it one of the moſt abundant countries in the world. That part of Ægypt, which borders upon the Mediterranean, is ſubject in the winter to very heavy rains, but above the ſouthernmoſt angle of the Delta, a ſhower is next to a prodigy, and in the upper Ægypt is never known. There their whole dependence is upon the bounties of the Nile, who, like a provident parent, ſeldom leaves his children deſtitute of his benefactions. Hence Lucan running out in the praiſes of Ægypt ſays:

" Terra ſuis contenta bonis, non indiga mercis,
" Aut Jovis; in ſolo tanta eſt fiducia Nilo*."

Luc. Pharſ. L. viii. l. 446.

Tibullus, too, expreſſes in a very elegant manner the little occaſion it has for the aſſiſtance of Jupiter Pluvius, where addreſſing himſelf to the Nile he ſays:

" Te

* " Rich in the fatneſs of her plenteous ſoil,
" She plants her only confidence in Nile." Rowe.

" Te propter nullos tellus tua poſtulat imbres, ÆGYPT.
" Arida nec Pluvio ſupplicat herba Jovi*."

TIB. L. i. El. viii. l. 25.

Nor ought we to forget Statius, who in his uſual ſwelling ſtyle mentions the neceſſity Ægypt lies under of theſe ſerviceable inundations.

" Sic ubi ſe magnis refluus ſuppreſſit in antris
" Nilus, et Eoæ liquentia pabula brumæ
" Ore premit; fumant deſertæ gurgite valles;
" Et patris undoſi ſonitus expectat hiulca
" Ægyptus, donec Phariis alimenta rogatus
" Donet agris, magnumque inducat meſſibus annum†."

STAT. Th. L. iv. l. 705.

The ſource of this wonderful river was by the ancients abſolutely unknown, nor is the knowledge the moderns have of it of any exact certainty. Cæſar is introduced in Lucan as ſhewing a great deſire of being informed of this ſecret of nature.

" Tantus

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* " The land thou feedeſt aſks no falling rain,
" Nor ſues to Pluvian Jove the parched plain." ANON.

† " Thus, when the Nile ſuſpends his rapid courſe,
" And ſeeks with refluent waves his diſtant ſource;
" In ſpacious caves recruits his liquid pow'rs,
" And at each mouth imbibes the wint'ry ſhow'rs:
" The riven earth with iſſuing vapours ſmokes,
" And Ægypt long in vain his aid invokes;
" Till at the world's united pray'r again
" He ſpreads a golden harveſt on the plain." LEWIS.

ÆGYPT.

" Tantus amor veri, nihil eſt quod noſcere malim
" Quam fluvii cauſas per ſæcula tanta latentis,
" Ignotumque caput; ſpes ſit mihi certa videndi
" Niliacos fontes, bellum civile relinquam*."

LUC. L. x. l. 189.

He is ſoon after anſwered by Achoreus, that ſeveral great princes before him had had the ſame curioſity, but were always obliged to deſiſt by the difficulty of the enterpriſe.

" Quæ tibi noſcendi Nilum, Romane, cupido eſt,
" Hæc Phariis, Perſiſque fuit, Macedûmque tyrannis:
" Nullaque non ætas voluit conferre futuris
" Notitiam, ſed vincit adhuc natura latendi.
" Summus Alexander regum, quem Memphis adorat,
" Invidit Nilo, miſitque per ultima terræ
" Æthiopum lectos: illos rubicunda peruſti
" Zona poli tenuit, Nilum vidêre calentem.

" Venit

---

* " Long has my curious ſoul, from early youth,
" Toil'd in the noble ſearch of ſacred truth;
" Yet ſtill no views have urg'd my ardour more,
" Than Nile's remoteſt fountain to explore;
" Then ſay what ſource the famous ſtream ſupplies,
" And bids it at revolving periods riſe;
" Shew me that head from whence, ſince time begun,
" The long ſucceſſion of his waves has run;
" This let me know, and all my toils ſhall ceaſe,
" The ſword be ſheath'd, and earth be bleſt with peace." ROWE.

ÆGYPT.

" Venit ad occaſum, mundique extrema Seſoſtris,
" Et Pharios currus regum cervicibus egit,
" Ante tamen veſtros amnes, Rhodanumque, Padumque,
" Quàm Nilum de fonte bibit. Veſanus in ortus
" Cambyſes longi populos pervenit ad ævi;
" Defectuſque epulis, et paſtus cæde ſuorum
" Ignoto te, Nile, redit. Non fabula mendax
" Auſa loqui de fonte tuo eſt: ubicunque videris,
" Quæreris; et nulli contingit gloria genti
" Ut Nilo ſit læta ſuo*." Luc. L. x. l. 268.

Ovid

* " Nor, Cæſar, is thy ſearch of knowledge ſtrange;
" Still may thy boundleſs ſoul deſire to range;
" Still may ſhe ſtrive Nile's fountain to explore,
" Since mighty kings have ſought the ſame before;
" Each for the firſt diſcoverer would be known,
" And hand, to future times, the ſecret down;
" But ſtill their pow'rs were exerciſed in vain,
" While latent nature mock'd their fruitleſs pain.
" Philip's great ſon, whom Memphis ſtill records,
" The chief of her illuſtrious ſcepter'd lords,
" Sent, of his own, a choſen number forth,
" To trace the wondrous ſtream's myſterious birth.
" Through Æthiopia's plains they journey'd on,
" Till the hot ſun oppos'd the burning zone:
" There, by the gods' reſiſtleſs beams repell'd,
" An unbeginning ſtream they ſtill beheld.
" Fierce came Seſoſtris from the eaſtern dawn,
" On his proud car by captive monarchs drawn;
" His lawleſs will, impatient of a bound,
" Commanded Nile's hid fountain to be found;

" But

Ægypt. Ovid gives a humorous account of the reaſon that the ſource of the river is unknown, which he attributes to the great conſternation the Nile was under, when the world was burned by Phaeton:

" Nilus in extremum fugit perterritus orbem
" Occuluitque caput, quod adhuc latet*."
Ov. Met. L. ii. l. 256.

Hence the ancients, and after them the moderns, painted the Nile with his head wrapped up in a veil, repreſenting by that ſymbol his undiſcovered ſource. The reaſon, which in all ages has rendered the diſcovery ſo difficult, is that the river takes its riſe among a barbarous and inhoſpitable people, who have ever ſhut up all avenues againſt the arrival of ſtrangers, reſolving to remain for ever in their original

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" But ſooner much the tyrant might have known
" Thy fam'd Heſperian Po, or Gallic Rhone.
" Cambyſes too, his daring Perſians led,
" When hoary age makes white the Ethiop's head;
" Till ſore diſtreſs'd and deſtitute of food,
" He ſtain'd his hungry jaws with human blood;
" Till half his hoſt the other half devour'd,
" And left the Nile behind them unexplor'd.
" Of thy forbidden head, thou ſacred ſtream,
" Nor fiction dares to ſpeak, nor poets dream.
" Through various nations roll thy waters down,
" By many ſeen, though ſtill by all unknown;
" No land preſumes to claim thee for her own." } Rowe.

* " The frighted Nile ran off, and under ground
" Conceal'd his head, nor can it yet be found." Addison.

original ignorance and brutality. The impoſſibility of penetrating into theſe countries was a few years ago experienced at the coſt of ſome unfortunate French gentlemen, one of whom was dignified with the character of envoy to the king of Æthiopia, who, together with all his attendants, was murdered at about ten days journey from Cairo. The account then, which is founded upon the beſt authority, is that which is to be collected from the mouths of the Æthiopians, who reſort with merchandize to Cairo at particular times of the year. By theſe people we are aſſured, that in the mountains towards the middle of Æthiopia are great numbers of ſprings; and there, increaſed by the violent rains, which fall in thoſe parts in the time of the vernal æquinox, form themſelves into various torrents, which are all diſcharged into the lake of Gambia. Out of this lake runs a pretty conſiderable river, which at firſt bending its courſe to the eaſtward, after a ſmall ſpace turns to the ſouth, and thence weſtward. In this direction, after innumerable windings among the mountains of Æthiopia, and having received continual additions from the many rivulets and torrents, with which that country abounds, it bends its courſe towards the kingdom of Sannar, from Sannar it advances itſelf towards Gari and Dongola, two of the principal cities of Nubia, ſituated upon the banks of the river. In this region it receives the contributions of many ſmall rivulets, and of a large river called by the inhabitants of this country Baharabiad, or the White Sea, on account of the whiteneſs of its waters. Hence the river, as if he was conſcious that he was to receive no more additions, and knowing that the country, through which he was to paſs, would not any longer contribute to his grandeur, bends his courſe directly for Ægypt; but before he obtains admiſſion into that beautiful country, he meets with the

ÆGYPT.

Ægypt. obſtacles of the mountains of Nubia, which for a vaſt ſpace of land ſerve as confines to divide that country from Ægypt. In theſe parts he is obliged to force his way through innumerable barriers, ſeeming to be placed there purpoſely to prevent his paſſage. As he arrives nearer the territories of Ægypt, he finds a more even bed, though ſtill among the mountains; and in theſe parts he precipitates himſelf with incredible violence from the tops of vaſt rocks, forming thoſe immenſe waterfalls, which by the Arabs are called Chellal, and by the Europeans cataracts. The firſt cataract is diſtant from Eſſene, the moſt conſiderable city of thoſe parts, about ten days journey. Theſe prodigious works of nature are formed in places, where the river being obliged to force his way through narrow paſſages, and over vaſt precipices, caſts himſelf with great violence into the plains beneath, ſeeming reſolved, in deſpite of nature, to ſurmount all obſtacles intended as barriers to ſtop his courſe. When the Nile is at its loweſt, the cataracts make an incredible noiſe in the fall; which, as I have been well informed, increaſed by the echoes of the neighbouring mountains, may be heard above fifteen miles round; but in the time of the inundation, the weight of water being greater, the oppoſition is more eaſily conquered. Lucan has given us a very fine deſcription of the cataracts, where, in my opinion, he has ſhewn the utmoſt of his poetic fire.

——" Quis te tam lene fluentem
" Moturum totas violenti gurgitis iras,
" Nile, putet? ſed cum lapſus abrupta viarum
" Excepêre tuos, et præcipites cataractæ;
" Ac nuſquam vetitis ullas obſiſtere cautes
" Indignaris aquis: ſpumâ tunc aſtra laceſſis,

" Cuncta

" Cuncta tremunt undis; ac multo murmure montis
" Spumeus invictis caneſcit fluctibus amnis*."

ÆGYPT.

Luc. L. x. l. 315.

The Nile, having in this manner forced a paſſage into the beautiful plains of Ægypt, maintains an eaſy and uninterrupted courſe, till it diſcharges itſelf into the Mediterranean Sea. The country through which it runs, reckoning from the northernmoſt cataract, is one continued valley, bounded to the eaſt by a long chain of mountains, which terminate at Cairo; and to the weſt by a gentle riſing, which forms the verge of the Libyan deſerts. Below Cairo, the Nile being at free liberty to ſpread abroad its waters, and ſeeming as if reſolved to embrace the firſt opportunity of adding farther happineſs to its children the Ægyptians, divides itſelf into two equal branches, the one running towards the north-eaſt, and the other to the north-weſt, compoſing, by the intermediate ſpace of land, the moſt fruitful iſland in the world. Theſe two channels, continuing in the ſame direction for the ſpace of about one hundred and fifty miles, diſcharge themſelves into the ſea; the eaſtern branch a little below Damiata, near which ſtood the ancient Peluſium; and the other a few miles diſtant from Roſſetto, not far from the old city of Canopus,

* " Who that beholds thee, Nile, thus gently flow,
" With ſcarce a wrinkle on thy glaſſy brow,
" Can gueſs thy rage, when rocks reſiſt thy force
" And hurl thee headlong in thy downward courſe;
" When ſporting cataracts thy torrent pour,
" And nations tremble at the deaf'ning roar;
" When thy proud waves with indignation riſe,
" And daſh their foaming fury to the ſkies?" ROWE.

ÆGYPT. pus, whence they were originally called the Peluſiac and Canopic branches. Nothing has given a more large ſubject for diſpute, as well among the moderns as in former ages, than the cauſes of the inundations of this celebrated river. The moſt received opinion, in the time of the ancients, was that this periodical increaſe was owing to the melting of the ſnows on the tops of the Æthiopian mountains. This account, however, is refuted by Lucan, who proves, with very ſolid reaſons, the falſity of the aſſertion.

" Vana fides veterum Nilo quòd creſcat in arva
" Æthiopum prodeſſe nives; non Arctos in illis
" Montibus, aut Boreas: teſtis tibi ſole peruſti
" Ipſe color populi, calidique vaporibus Auſtri.
" Adde quòd omne caput fluvii, quodcunque ſoluta
" Præcipitat glacies, ingreſſo vere tumeſcit
" Primâ tabe nivis: Nilus neque ſuſcitat undas
" Ante Canis radios, nec ripis alligat amnem
" Ante parem noƈti Libra ſub judice Phœbum *."

Luc. L. x. l. 219.

Lucretius

* " Antiquity, unknowing and deceiv'd,
" In dreams of Ethiopian ſnows believ'd:
" From hills, they taught, how melting torrents ran,
" When the firſt ſwelling of the flood began.
" But, ah! how vain the thought! no Boreas there
" In icy bonds conſtrains the wint'ry year,
" But ſultry ſouthern winds eternal reign,
" And ſcorching ſuns the ſwarthy natives ſtain.
" Yet more, whatever flood the froſt congeals,
" Melts as the genial ſpring's return he feels;

" While

Lucretius (though he himſelf does not ſeem to give much credit to it) offers another ſolution, which is as erroneous as that already mentioned. ÆGYPT.

" Aut quia ſunt æſtate aquilones oſtia contra
" Anni tempore eo, quo Eteſia flabra feruntur:
" Et contra fluvium flantes remorantur, et undas
" Cogentes ſurſus replent, coguntque manere*."

LUCRET. L. vi. l. 715.

Herodotus alſo, and Diodorus Siculus, have each of them their different opinions as indeed have almoſt all authors who have written upon that ſubject. But without taking notice of all theſe various ſolutions of the phænomenon, I will content myſelf with mentioning that, which to me appears the moſt probable. The cauſe then of theſe regular inundations ſeems very natural, and eaſy to be accounted for by any one, who has lived for ſome time in the country, and has made the moſt common obſervations upon the particularities of the climate. Such a perſon will be able to give his teſtimony, that for above three quarters of the year the only winds which

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" While Nile's redundant waters never riſe,
" Till the hot Dog inflames the ſummer ſkies;
" Nor to his banks his ſhrinking ſtream confines,
" Till high in heaven th' autumnal Balance ſhines." ROWE.

* " For, while th' Eteſias keep their annual courſe,
" The northern winds, with ſtrong oppoſing force,
" Againſt the running ſtream inceſſant blow;
" Till the check'd waves, upheav'd, the banks o'erflow." ANON.

ÆGYPT. which reign in Ægypt are between the north and northweſt, blowing directly up the Nile, and continually conveying towards Æthiopia a large quantity of clouds; which, being broken and diſſipated upon the mountains, occaſion the violent rains known to fall regularly in thoſe parts. This opinion, which ſeems to be the moſt natural, is ſtrengthened by the Æthiopians, who reſort to Cairo. Theſe people affirm, that every year in the beginning of the ſpring it rains inceſſantly in their country, for the ſpace of above two months, which ſo increaſes the many rivers in thoſe parts, that, unleſs they begin their journey before the rainy ſeaſon, their paſſage into Ægypt is ſhut up for that year. This ſolution was not unknown to the ancients, as appears from Lucan, though the poet himſelf ſeems not to approve of it, placing it in the ſame rank with the already mentioned opinion in Lucretius.

" Zephyros quoque vana vetuſtas
" His adſcripſit aquis, quorum ſtata tempora flatus,
" Continuique dies, et in aëre longa poteſtas:
" Vel quod ab occiduo depellunt nubila cœlo
" Trans Notон, et fluvio cogunt incumbere nimbos;
" Vel quod aquas toties rumpentis littora Nili
" Aſſiduè feriunt, coguntque reſiſtere fluctus*."

LUC. L. x. l. 239.

The

* " Others of old, as vainly too, have thought
" By weſtern winds the ſpreading deluge brought:
" While at fixed times, for many a day they laſt,
" Poſſeſs the ſkies, and drive a conſtant blaſt;

" Collected

The day on which they begin to publiſh the riſe of the Nile is the ninteenth of June O. S., at which time the increaſe begins to be very perceptible; every morning afterwards the public crier gives notice, through all the ſtreets of Cairo, how much the river has riſen in the foregoing night, and in the evening informs the people of the day's increaſe. Upon this depends the whole happineſs or miſery of the country; for although, in caſe the river does not riſe above the height of thirteen cubits, the people are for that year freed from the tribute to the Grand Signor, yet they would look upon ſuch an exemption as the greateſt of all calamities, ſince it would be inevitably attended with both famine and plague. The increaſe, which is moſt deſirable, is ſixteen cubits, which gives health and plenty to the whole country; though if it exceed that meaſure it is as fatal, as when it does not arrive to the thirteenth cubit. For this reaſon, after that the crier has proclaimed the river to be riſen to the ſixteenth cubit, he never gives any farther account of its increaſe, that he may not drive the people to deſpair, who in caſe of a more plentiful inundation have nothing to expect but poverty and death. The ancients alſo eſteemed ſixteen cubits the moſt beneficial increaſe, as we learn from Pliny, who gives us an account

Egypt.

" Collected clouds united zephyrs bring,
" And ſhed huge rains from many a dropping wing
" To heave the flood, and ſtock the abounding ſpring.
" Or when the airy brethren's ſtedfaſt force
" Reſiſts the ruſhing current's downward courſe,
" Backward he rolls indignant to his head;
" While o'er the plains his heavy waves are ſpread." ROWE.

ÆGYPT. account of the different degrees of happineſs, which was felt in Ægypt upon the different inundations of the Nile.

" Juſtum incrementum eſt cubitorum ſedecim, minores aquæ non omnia " rigent; ampliores detinent tardiùs recedendo. In duodecim cubitis " famem ſentit, in tredecim etiamnum eſunt; quatuordecim cubita hilarita- " tem afferunt, quindecim ſecuritatem, ſedecim delicias *."

PLIN. L. v. c. 9.

Hence the ancients, both in their ſtatues and medals, repreſented the Nile under the figure of an old man with ſixteen little children playing around him, thereby ſymbolizing the increaſe of ſixteen cubits, which was neceſſary towards forming the happineſs of Ægypt. When the river is arrived at its wiſhed-for height, the people throughout all Ægypt expreſs the ſtrongeſt demonſtrations of joy; nothing goes forward but feaſting, muſic, and all manner of public rejoicings. The khalis or canal, which divides Cairo into two parts, is on that day opened in the preſence of the pacha, and all the great men of the country. The ceremony of cutting the dam, which ſtops the entrance of the water, is performed with great form and ſolemnity, and in preſence of an innumerable crowd of people, in whoſe countenances is to be read the joy conceived in their breaſts, on account of the common happineſs of their country. The river ſeldom continues to increaſe longer than the thirteenth of September,

* " The due increaſe is to ſixteen cubits. In a leſs, the waters do not irrigate the whole; " in a greater, they linger too long in their retreat. In an increaſe of twelve cubits only, " the country ſuffers famine; in one of thirteen, it has ſtill a ſcarcity. Fourteen cubits " give cheerfulneſs, fifteen ſecurity, ſixteen luxury and delight."

September, on which day the coptes, after having celebrated their maſs, repair in a body to the banks of the Nile, where, returning God thanks for the happy inundation, they throw into the river a ſmall wooden croſs, ſeeming thereby to remind the Divinity that the waters are arrived at their proper increaſe. On the ſame day the many channels, which have been cut out of the river in order to diſtribute the water all over the country, are opened throughout the middle and lower Ægypt; but in the upper diviſion, where the inundation arrives ſooner at its utmoſt height, the channels are opened the fourth of the ſame month. Until thoſe fixed times the Ægyptians have always rigorouſly maintained an unviolated law of not opening the channels; which, if ſooner performed, would have very bad effects, and cauſe the deſtruction of great part of the moſt fruitful lands in all Ægypt. Beſides the advantages, which accrue to this country from the regular inundations of the river, it affords the inhabitants many other very conſiderable benefits, enriching them with a profitable commerce, and feeding them with great variety of excellent fiſh. It is alſo their only drink, there being not the leaſt drop of wine or freſh-water ſpring throughout the whole Ægyptian territories. It, however, nouriſhes within its banks ſome pernicious animals, ſuch as the crocodile and hippopotamus; but theſe at preſent in ſo ſmall a quantity that the ſight of them is next to a prodigy. Of the latter eſpecially it is a doubt whether the race be not entirely extinct, and the other ſeldom ventures below the northernmoſt cataract, unleſs driven down by the violence of the ſtream; which ſometimes happens in the time of the inundation, ſo that many of them have been taken up alive as low as Grand Cairo. In the time of the inundation the water is exceſſively muddy, inſomuch that near a fortieth part of the volumen is compoſed wholly of

Ægypt. ſand and dirt; and the river, after it has diſcharged itſelf into the ſea, for many leagues retains its taſte and colour, without being in the leaſt impregnated with the ſalt water. Of the ſeven mouths of the Nile there are but two remaining, which are any thing conſiderable; the other five, except in the time of the inundation, being generally dry and never navigable but to ſmall fiſhing-boats. As ſoon as ever the river begins to retreat within its banks, the huſbandmen mix a large quantity of ſand with the ſoil, thereby to moderate the too great richneſs of the land, and without making uſe of the plough, or any other invention to till the earth, ſow their corn. This uſually happens about the middle of October, and the harveſt in the beginning of April, which, whenever the Nile has been favourable, is as certainly very abundant; though the countryman has no farther labour than that of ſowing his corn, and gathering in his harveſt. In effect, ſuch is the fertility of the ſoil, that the ſame piece of ground affords two or three different products within the year, the corn being no ſooner cut, than the land is ready for a freſh crop. This phænomenon being, in this reſpect, peculiar to Ægypt, ſeems brought about as an example of the admirable providence of the Almighty, who can change a ſandy and barren ſoil into the moſt fruitful country of the whole univerſe. Theſe happy regions were not only enriched with all the neceſſaries of life in abundance, but ſhewed themſelves for a conſiderable ſpace of years to be more immediately under the Divine protection, being the origin of all arts and ſciences, the ſource of the wiſeſt maxims both moral and political, and the fountain, whence ſprung that religion, which afterwards ſpread itſelf abroad in different ſhapes over the greateſt part of the known world. It was to Ægypt that Greece was beholden, not only for its laws and cuſtoms, but alſo

for

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for the greateſt part of its inhabitants. The Athenians, who in ſucceeding ages made ſo great a figure in the world, owed their original to the Ægyptians; ſince Attica was peopled by a colony from Ægypt, under the conduct of Cecrops, near the ſame period of time, when Danaus fixed his reſidence in Argos, at the head of a numerous body of inhabitants, whom he had led from the banks of the Nile. The Ægyptians applied themſelves ſoon after their ſettlement to inſtruct the people of the country, who were till then a rude and unpoliſhed race, in the laws of humanity; after which they let them into the more occult ſciences, teaching them the foundations of their religion, communicating to them their knowledge in aſtronomy, phyſic, and mathematics; and explaining to them the ſecrets and myſteries of nature. As the chief knowledge of the Ægyptians was contained among the perſons devoted to the ſervice of their divinities, it was from them that all the different kinds of learning were to be acquired; but theſe being a people very difficult of acceſs to foreigners, the latter were obliged to practiſe all the neceſſary arts of inſinuating themſelves into their favour. It was to this end that Pythagoras, upon his arrival in Ægypt, ſuffered himſelf to be circumciſed, that he might appear more acceptable in the eyes of the prieſts, from whom he learned his doctrine of the tranſmigration of the ſoul. We find alſo, that almoſt all thoſe perſons, who have made any figure among the Græcians, in the republic of letters, finding means to adapt themſelves to the way of living in uſe among the Ægyptians, brought thence all their learning and knowledge. From Ægypt Thales drew his philoſophy, Homer his poetry, Herodotus his hiſtory, Plato his morals, and the celebrated legiſlators of the two famous republics of Greece their laws and maxims of government; which being afterwards tranſmitted to the

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Romans became from them univerſal. Diodorus Siculus aſſures us that the ſcience of aſtronomy had been brought to a tolerable perfection by the Ægyptians almoſt time out of mind; and that they were the firſt people, who began to regulate the year, according to the courſe of the ſun, dividing it into three hundred and ſixty-five days, and ſix hours; deceived only by eleven minutes, which, according to later calculations, are found to be wanted to complete the ſix hours. The prieſts were the depoſitories of theſe branches of knowledge, as well as of the myſteries of their religion, and the laws of the country; all which were preſerved by them in their ſacred books, and never revealed unleſs covered with unintelligible ænigmas, which were explained by none but the prieſts, who by theſe methods found means to render themſelves arbiters of the whole conduct of the government. It is reaſonable to imagine that a nation, the ſovereign power of which was in a manner in the hands of the prieſts, would be addicted to all ſorts of ſuperſtition, ſince they were ordered to believe without inquiring into the foundation of their religion. Beſides many deities, held in veneration among the Ægyptians, the chief of which were Iſis and Oſiris, they alſo worſhipped many ridiculous objects of adoration, collected from among the birds, beaſts, aquatic animals, reptiles, plants, and inſects. The quadrupeds, to whom they paid the moſt veneration, were Apis and Anubis; the former of which they worſhipped under the figure of a bull, and the latter under that of a dog. Memphis was the city, in which the greateſt worſhip was paid to Apis, who had there a magnificent temple, and was ſerved by a great number of prieſts, whoſe whole employment was to attend upon the deity. The Apis (called by the Græcians Epaphos) was a black bull, diſtinguiſhed by ſome certain ſigns, known only by the

priests of Memphis, who pretended to know, from the skin of the dead one, who was to be his successor. Upon the death of this divinity there was to be seen throughout all Ægypt nothing but grief and lamentation, and the funeral was performed with the utmost solemnity, and at an incredible expence. The priests, however, never suffered the people to remain long in this consternation, having a successor usually ready before the death of his predecessor; for the deity was not allowed to die of old age; but, after having been worshipped for a certain number of years, he was drowned in a sacred cistern, kept only for that purpose. This we are told by Pliny:

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" Bos in Ægypto vice numinis colitur, Apin vocant. Non est fas eum " certos vitæ excedere annos, mersumque in sacerdotum fonte enecant; " quæsituri luctu alium quem substituant; & donec invenerint mœrent " derasis etiam capitibus; nec tamen unquam diu quæritur: inventus de- " ducitur Memphim a sacerdotibus *." PLIN. L. viii. c. 46.

Hence Lucan also:

——" Illo cultore deorum
" Lustra suæ Phœbes non unus vixerat Apis †." PHAR. L. viii. l. 478.

The

* " An ox is worshipped in Ægypt even as a deity. They call him Apis. He is not " allowed to extend his life beyond a certain number of years; at the termination of which " they sink and suffocate him in the fountain of the priests, and then with lamentation seek " another, to substitute in his place, and mourn, even with their heads shaven, till they have " found one. It is, however, never long in seeking, and when found conducted by the " priests to Memphis."

† " And many an Apis had the reverend seer
" Seen fill th' appointed term, and disappear."

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The new Apis, after the death of his predeceſſor, was conducted with great ſolemnity to the city of Memphis, where he was inſtalled in his new dignity, and worſhipped by people from all parts of Ægypt, who flocked in vaſt numbers to the capital, with the utmoſt demonſtrations of joy. Nor was Anubis held in leſs eſteem among the Ægytians than the Apis, though repreſented under the figure of an animal of leſs majeſty. This god is by ſome imagined to have been the ſon of Iſis and Oſiris; though others are of opinion, that he was only one of their followers or guards, and for that reaſon ſymbolized as a dog upon account of his fidelity. He was deified for the ſervice he did the goddeſs Iſis, when in ſearch of the limbs of her huſband, who was torn in pieces by his brother Typhon. Among the other quadrupeds, which were held ſacred by the Ægyptians, are to be reckoned the lion, the wolf, the cat, the baboon, the ichneumon; and among the birds, the ibis, the phœnix, the hawk, the gooſe, the owl, the raven, the quail, and the upupa (called in Ægypt the chiaoux bird). Of the aquatic animals, the crocodile, the hippopotamus, the otter; all fiſh with ſcales, as alſo frogs and eels: of the inſects, the beetle, and butterfly: of the reptiles many different ſorts of ſerpents, but particularly the ceraſtes: of plants, garlic, onions, the lotos flower, and ſeveral others which it would be too tedious to mention. Juvenal has ridiculed their ſuperſtitions with a good deal of humour, but has unfortunately forgot the divinity which was moſt worthy of deriſion.

" Quis neſcit, Voluſi Bithynice, qualia demens
" Ægyptus portenta colat? Crocodilon adorat
" Pars hæc; illa pavet ſaturam ſerpentibus Ibin.
" Effigies ſacri nitet aurea cercopitheci
" Dimidio magicæ reſonant ubi Memnone chordæ,

" Atque

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" Atque vetus Thebe centum jacet obruta portis.
" Illic cæruleos, hic piſcem fluminis; illic
" Oppida tota Canem venerantur, nemo Dianam.
" Porrum, et cepe nefas violare, ac frangere morſu.
" O ſanctas gentes quibus hæc naſcuntur in hortis
" Numina *!" Juv. Sat. xv. l. 1.

His ridicule would have been complete, if he had not omitted the god Crepitus, who, according to the authority of Minucius Felix, was held in equal veneration with Serapis.

" Nec Serapidem magis quam ſtrepitus per pudenda corporis expreſſos " contremiſcunt."

Yet,

* " How Ægypt, mad with ſuperſtition grown,
" Makes gods of monſters, but too well is known:
" One ſect devotion to Nile's ſerpent pays,
" Others to Ibis, that on ſerpents preys.
" Where, Thebes, thy hundred gates lie unrepair'd,
" And where maim'd Memnon's magic harp is heard,
" Where theſe are mouldering, leſt the ſots combine
" With pious care a monkey to enſhrine;
" Fiſh gods you'll meet with fins and ſcales o'ergrown;
" Diana's dogs ador'd in ev'ry town,
" Her dogs have temples, but the goddeſs none!
" 'Tis mortal, ſir, an onion to devour,
" Each clove of garlic is a ſacred pow'r.
" Religious nations ſure and bleſt abodes
" Where ev'ry orchard is o'er-run with gods." Dryden.

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Yet, however abſurd the Ægyptian worſhip may appear at firſt ſight, their ſuperſtition was not ſo groſs as is commonly imagined, for it was not the animals themſelves to which they paid their homage; but the particular deity, which they imagined ſymbolized in ſome peculiar quality of the animal, under whoſe form he was worſhipped. Thus the vigilancy of Anubis was expreſſed under the emblem of a dog; and the ſagacity of Mercury very properly characterized under the figure of a cat. They had alſo another reaſon, which rendered them ſtill more excuſable, ariſing from a tradition, which had been delivered down by their anceſtors, that in the time of the rebellion of the giants, the gods were obliged to keep themſelves for ſome time concealed in Ægypt under the ſhapes of different animals, which were for that reaſon ever after held ſacred by the Ægyptians. Beſides theſe deities and thoſe, which they worſhipped in common with the other nations of paganiſm, the chief were Canopus, Serapis, Harpocrates, Orus, and latterly Alexander the Great. Canopus was the ſymbol of water, and Serapis the ſame as Jupiter, to whom they attributed the inundations of the Nile. Harpocrates is uſually pictured as a young man, holding his finger up to his mouth, as an emblem of ſilence. He was worſhipped in all parts of Ægypt, it being a very favourite doctrine, that ſilence and myſtery were two of the trueſt attributes of religion. For this reaſon the figure of Harpocrates was placed at the entrance of moſt of the temples, though dedicated to different divinities. Orus is always repreſented as a boy with a ſwelled belly, thereby ſymbolizing the earth turgid with a variety of productions. He was ſaid to be the ſon of Iſis and Oſiris, and is frequently drawn ſitting in the lap of his mother. Alexander had divine honours paid to him at Memphis, as we are informed by Lucan.

" Summus Alexander regum quem Memphis adorat *."

PHAR. L. K. l. 272.

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Theſe deities, which were originally peculiar to Ægypt, were in proceſs of time introduced among the Greeks and Romans, where they were held in great veneration till the final deſtruction of the Pagan religion. I have already mentioned an inſcription, which is to be found in the iſland of Delos, where are mentioned the gods Serapis, Iſis, Anubis, and Harpocrates; and Lucan tells us that the worſhip of the Ægyptian divinities was afterwards tranſmitted to Rome:

" Nos in templa tuam Romana accepimus Iſin,
" Semideoſque canes, et ſiſtra jubentia luctus,
" Et quem tu plangens hominem teſtaris Oſirim †."

LUC. L. viii. l. 831.

The goddeſs Iſis, in particular, was held in great eſteem among the Romans, who erected many magnificent temples in her honour; the chief of which ſtood in the Campus Martius, whence it was called the Templum Campenſe, as we learn from Apuleius:

" Nec

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* " Great Alexander, chief of ſceptre'd kings,
" Whom Memphis ſtill adores."

† " With honours we have dead Oſiris crown'd,
" And mourn'd him to the tinkling timbrel's ſound;
" Receiv'd her Iſis to divine abodes,
" And rank'd her dogs deform'd with Roman gods." ROWE.

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" Nec ullum tam præcipuum mihi ſtudium fuit, quàm quotidie ſuppli-
" care ſummo numini reginæ Iſidis, quæ de templi ſitu ſumpto nomine
" Campenſis, ſummâ cum veneratione propitiatur *." METAM. L. xi.

The ſame temple is mentioned alſo in Juvenal, S. vi. l. 525.

——" Si candida juſſerit Io,
" Ibit ad Ægypti finem, calidâque petitas
" A Meroë portabit aquas, ut ſpargat in æde
" Iſidis, antiquo quæ proxima ſurgit ovili †."

Nothing certainly would afford a more copious ſubject to an author than the religion of the Ægyptians; as he would have an open field to diſplay both his reading and invention, in the explanation of the many myſteries and ænigmas, in which every thing tending towards their divine worſhip was ſtudiouſly encloſed. But ſuch an undertaking, however well executed, is liable to the very obvious objection of ſuch an explanation's being the pure invention of the author; who, being ſenſible that it would not be eaſy to contradict him, might be concluded to have given an entire ſcope to his imagination, and explained the difficulties according to the ſuggeſtion

* " Nor had I ever any deſire ſo ſtrong as to ſupplicate the great deity of the queen Iſis,
" to whom, under the name Campenſus, taken from the ſituation of her temple, propitia-
" tion is made with the greateſt reverence."

† " Should Io (Io's prieſt I mean,) command
" A pilgrimage to Meroë's burning ſand.
" She'll deſerts paſs, and from the boiling ſpring,
" Waters to ſhed in Iſis' temple bring."

geſtion of his own fancy. And ſuch I make no ſort of doubt is the foundation, on which all the modern writers have built, who have treated that ſubject; for how is it poſſible to explain myſteries, which were never made public even in the nation where they were in uſe? As for example, the hieroglyphics, which were inſcribed on the outſide of all public buildings, ſuch as temples, pyramids, and obeliſks, were no other than ſacred characters underſtood only by the prieſts who compoſed them; and which (if they had any real meaning) were dreſſed up in that ænigmatical habit purpoſely to make the common people imagine that ſome myſtery was couched under them; which was of too great conſequence to be underſtood by any but thoſe ſet apart for the ſervice of the gods. Hence the prieſts poſſeſſed the firſt rank in the kingdom after the royal family, being admitted into the councils of ſtate, diſtinguiſhed from the reſt of the people by many extraordinary privileges, and among others an exemption from all public impoſts. Theſe prieſts, being the depoſitories not only of the ſecrets of their religion, but alſo of the whole hiſtory of Ægypt, pretended to have traditions among them of a very high date; which gave them accounts of the ſtate of their country for above twenty thouſand years. From them the Ægyptians were aſſured of their being governed originally by the gods, to whom ſucceeded the demigods, and after them a race of heroes, who governed the country, till it finally fell into the hands of mortals. The firſt king recorded by name in the Ægyptian hiſtory is Menes, imagined to be the ſame as Meſraim, ſon of Cham. He is ſaid to have reigned in the year of the world one thouſand eight hundred and ſixteen, and two thouſand one hundred and eighty-eight before Chriſt. The kingdom remained quietly in the poſſeſſion of his ſucceſſors till the year one thouſand nine hundred and

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twenty-one, when they were dethroned by the kings, ſurnamed the Shepherds, who are ſuppoſed to have been either Arabs or Phœnicians. This race of monarchs, not being able to ſubdue the upper Ægypt, placed the ſeat of their empire in Memphis, which was almoſt in the centre of their dominions. In this manner they remained poſſeſſed of the upper and lower Ægypt, for the ſpace of about two hundred and ſixty years, at which time the Ægyptian kings, who had all along maintained themſelves in Thebes, the capital of the upper Ægypt, collecting together their utmoſt ſtrength, attacked theſe uſurpers with ſo much ſucceſs, that having given them ſeveral ſignal overthrows, they put a final end to their pretenſions upon Ægypt, and re-eſtabliſhed themſelves in the throne of their anceſtors. They remained afterwards in quiet poſſeſſion of the empire for many ſucceeding ages, and produced many excellent princes, but none ſo illuſtrious as the great Seſoſtris, who, to the amiable character of being a lover of his people, joined that of conqueror, having ſubdued the greateſt part of the known world, making the Danube to the north, and the Ganges to the eaſt, the boundaries of his empire. In the hands of his deſcendants the kingdom remained till the year three thouſand three hundred and nineteen, at which time twelve of the principal nobility ſeized upon the ſovereignty, and agreed to govern the country by their united authority. This power remained uninterrupted for the ſpace of fifteen years, at which time there aroſe a diſſenſion among them, and a jealouſy of one of their aſſociates named Pſammeticus, whom they baniſhed to the marſhes of Ægypt. Pſammeticus in his retirement found means to raiſe ſome forces, which were increaſed by a body of Greeks, that were driven by a tempeſt into the Canopic mouth of the Nile. With this aſſiſtance he thought himſelf in a

condition to aſſert his right by force of arms, and attacking the eleven uſurpers he overthrew them, and firmly eſtabliſhed himſelf in the ſole poſſeſſion of the ſovereign power. To Pſammeticus ſucceeded his deſcendants, who remained quiet poſſeſſors of the throne for about one hundred years; at which time Amaſis fomented a dangerous rebellion againſt the then reigning monarch Aprius. Nabucus, king of Babylon, taking advantage of the diſſenſions of Ægypt, attacked the country, when divided between two powerful factions, and having made ſeveral depredations upon the inhabitants, offered his aſſiſtance to the rebel Amaſis, whom he conſtituted his lieutenant and vicegerent, in caſe he ſhould reduce the country under his obedience. Amaſis, ſoon after finding an opportunity of deſtroying the unfortunate Aprius, in the year three thouſand four hundred and thirty-four, became ſovereign of Ægypt, though tributary to the kings of Babylon. After a reign of forty years, Amaſis, tired of a ſtate of dependence, began to contrive means of recovering to his country its ancient privileges and liberty, by freeing it from the uſurped authority of the Chaldæans. About this time Cambyſes, ſon of Cyrus, inſtigated by his mother, who was daughter to the murdered Aprius, formed his deſign of invading Ægypt, in order to revenge the death of his grandfather; but before he had formed an army ſufficient for ſuch an expedition, Amaſis dying left his dominions to his ſon Pſammenitus. The rage of Cambyſes was by no means aſſuaged by the deceaſe of the uſurper, though his chief deſign was to have revenged the cruelty committed upon the unfortunate Aprius. His troops being finally in readineſs, he entered Ægypt in the year three thouſand four hundred and ſeventy-nine, at the head of a numerous and well-diſciplined army. He was met upon the confines of the country by Pſammenitus,

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nitus, who immediately giving him battle had ſoon the misfortune to ſee his whole army routed, and himſelf in the hands of his enemy; after which the conqueror, meeting with no more reſiſtance, took poſſeſſion of the country. Cambyſes, after his victory, treated his priſoner kindly, but having diſcovered ſeveral plots, which he laid to recover his ancient dignity, he was obliged, for his own ſafety, to put him to death. Soon after, having undertaken an expedition againſt the Æthiopians, he met with ſuch bad ſucceſs, that he was glad to return with the loſs of above half his army. When he came to Memphis he found the inhabitants of that city celebrating a magnificent feſtival with dancing, muſic, and all ſorts of public diverſions. Cambyſes imagining that all theſe demonſtrations of joy were on account of his ill ſucceſs againſt the Æthiopians, ſends for the chief men of the city, and inquires what was the reaſon of the univerſal mirth, which was expreſſed both in the countenances and actions of all the citizens. He was by them informed, that the joy, which then reigned throughout the whole city of Memphis, was purely an effect of religion, the prieſts of Apis having that day choſen a ſucceſſor to their lately deceaſed deity, and that the people were offering up their firſt vows to their new protector. This being concluded by the incenſed monarch to be no other than a frivolous excuſe, he ordered the chief men of the city to be led to immediate execution. After that he ſent for the prieſts, who, giving him a like anſwer, were commanded inſtantly to bring their god into his preſence, which when he found to be no other than a bull, he fell into ſo violent a fit of rage, that drawing his ſword he with his own hand gave the deity a mortal wound, at the ſame time ordering the prieſts to be whipped through all the ſtreets of the city, and all perſons who were found celebrating the feſtival

to

to be put to death. After the death of Cambyſes the kingdom of Ægypt remained in the poſſeſſion of the Perſians, till the reign of Darius Nothus, in the year three thouſand five hundred and ſixty, when the Ægyptians, under the conduct of Amyrtœus, once more recovered their liberty. Their freedom, however, was but of a very ſhort continuance, ſince they were again reduced by the Perſians in the reign of Artaxerxes Ochus, and were ever afterwards conſtrained to bear the yoke of a foreign government. Upon the deſtruction of the Perſian monarchy, Ægypt, among other countries, fell into the hands of Alexander the Great; but that prince dying in the midſt of his conqueſts, and the whole Macedonian empire being divided among his generals, Ptolomy, the ſon of Lagus, received Ægypt for his ſhare, and was ſucceeded by eleven monarchs, who all of them (after the example of the ancient kings of Ægypt, who all took upon themſelves the title of Pharoah) aſſumed the name of Ptolomy, though diſtinguiſhed from one another by the different ſurnames of Philadelphus, Euergetes, Philopator, Epiphanes, Philometor, Phyſcon, Alexander, Lathyras, Auletes, and the elder and younger Dionyſius, the latter of whom was ſucceeded by his ſiſter and wife Cleopatra. This ambitious and enterpriſing princeſs, being defeated at Actium with her paramour Mark Anthony, fled to Alexandria, and there voluntarily put an end to her days by poiſon, to prevent falling into the hands of Auguſtus Cæſar. Upon the death of Cleopatra, Ægypt was reduced into the form of a Roman province, till upon the decline of the empire it became ſubject to the emperors of Conſtantinople, who were diſpoſſeſſed by the Saracens, under the conduct of Hamro, general to Omar. The Ægyptians remained for ſome time in this condition, ſubjects to the caliphs of Babylon, till tired of a foreign yoke, they in the end ſet up

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up a caliph of their own. Theſe monarchs held the government unmoleſted by their neighbours till the reign of Almericus, king of Jeruſalem, who attacking them at the head of a powerful army, gave them many conſiderable overthrows, and reduced them to the laſt extremities. The conquered party, however, applying for ſuccour to the Syrians, were aſſiſted with very numerous forces, under the conduct of Sarraco, who having overpowered Almericus, and rendered himſelf maſter of Ægypt, began to think of retaining in his own hands that kingdom, which had been regained by the ſweat of his brow. Summoning, therefore, a general aſſembly of his allies, he ordered them to be all maſſacred, and by this piece of cruelty remained undiſputed poſſeſſor of the throne of Ægypt. To Sarraco ſucceeded his ſon Saladine, after whom the power remained in the hands of his deſcendants for the ſpace of eighty years, till Melic Sala, the then reigning ſultan, finding himſelf often worſted by the Chriſtian armies, and having found by experience that the Ægyptian ſoldiers had not bravery ſufficient to repel the attacks of his enemies, bought up a prodigious number of Mamalukes, or Circaſſian ſlaves, and arming them defeated the Chriſtians in ſeveral ſkirmiſhes, and in the end gave them a general overthrow, taking priſoner Lewis king of France, in the year of Chriſt one thouſand two hundred and forty-two. Theſe ſlaves, after the death of Melic Sala, maintained themſelves in the government of Ægypt near three hundred years, chooſing ſultans from among themſelves, who governed the country with an unbounded authority, till they were finally expelled by Selim emperor of the Turks, who utterly extinguiſhed the whole race of the Mamalukes; ever ſince which the kingdom of Ægypt has remained ſubject to the Grand Signor. Among all theſe different revolutions, which for the moſt part produced nothing elſe than

than a continual change of tyrannic governments, this country never arrived to ſo great a pitch of glory as under the adminiſtration of the Macedonian empire, at which period it was eſteemed one of the moſt flouriſhing countries in the world. What contributed much to increaſe the happineſs of Ægypt at that time, was the foundation of Alexandria; which, having a moſt advantageous ſituation for commerce, ſoon rendered the country as famous for its riches and trade, as it had before been for its fertility. The vaſt wealth, which was continually flowing to Alexandria from the eaſtern countries, with which it had a communication, by a canal cut out of the Red Sea to the Nile, rendered it in a ſhort time a place of ſuch luxury and effeminacy, that the pleaſures of Alexandria became a ſynonimous expreſſion for a life led in all ſorts of debauchery: ALEXANDRIA.

"Ne Alexandrinis quidem permittenda deliciis*."

QUINT. I. O. L. i.

This city was built in the hundred and twelfth Olympiad, three hundred and thirty years before Chriſt, by the command of Alexander the Great, under the direction of Dinocrates, the moſt famous architect of his time. It ſtretched itſelf along the ſhore of the Mediterranean to the north, having the large lake Mareotis lying behind it to the ſouthward, and was ſituated at the diſtance of thirty-five miles from the Canopic mouth of the Nile. It would be a needleſs labour, after Strabo and Hirtius de Bello Alexandrino, to give a particular deſcription of the ſpacious ſuburbs, magnificent amphi-

* "Not to be allowed even to the looſeneſs of Alexandria."

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amphitheatres and portico's, which Alexandria had in common with other great cities; I ſhall only mention one peculiar advantage which this city had above all others in Ægypt. Dinocrates, conſidering the great ſcarcity of good water in this country, dug very ſpacious vaults; which, having communication with all parts of the city, furniſhed the inhabitants with one of the chief neceſſaries of life. Theſe vaults were divided into many capacious reſervoirs, or ciſterns, which were filled at the time of the inundation of the Nile, by a canal cut out of the Canopic branch entirely for that purpoſe. The water was in that manner preſerved for the remainder of the year, and being refined by the long ſettlement, was not only the cleareſt but the moſt wholeſome of any in Ægypt. By means of theſe ciſterns Julius Cæſar, when beſieged in Alexandria, by the eunuch Ganymede, was brought to very great extremities, the enemy having made themſelves maſters of the ducts, which ſupplied the reſervoirs, and by means of a machine filled them with ſalt-water. This grand work is ſtill remaining, whence the preſent city, though built entirely out of the ruins of the ancient one, ſtill enjoys part of the benefactions of Alexander the Great. The ancient city, together with its ſuburbs, was above ſeven leagues in length; and Diodorus Siculus informs us, that the number of its inhabitants amounted to above three hundred thouſand, counting only the citizens and freemen, but that, reckoning the ſlaves and foreigners, they were allowed at a moderate computation to be upwards of a million. Theſe vaſt numbers of people were enticed to ſettle here by the convenient ſituation of the place for commerce; ſince, beſides the advantage of a communication to the eaſtern countries, by the canal cut out of the Nile into the Red Sea, it had two very ſpacious and commodious ports, capable of containing the ſhipping

of

of all the then trading nations in the world. The largeſt and beſt of theſe ports lay to the weſtward of Alexandria, extending itſelf as far as the city of Plinthina, the weſtern boundary of Ægypt. It was called by the ancients Portus Cibotus, and known at preſent by the name of the Old Port; the form of it is near an oval, compoſed to the ſouthward of the African ſhore, and to the northward of an iſland anciently called Anti Rhodus. Here the ſhips, which belong to any ſubjects of the Grand Signor, ride ſecure in all weathers, while thoſe which come under European colours are obliged to anchor in the New Port, anciently called the Portus Eunoſtus. This harbour lying more in the centre of the city was in greater uſe, when Alexandria was in its proſperity; being rendered ſecure not only by nature, but by the utmoſt efforts of art. The figure of this harbour was a circle, the entrance being very nearly cloſed up by two artificial moles, which left a paſſage for two ſhips only to paſs abreaſt. At the weſtern extremity of one of the moles was erected the celebrated tower of Pharos, a ſmall iſland, which was in the time of Julius Cæſar joined to the continent by a bridge, though Homer aſſures us, that in his days it was diſtant from the main land as far as a ſwift ſhip could ſail with a freſh gale of wind in a day:

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" Νῆσος ἐπειτά τις ἐϛὶ πολυκλύϛῳ ἐνὶ πόντῳ
" Αἰγύπϖ προπάροιθε, Φάρον δὲ ἑ κικλήσκουσι·
" Τόσσον ἄνευθ' ὅσσον τε παννυχίη γλαφυρὴ νῆυς
" Ἠνυσὲν ἠΐ λιγὺς ἦρος ἐπιπνείησιν ὄπισθεν*." ΟΔ. Δ.

Seneca

* " High o'er a gulphy ſea, the Pharian iſle
" Fronts the deep roar of diſemboguing Nile:

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Seneca ſpeaks of this account of Homer in ſuch a manner as ſhews, that he gave very little credit to it:

" Tantum (ſi Homero fides eſt,) aberata continenti Pharos, quantum
" navis diurno curſu metiri plenis lata velis poteſt *."

SEN. Quæſt. Nat. L. vi. c. 26.

It is not indeed eaſy to conceive by what natural means ſuch a prodigious change could have happened between Homer's time and that of Julius Cæſar, ſince in almoſt twice that number of years the alteration is ſo inconſiderable, that whereas Pharos, in Cæſar's time, was joined to the main land by a bridge, it is now faſtened to the continent by a ſmall neck of land, and from an iſland is become a peninſula. Lucan, therefore, where he mentions the ancient diſtance of Pharos from the continent, ſeems to have paid a compliment to the father of poetry, at the expence of that hiſtorical truth, which he ſo ſtrictly obſerves through the general courſe of his poem:

" Tunc clauſtrum pelagi cepit Pharon; inſula quondam
" In midio ſtetit illa mari, ſub tempore vatis
" Proteos,

" Her diſtance from the ſhore, the courſe, begun
" At dawn, and ending with the ſetting ſun,
" A galley meaſures, when the ſtiffer gales
" Riſe on the poop, and fully ſtretch the ſails." POPE.

* " Pharos, if we may believe Homer, is diſtant from the continent as far as a ſhip, with
" full ſail, can go in a day."

" Proteos, at nunc eſt Pellæis proxima muris *."
Luc. L. x. l. 509.

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The Pharos together with the iſthmus, which joins it to the main, forms the New Port, defending it from the rage of the northweſt winds; which, notwithſtanding, frequently make terrible havoc among the ſhipping, driving the veſſels from the anchors, and forcing them againſt the adjacent rocks. In this iſland was erected the famous tower or light-houſe, built by Soſtratus of Cnidos, at the command of Ptolomy Philadelphus, in the place of which now ſtands a poor miſerable caſtle, which commands the entrance of the port. The ruins of it are buried in the ſea; at the bottom of which, in a calm day, one may eaſily diſtinguiſh large columns, and ſeveral vaſt pieces of marble, which give ſufficient proofs of the magnificence of the building, in which they were anciently employed. On the mole, oppoſite to the Pharos, was another light-houſe called Lochias, to point out more certainly the entrance into the harbour. Not far hence ſtood the palaces of the Ptolomies, and the celebrated muſeum, in which many learned men were maintained at the public expence, who had the opportunity of purſuing their ſtudies in the famous library, which was thereto contiguous, collected under the reign of Ptolomy Philadelphus, by the care of Demetrius Phalereus, and increaſed by the ſucceſſors of that prince, to the number

* " A ſafe retreat to Pharos timely made;
" In elder times of holy Proteus' reign,
" An iſle it ſtood, encompaſs'd by the main:
" Now by a mighty mole the town it joins,
" And from wide ſeas the ſafer port confines." ROWE.

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number of ſeven hundred thouſand volumes. Whoever conſiders the magnificence of the public edifices, the noble works for the common benefit of the inhabitants, and the many other advantages enjoyed by the ancient Alexandria, muſt neceſſarily lament its preſent condition, deprived of all its ornaments, almoſt deſtitute of inhabitants, and ſhewing no other proofs of its former grandeur than a few ruins, which have maintained themſelves ſuperior to the attacks of time. The old city, part of which is at preſent ſubſiſting, was built entirely out of the remains of the original Alexandria, which was totally deſtroyed by the Arabs, when they rendered themſelves maſters of Ægypt. This people, accuſtomed to live in tents, and naturally averſe to any kind of magnificence in their buildings, being diſpleaſed at the ſumptuous edifices, which preſented themſelves to their view, from all ſides at their entrance into the city, determined to level it with the ground. This reſolution being immediately executed, they applied themſelves to build another city more ſuitable to their way of thinking, which was compoſed after the manner of all the Arab towns of low huts, built out of the materials of the original Alexandria. This new city acknowledged for its founder one of the ſucceſſors of Saladin, who poſſeſſed himſelf of Ægypt by driving out the caliphs of the Fatumian family, in the ſix hundredth year of the Turkiſh Hegira. This prince, notwithſtanding he deſpiſed all uſeleſs magnificence as luxurious and effeminate, was reſolved to perpetuate his memory by a grand work, which was built not only through oſtentation, but alſo to defend his people effectually from the aſſaults of their enemies. He to this end ſurrounded the new-built city with a ſtrong fortification, containing five miles in circuit, which in thoſe ages muſt have been almoſt impregnable. It is compoſed of a thick and lofty wall with

with one hundred large towers placed at equal diſtances; theſe towers were divided into a great many different rooms, allotted for habitations to the garriſon, which by that means was neither troubleſome nor expenſive to the inhabitants. Within this was another wall not ſo high, but conſiderably ſtronger than the former, being ſecured behind by a very large rampart of earth. Theſe walls are to this day remaining almoſt entire, and have been by ſeveral perſons erroneouſly imagined to have belonged to the ancient and original Alexandria; which ſuppoſition might be very eaſily diſproved, even though we were unacquainted with the period, in which they were erected; it being plain from the many broken pillars of porphyry, granite, and ſuch-like rich materials inſerted in theſe coarſe ſtructures, that they were built out of the ruins of the firſt city. This ſecond Alexandria, after a few ages, being bereft of the greateſt part of its inhabitants, who were ſwept away by two or three ſucceſſive plagues, the remainder of the people diſpleaſed at living in a town, which was full of nothing but ruin and deſolation, uniting together built themſelves a third city, to the weſtward of the ancient one, upon the neck of land which divides the Old and New Port. The inhabitants of this laſt town, by application to commerce, enriched themſelves to that degree, that they began to turn their thoughts towards rendering their habitation a place of ſafety, having before nothing but their poverty to defend them from the attacks of an enemy. To this end they built two caſtles, the ſame which at preſent command the entrance into the harbour, which at the ſame time that they defend them from a foreign enemy, keep the citizens themſelves in awe. Such is the ſituation of the preſent Alexandria, which, being mean and deſpicable in its buildings, bears no reſemblance to the ancient city except only in the

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the name. Within the circumference of the ſecond city are remaining ſeveral pieces of Pagan, Chriſtian, and Mahometan antiquity, in which are to be found ſome traces of the original grandeur of Alexandria. In the centre of the New Port are ſtill to be ſeen two obeliſks, the one ſtanding, the other fallen, and almoſt buried in rubbiſh, they are called by the common people Cleopatra's Needles, though improperly, ſince it is pretty certain that that princeſs had no hand in erecting them. I make no ſort of doubt, that theſe are the very obeliſks mentioned by Pliny to have been erected by king Meſphees; the height agreeing almoſt exactly with thoſe deſcribed by that author;

" Alii duo [obeliſci] ſunt Alexandriæ in portu, ad Cæſaris templum, " quos excidit Meſphees rex quadragenum binum cubitorum *."

PLIN. L. xxxvi. c. 9.

The obeliſk, which is now ſtanding, is formed of one ſole piece of granite, fifty-four feet high, and ſeven feet four inches ſquare at the baſe; part of it is buried in the ground, which probably is that now wanted to the exact dimenſions of the Meſphean obeliſks. It is inſcribed on the four ſides with hieroglyphics, which on thoſe parts expoſed to the ſouth and eaſt winds, are very much effaced, though to the north and weſt they are mightily well preſerved. At a ſmall diſtance from the obeliſks is a long row of granite pillars about forty feet high, bordering on a ſtreet above a mile in length; which, being placed at exact diſtances from one another, ſeem to be the

* " There are alſo two others [obeliſks] in the port of Alexandria, at Cæſar's temple, " which Memphus the king cut."

the remains of a magnificent portico which divided the city in the middle, terminating at the eaſtern and weſtern gates. Theſe pillars, the greateſt part of which are fallen, and half buried in the ruins, are compoſed all of one ſingle ſtone, placed upon pedeſtals, and appear to be of the Corinthian order, though their capitals are wholly deſtroyed except one, which is ſo much worn by the injuries of time, that it is not poſſible from it to diſtinguiſh the order, though the height and figure of it agree entirely with the Corinthian. Near the middle of this ſtreet, behind the row of columns, are the ruins of a large brick building, which, by the ſtructure, ſeems to be Roman, and approaches nearer to the figure of the ancient baths, than of any other public edifice, there being ſtill remaining ſeveral ſmall rooms, which by their form and ſituation favour this ſuppoſition. At a ſmall diſtance hence is a church with the pulpit in which St. Mark the evangeliſt is ſaid to have preached, when he was ſent into Ægypt by St. Peter, and acknowledged for patriarch of Alexandria. This church is in the hands of the Coptes, a ſect of Chriſtians peculiar to this country, differing only in a few articles from thoſe of the Greek rite. Almoſt contiguous to this is another church and convent, in which are maintained a pretty conſiderable number of Greek caloyers or monks, who pretend to ſhew the ſtone on which St. Catharine was beheaded, which they aſſure us is ſtill marked with the blood of that virgin and martyr. Not far hence is alſo a convent of capuchins, and a ſynagogue for the Jews, none but Mahometans being ſuffered to exerciſe their religion in public within the precincts of the preſent Alexandria. About half a mile without the walls of the ſecond city is ſtanding, upon a riſing ground, a very fine column of granite, diſtinguiſhed vulgarly by the name of Pompey's Pillar. This noble piece of antiquity is compoſed only of

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three pieces of marble, one of which forms the pedeſtal, the ſecond the plinth and ſhaft of the pillar, and the third the capital, its whole height, incluſive of the three parts, is one hundred and two feet. It is of the Corinthian order, and though the capital, which is not very well executed, gives one reaſon to imagine that it was erected at a time when architecture was not in its higheſt perfection, yet the other parts are found to anſwer the rules of the ſtricteſt proportion. One thing alſo, which would give one reaſon to conclude that it is of greater antiquity than is commonly imagined, is that the lower part of the pedeſtal is inſcribed with hieroglyphics, which ſeems to intimate that it owed its foundation to the ancient Ægyptians. The common notion, from which it has taken its name, is, that it was erected by Julius Cæſar upon his arrival in Ægypt, as a monument of his victory over Pompey; but, as there is no mention of this in any ancient author, we muſt content ourſelves with admiring the magnificence of the column, without inquiring after its founder.

The ſixteenth of September, N. S. one thouſand ſeven hundred and thirty-nine, we ſet out from Alexandria in a germe, or open boat, of which there are continually a great number in their paſſage between that city and Roſſetto. After about three hours ſail we

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came a-breaſt of a Turkiſh caſtle called BIKEER, which is ſeventeen miles diſtant from the place of our departure. Some people are of opinion, that this is the ancient Canopus, for what reaſon I know not, ſince the ſituation does not agree with that which is given to Canopus by all the ancient writers. It is very well known that that city ſtood upon the banks of the largeſt weſtern branch of the Nile, which was from thence called the Canopic branch, which now diſcharges itſelf into the ſea, a little below Roſſetto, and as Bikeer is ſituated at above fifteen miles diſtance from that branch,

I think

I think it very reaſonable to conclude, that Canopus is falſely imagined to have been in the neighbourhood of this place. BIKEER.

The wind freſhening, we arrived in about two hours at the mouth of the Canopic branch of the Nile; the entrance of which is extremely dangerous, on account of a bar of ſand which runs quite acroſs the paſſage. There is continually at anchor near the channel were the bar is paſſable, a ſmall boat on purpoſe to direct the veſſels bound for ROSSETTO, which enter ſometimes to the number of one hundred in a day; the greateſt part of the trade of Ægypt being carried on between that town and Alexandria. About five miles from the mouth of the river, on the weſtern bank, is a Turkiſh caſtle, deſigned to prevent any enemy from forcing their paſſage up the Nile, but in ſo miſerable and ruinous a condition, that it is hardly worth notice. The walls are built out of the ruins of ſome ancient edifice, as appears from ſeveral pieces of granite pillars inſerted in them, and many fragments of marble inſcribed with hieroglyphics. It is not improbable that they once belonged to the temple of Hercules at Heracleum, ſince it is certain that that ancient town was ſituated near this place. Four miles above this caſtle is the town of Roſſetto, built about one hundred and fifty years ago, in order to ſupply the place of Foua, which being removed above thirty miles from the mouth of the river, by the continual encroachments of the land upon the ſea, was thereby rendered improper to carry on the trade; the river being ſo much choaked up, that the veſſels were obliged to deliver their loading above twenty miles below that city. To remedy this inconvenience of bringing their goods to Foua by land, the trading part of the country began to build themſelves houſes at the place where their merchandizes ROSSETTO.

ROSSETTO. were unloaded. This example being followed by others, the number of habitations in a ſhort time increaſed to that degree as to become the largeſt and moſt flouriſhing city in Ægypt, except Grand Cairo. This town is ſituated near the place where the old Canopus ſtood, though there are no ruins of it to be diſcovered any where in the neighbourhood; the continual increaſe of the land within the inundation of the Nile being ſuch, as in a few ages entirely to change the face of the whole country. The original of this ancient city is not very well known, ſome deriving its name from Menelaus's pilot, who was ſhipwrecked upon this coaſt; others, and I think with more probability, from the god Canopus, who was here worſhipped with peculiar veneration; however, all authors agree in the character of its inhabitants, whom they repreſent as a luxurious and effeminate people. Hence the ſatiriſt:

——" Luxuriâ, quantum ipſe notavi,
" Barbara famoſo non cedit turba Canopo *."
Juv. Sat. xv. l. 46.

Lucan alſo calls them,

" Peluſiaci tam mollis turba Canopi †." Luc. L. viii. l. 544.

Propertius

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* " Canopus they exceed in luxury." DRYDEN.

† " And dare Canopus' ſoft effeminate crew
" Their coward hands in Roman blood embrue?" ANON.

Propertius expreſſing his indignation againſt Cleopatra ſtyles her, ROSSETTO.

" Inceſti meretrix regina Canopi *."

PROP. L. iii. El. 11. l. 39.

The country about Roſſetto is the moſt fertile and pleaſant part, not only of all Ægypt, but even of the whole world. Its fields abound in corn, rice, ſugar-canes, cotton, hemp, and many other valuable products; its gardens afford a variety of the moſt excellent fruits; and the river, fiſh and wild fowl in very great quantities. The moſt particular plant growing in the neighbourhood of Roſſetto is what the botaniſts call Muſa, which produces a fruit, called by the people of the country Adam's Figs; it being imagined that it was the leaf of this tree that our firſt father employed to cover his nakedneſs, as being more proper on account of its ſize, than the leaves of a common fig-tree. I meaſured one of them which was ſix feet four inches long, and two feet three inches broad; the ſhape of it is a ſort of oval. The tree ſeldom grows to the height of above ſixteen feet, bearing its fruit on the ſtalk of the leaves in great cluſters. The fig is the form of a cucumber, about four inches long, and of a moſt delicious flavour, reſembling ſtrawberries very much both in taſte and ſmell. When ripe it is of a bright yellow, the inſide more inclined to the white, full of ſeeds, ſoft and melting in the mouth, and, in my opinion, inferior in taſte to no other fruit whatever. It is uſually planted in gardens among orange, lemon, and citron trees, which are here alſo in great quantity and perfection. But of all the plants found in this part of Ægypt, there are none

* " Inceſtuous Canopus' harlot queen." ANON.

Rossetto. none which exceed the palm tree either in number, or in the ſervice they are of to the people of the country; for there is no part of it which has not its uſe, the fruit being the leaſt valuable of its productions, notwithſtanding that it ſerves for the nouriſhment of the beſt part of the people. Of its leaves are made baſkets and matting; and of the bark, ropes and cables for ſhips; while the trunk of the tree is employed in building houſes. The fruit, which is ſhaped like an olive, about an inch and half long, grows in very large bunches, each tree producing about four, every one of which frequently is upwards of one hundred weight. Of the trees there are males and females, the latter of which can never produce any thing without the aſſiſtance of the former, though the male bears his fruit of his own accord. The people of the country, to remedy the natural barrenneſs of the female, when ſhe is arrived at a certain age, inoculate her with a ſort of paſte made of a juice, extracted from out of the heart of the male, which communicating with it its prolific quality renders the female for ever after more productive than the male himſelf, to whom ſhe owed her fertility. Among theſe palm groves are found in the ſummer time great numbers of chamelions, whoſe uſual colour is of a light green, though it varies its dye according to that of whatever plant or flower the animal reſts upon. The common notion of this creature's living upon air is as falſe as improbable, ſince they are ſo far from being contented with ſo thin a ſuſtenance, that they are rather a voracious than abſtemious animal; devouring prodigious quantities of flies and other inſects, which are caught in a very particular manner. The chamelion being naturally very ſlow of foot and unactive, it would be impoſſible for him to take his prey, had not nature taken care to ſupply thoſe defects by a peculiar gift, which he practiſes with great

great ſucceſs; for, ſitting as if he were unattentive of his prey, the unthinking flies uſe no caution in approaching him, when of a ſudden he darts out a tongue above ſix inches long; the end of which is concave, and covered with a glutinous matter, ſo that it is impoſſible for the fly to eſcape the blow. The chamelion, with his tail extended, is uſually about fifteen inches long, the head of it is pointed at top, the mouth wide, and the eyes very ſmall, but placed in ſuch a manner that the creature can ſee behind him without altering his poſition. Its feet are formed ſomething like hands, and its tail is generally coiled up in a circle. In the heat of the ſummer the females lay their eggs, and cover them up in the ſand, which are hatched the next ſpring by the heat of the ſun. When I came from Roſſetto to Alexandria I brought with me nine of theſe animals, which I hoped to be able to keep alive by feeding them with flies, which they devoured with great eagerneſs, but the winter coming on they all of them died in a very ſhort time. I had the curioſity to open one of them, out of which I took fifty-two eggs, of the ſize and colour of ſwallows' eggs, being as white as ſnow. The houſes in the town of Roſſetto are better built than what is uſual in theſe countries. The inhabitants are numerous and much more tractable than in any other part of Ægypt. The trade carried on here is very conſiderable, ſo that within theſe few years there has been ſettled a pretty numerous French factory with a vice-conſul at their head, which example has of late been followed by the Engliſh, theſe being the only foreign nations which maintain any commerce in theſe parts. ROSSETTO.

From Roſſetto we embarked for CAIRO, on board a large boat which ſets out regularly three times a week for that city, where we arrived in four days time, after the moſt pleaſant navigation in the world. CAIRO.

CAIRO. world. The banks of the river are on each ſide covered with villages; which, though they are of ordinary ſtructure, being built all of mud, yet, notwithſtanding, afford the moſt agreeable variety. The country on both hands is extremely fertile, and the river facilitating the exportation of their commodities, the inhabitants have every advantage which can make a rich and flouriſhing people. About twenty miles from Roſſetto is the town of Foua, which is now fallen to a very low condition ſince the loſs of its commerce, the greateſt part of its inhabitants having deſerted it, enticed by the neighbourhood of a more convenient habitation. It is ſituated in the Delta, not far from Manſoura, near which city was fought the memorable battle, in which Lewis king of France was taken priſoner. The fifth day after our departure from Roſſetto we landed at Bulac, a village about half a mile diſtant from Grand Cairo. Here all the goods which are brought both up and down the river are unloaded, and this renders it a place of prodigious trade, and exceedingly populous. The key is continually crowded with an innumerable quantity of maſhes, germes, frigates, galliots, caiaſſes, canzabaſſes, and many other veſſels peculiar to the navigation of the Nile; while the warehouſes are filled with valuable merchandizes imported from all parts of the world.

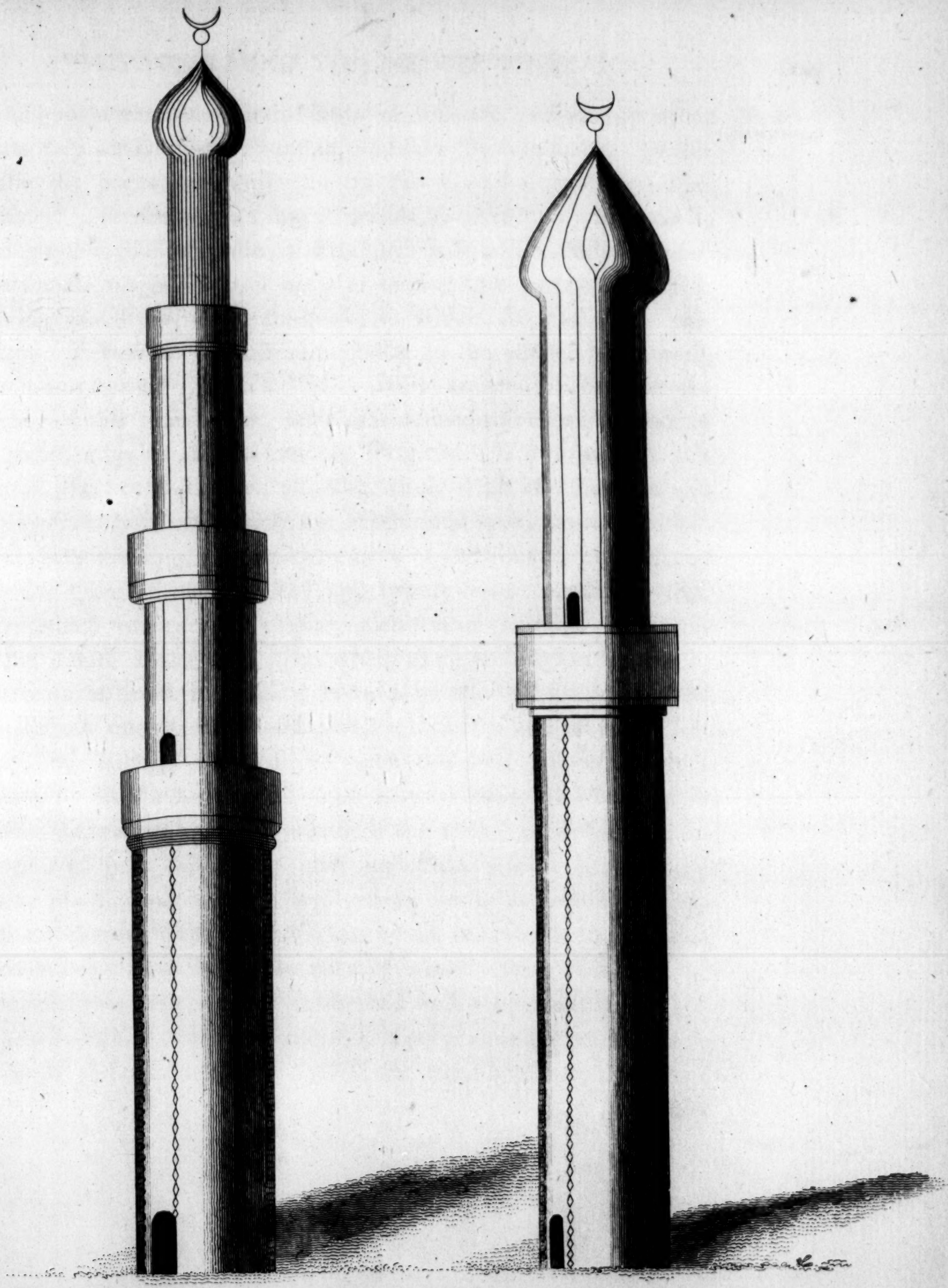
From Bulac we proceeded to Grand Cairo mounted upon aſſes, a condeſcenſion to which all infidels in this country are obliged to ſubmit. Grand Cairo, the preſent capital of Ægypt, was founded by Giover, lieutenant to the caliph Meezledin, conqueror of Ægypt. Its firſt beginning was a large wall, which ſerved only as an entrenchment to ſecure the army, encamped within, from the aſſaults of the enemy. The caliph finding this a more agreeable country than that in the neighbourhood of Alexandria, which was at that time

time, the metropolis of Ægypt, after the manner of the Arabs, ordered his tents to be pitched within the entrenchment. This, being now become the place of reſidence of the ſovereign, began by degrees to increaſe by the addition of ſeveral moſques, and houſes built out of the ruins of the adjacent towns and villages, deſerted by their inhabitants, who flocked in great numbers to this new capital. It was named by the caliph El Cahera, which in the Arabian language ſignifies the Victorious, in memory of his conqueſt. This name, by the corruption of ſucceeding ages, was changed into Cairo, which, upon account of its great extent, and the incredible number of its inhabitants, was diſtinguiſhed by the Europeans under the title of Grand Cairo. This city, comprehending Bulac, is about twelve miles in circuit, ſituated upon the eaſtern bank of the Nile, about fourteen miles to the north-eaſt of the ruins of Memphis. In the ſtructure of the city there is little regularity or magnificence, the ſtreets being narrow, crooked, and without pavement, and the houſes built without any kind of ornament. They are indeed higher than what is uſual in other parts of Turkey, and compoſed of better materials, being univerſally either of brick or ſtone. The apartments within, in ſome of them, are ſpacious and noble, adorned with variety of gildings and other decorations, which are faſhionable in theſe countries. The tops of the houſes are all flat, and in ſummer-time it is frequent for whole families to ſleep upon them, ſpreading a light tent over their heads to keep off the dew. They count in Grand Cairo one thouſand moſques, comprehending thoſe which are erected over ſome of the ſepulchres, but they are all far inferior both in taſte and grandeur to thoſe of Conſtantinople. Joining to Iamè el Azehar, or the moſque of flowers, is a college, in which the ſtudents are inſtructed in logic, aſtronomy, judicial aſtrology, hiſtory,

CAIRO.

CAIRO. hiſtory, and the principles of the Mahometan religion. There is another moſque, contiguous to which is an hoſpital, with very plentiful endowments for two thouſand blind men, which number is always complete, there being above half the inhabitants of Ægypt who have ſome natural or acquired defect in their ſight. The ſtructure of theſe moſques is very different from thoſe of Conſtantinople, the minarets being in quite another taſte, and ſeem to have nothing near the fine effect of thoſe made uſe of in the metropolis, which, at a diſtance, make the city appear as if it was full of obeliſks and ſingle pillars. There is in Grand Cairo one large ſquare, called Rumeli Meidani, or the ſquare of Romelia, which is between the great moſque and the caſtle, but it is without any kind of ornament, and is rather a diſadvantage to the city than an embelliſhment. The inhabitants of this vaſt capital are innumerable, and notwithſtanding the frequent plagues and ſickneſſes, which infeſt the country, it undoubtedly maintains itſelf one of the beſt peopled cities in the world. The inhabitants are compoſed of Truks, Arabs, Jews, and Chriſtians, the greateſt part of which are coptes, who are reckoned to amount to the number of thirty thouſand. The city is built on a plain overlooked by an eminence, on which ſtands the caſtle, or citadel, imagined to have been firſt founded by the Babylonians, who were eſtabliſhed in theſe parts by Semiramis, in order to keep the city of Memphis in ſubjection. It is, however, a place of very little defence, being commanded by a hill ſituate to the eaſtward, whence an enemy could in a very few hours oblige it to ſurrender. It is garriſoned by two bodies of militia, the janiſſaries and the aſaps; who are lodged in different quarters, and have their ſeparate magazines of armour and ammunition. Theſe aſaps are upon a different eſtabliſhment from thoſe in other Turkiſh provinces, being

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in Ægypt a very conſiderable body of infantry, whereas in other parts they are but few in number, and ſerve on horſeback. In this caſtle the pacha, commiſſioned by the Grand Signor to act as ſupreme governor over all Ægypt, makes his reſidence. His palace, though it is but of ordinary ſtructure, is ſpacious, and the inner apartments magnificent; it has alſo joining to it a very large hall, ſerving as a divan, or ſenate-houſe, in which the pacha ſits preſident. But what is moſt remarkable in the citadel is the well, commonly called Joſeph's Well. It is uncertain who was the author of this grand work, but I am inclined to believe it is not of ſo great antiquity as is commonly imagined. The form of it is a ſquare of twenty-ſix feet, and the whole deph two hundred and eighty-five: it is cut entirely out of the ſolid rock, through which, by an eaſy winding, without the extent of the ſquare, you deſcend for the ſpace of one hundred and twenty-ſix perpendicular feet, after which you come to a ſquare platform of the ſame dimenſions as the mouth of the well, upon which there are conſtantly nine or ten oxen at work in turning round a wheel, which conveys the water from out of the ſecond well one hundred and fifty-nine feet deep, into a large ciſtern placed upon the platform, whence it is drawn up to the top by an equal number of oxen labouring at another wheel without the mouth of the well. As before the invention of guns this citadel muſt undoubtedly have been a very ſtrong place, ſome monarch reſolved to render it almoſt impregnable by removing the only difficulty which rendered it incapable of maintaining a long ſiege, the want of water. With this view he contrived this well, which when he had with the utmoſt labour and expence finiſhed, he to his great diſappointment found the water brackiſh and unwholeſome. This did not, however, diſcourage

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CAIRO. him from purſuing his deſign, in a manner different indeed but not leſs expenſive, which was to bring in the water of the Nile by an aqueduct, as it is furniſhed at this day; the water of Joſeph's Well being employed in other uſes, to which its diſagreeable taſte is no objection. Near the ſouthern wall of the caſtle is a large ſquare building, the roof of which is ſupported by ſeveral vaſt granite pillars. It is called by the inhabitants the Divan of Joſeph, to whom they attribute every thing, which is in the leaſt extraordinary; though it is eaſy to diſcover it to be Turkiſh workmanſhip, by the gilding and ornaments of the roof, and by the cornices, filled with inſcriptions in Arabic characters. Hence one has a very fine view of the whole city of Cairo, which at this diſtance affords a moſt noble and magnificent proſpect. The caſtle is of an irregular figure, and the fortifications not only very indifferent, but kept in ſo bad repair, that they are ſcarce of ſtrength ſufficient to defend the pacha from the inſults of the populace.

After a ſtay of three or four days in the city of Grand Cairo, I embarked on board a canzabaſs, in order to go to the Engliſh conſul's country-houſe at Old Cairo, which is no more than a mile diſtant from the capital, with which it has a communication by a canal, called by the people of the country Ghaliz, the ſame with Ptolomy's Amnis Trajanus. It is in moſt places about twenty feet in breadth, and divides Grand Cairo almoſt in the middle, diſcharging itſelf into a lake about four miles diſtant from the city, called Birque El Hadge, or the Lake of the Pilgrims, becauſe the caravan aſſembles in this place before it departs for Mecca. In the winter-time the Ghaliz is wholly deſtitute of water, owing its ſtreams entirely to the inundation of the Nile, whoſe waters, by opening a dam, are let in at a prefixed time. Old Cairo is a village of very great

great extent, being near three miles in length. It ſtands upon the very brink of the Nile, which in that part divides itſelf into two branches, forming a very beautiful and fertile iſland, about four miles in circumference. It is built upon the ſpot of ground upon which ſtood the ancient city of Babylon, founded by the Babylonians, followers of Cambyſes in the conqueſt of Ægypt, who gave it the ſame name as their native city. It is ſituated a mile to the weſtward of Grand Cairo, and about ſix or ſeven miles to the eaſt of the pyramid of Gieſa. In the autumn, which is the time of the inundation of the Nile, it is a moſt delightful habitation, bordering upon the river, and enjoying the cool breezes which blow over the country, at that time almoſt covered with water. All the chief people of Grand Cairo at this ſeaſon of the year abandon the city, to come and enjoy the ſweets of this ſo agreeable retirement. Beſt part of the night they ſpend upon the water in large canzabaſſes, uſually attended by a company of muſicians, of whom there are great numbers in this country, the inhabitants of it being a people naturally diſpoſed to mirth and gaiety. In the day-time they form parties of pleaſure, pitching their tents in one or other of the beautiful iſlands adjacent, where they feaſt and enjoy themſelves at liberty among their friends and companions, free from the reſtraint, which they are obliged to ſubmit to when confined to a city life. In this village is placed the machine, which raiſes the water out of the Nile, and conveys it into the aqueduct, ſupplying the caſtle with water. The machine is contained within a large hexagon tower, on the top of which is a large baſon of the ſame figure, ſerving as a receptacle for the water, thrown into it by ſix wheels, each of which is turned by two oxen, which are kept continually at labour. From the hexagon baſon runs a pretty wide channel, which has commu-

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CAIRO. communication with the aqueduct conveying the water over three hundred and twenty very high arches within the walls of the citadel. At the bottom of the tower is a very ſpacious reſervoir, kept always full of water, from a ſubterraneous communication which it has with the river; hence the water, which fills the upper baſon, is drawn up by the ſix wheels; theſe keep in a continual circular motion a double row of earthen jars, faſtened to a very long rope, ſo that as one row of jars comes up full to diſcharge themſelves one by one into the baſon, the other at the ſame time deſcends for a freſh repleniſhment. In the ſame manner all the houſes bordering upon the Ghaliz are ſupplied with water, and it is by this contrivance raiſed in Joſeph's Well. The hexagon baſon is ſupported under its centre by a ſingle column of a prodigious thickneſs, the baſe of which is fixed in the middle of the reſervoir beneath. The outſide walls of the tower are of a very tolerable ſtructure, compoſed of large ſquare ſtones well poliſhed and cemented together. They are alſo adorned with a great many inſcriptions in Arabic characters, which, though I uſed my utmoſt endeavours, I could not meet with any one capable of explaining. There are conſtantly ſixty oxen ſet apart and maintained by the public for the working of this machine. In the time of inſurrections (which in Grand Cairo are very frequent) the diſcontented party make themſelves maſters of the tower, and put a ſtop to the work of the oxen, or elſe break down a part of the aqueduct, by which means the caſtle becomes deſtitute of water, and the pacha is obliged to ſurrender, and ſubſcribe to ſuch terms as the ſeditious populace think fit to impoſe. Not far from this tower are the public magazines of corn, vulgarly called the granaries of Joſeph; they are compoſed of ſeven walled ſquares, in breadth thirty-five yards, and ſix deep, wholly expoſed

to

to the air, notwithſtanding they be full of the very beſt of corn. Four of theſe ſquares are ſet apart for the proviſion of the pilgrimage of Mecca, and the remaining three for the maintenance of the garriſon of Grand Cairo. The ſouthern part of Old Cairo is for the moſt part inhabited by Chriſtians, who retire from the metropolis that they may be leſs expoſed to the ill-uſage and inſolence of the Mahometans. The place of their habitation is walled in, and pretends to derive its original from Artaxerxes Ochus, who in that ſame ſituation erected a temple in honour of fire; whence the whole diſtrict is to this day called Queſter El Chama, or the Caſtle of the Illumination. The coptes have here a church known under the name of Our Lady of Babylon; and there is one frequented by thoſe of the Greek rite, dedicated to St. George. The coptes have alſo another church conſecrated to St. Sergius; under which is a cavern, whither they aſſure us the Holy Family fled for refuge from the perſecution of Herod. Near this laſt is a convent of Roman Catholic monks, who are diſtinguiſhed by the title of the Fathers of the Holy Land, being diſpatched from Jeruſalem over moſt parts of Ægypt to propagate the true belief. It would be injuſtice amongſt other religious orders to omit the derviſes, or Mahometan monks, who have here a pleaſant convent, ſituated upon the banks of the Nile. Of theſe derviſes there are two orders, the firſt called Mevlehani, and the ſecond Bectaſli; the latter of theſe inhabit the convent at Old Cairo. Their inſtitution, as well as that of the order of janiſſaries, was owen to Hagi Bectas, a Perſian; who, as he was a fanatic, was eſteemed by the Turks as an holy man. His followers, though in their way of life they affect a great deal of auſterity, pretending to a ſanctity ſuperior to that of other muſulmen, are very little eſteemed by the Mahometans; who look

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CAIRO. upon them as vagabonds and wretches, wholly uſeleſs to ſociety, and burdens to the induſtrious part of the nation, whoſe charity is their only ſupport. The janiſſaries, however, hold them in great eſteem upon account of their common inſtitutor, and in all their expeditions are accompanied by a conſiderable number of theſe derviſes, who entertain them with the recital of certain enthuſiaſtic ſongs, called gaſel, in commemoration of their founder, whom they do not ſcruple to place in a rank, little beneath their prophet. Thoſe of the order of Mevlehani are in much greater number throughout the Turkiſh empire than thoſe already mentioned. Their inſtitutor was Haziretti Mevlena, one of the royal family, who reigned over the province of Caramania. Theſe are held in greater eſteem than the Bectaſlis, whom they alſo far outdo in point of riches, being in poſſeſſion of ſeveral valuable endowments in many different parts of the empire. Their dreſs differs from thoſe of the other order only in one very minute article, which is a hexagon ſtone, which they wear in the middle of their girdle. Their habit is always of a light aſh colour; inſtead of a turban they wear a cap of a conic figure; which, if the perſon be an emir, is covered with green gauſe; if a ſimple muſulman, it remains quite plain. The Mevlehanis acknowledge for their chief the Segh Effendi, whoſe office is hereditary. The place of his reſidence is at the city of Cogni, the capital of Caramania. It is he who diſpoſes of the revenues of the order, eſtabliſhes ſuperiors over the different convents, and puniſhes ſuch of his dependants, as by the looſeneſs of their principles are a ſcandal to the order. The derviſes affect much auſterity in their manners, and pretend to lead their lives without any ſort of attachment to the affairs of the world, wholly wrapt up in meditation upon the miraculous works of the divinity.

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Though their belief agrees in every particular with the ſtricteſt rules of Mahometiſm, yet their prayers are performed in a very different manner from thoſe of other muſulmen. To each convent is belonging a private moſque, in which, every Tueſday and Thurſday, they offer up their oraiſons, attended with many enthuſiaſtic ceremonies, to which they admit, as ſpectators, both men and women, even of different religions. Their moſques are always of a circular figure, round which are ſeated, upon the ground, at equal diſtances, twenty and ſometimes thirty derviſes. The ceremony begins with a ſermon, which uſually laſts about an hour and half. Then the derviſes riſe from their ſeats, and going up one by one to the place where the ſuperior of the convent ſtands, make him a very low bow, and immediately begin to turn round upon their heel with ſurpriſing agility and ſwiftneſs. There are conſtantly twelve performers, who are ſo expert as to keep two motions at the ſame time, the one in turning upon their own heels, and the other round the room, without ever being in one another's way, or ſo much as one man's moving out of his proper place. This exerciſe continues above an hour to the ſound of a tabor, and an inſtrument ſomething like a German flute, the notes of which are by no means harſh or unharmonious, though wild and irregular. When at a ſign from the ſuperior the muſic ceaſes, they all ſtop in an inſtant, and remain motionleſs in the ſpot of ground where they at that time happen to be. They are ſo accuſtomed to this work, as never to be troubled with the leaſt giddineſs, though it is ſo hard labour that it immediately puts them into the deepeſt ſweat, fatiguing them to ſuch a degree, that they are ſeldom able to go out of the moſque without the aſſiſtance of their companions. In other con- CAIRO.

Cairo. vents they expreſs their devotion by ſtriking their bodies and breaſts with great violence, uttering ſtrange cries and howlings, bearing a greater reſemblance to the vioces of beaſts than of human creatures. They generally, before they begin theſe ridiculous ceremonies, which they think very agreeable to the Deity, ſwallow a large quantity of opium, which fills them with a ſort of enthuſiaſm, and renders them in a manner inſenſible of pain. The chief convent of the Mevlehanis is in Cogni, where is alſo the tomb of their inſtitutor, to which they pay very great veneration. At the ſouthernmoſt point of the iſland, oppoſite Old Cairo, is a large ſquare building, called Michias. Contiguous to this building is a pretty ſpacious round tower, erected purpoſely for the meaſurement of the Nile. The tower is hollowed in the form of a well, the bottom of which is exactly even with the bed of the river, with which it has a communication both to let the water in and out; ſo that what fills the well of the tower is always the real height of the Nile. In the centre of the tower is erected a white marble column, which is divided by lines marking the cubits and inches. The capital of this column is of the Corinthian order, but the pillar itſelf is not regular, being of an octagon figure. From this place the crier, who publiſhes the daily increaſe of the Nile, receives his information. Inſerted in the wall of the tower fronting the column is a pretty long inſcription in Coptic characters, which probably mentions the name of the perſon who founded the Nichias, and the age he lived in; but I could not find any body to give me the explanation. Near this tower is a place, where the tower forms an eddy, whence the inhabitants of the country aſſure us, that Moſes was taken up from among the reeds by the daughter of Pharoah;

but

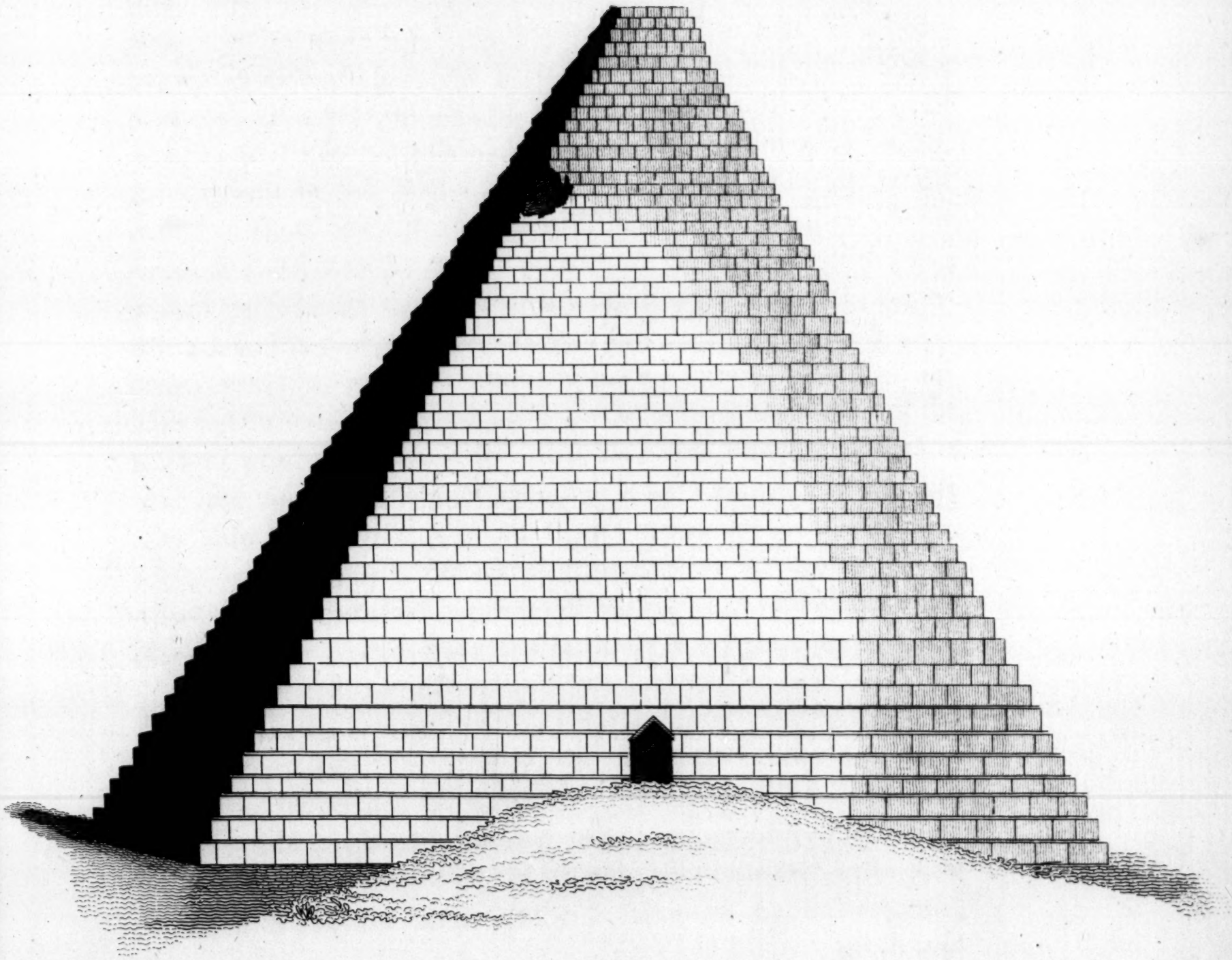
but what authority they have for this aſſertion I will not pretend to determine. CAIRO.

From Old Cairo we croſſed the Nile, diſembarking at a ſmall village on the oppoſite bank of the river. This village is called by the people of the country Gieſa, and the PYRAMIDS, about ſix miles diſtant, diſtinguiſhed from the others by the name of the Pyramids of Gieſa. Theſe immenſe ſtructures, which were ranked among the ſeven wonders of the world, are ſituated upon the verge of the Libyan deſerts, about eight miles from Grand Cairo; which is the whole extent of the cultivable land to the weſtward of the Nile; the inundations of that river never reaching farther on the African ſide than within three hundred yards of the great pyramid. The antiquity of theſe vaſt maſſes of building is ſo very remote, that there is no certainty by whom or at what time they were erected. Heredotus, who lived four hundred years after Homer, mentions their foundation by Cheops king of Ægypt, as a thing very uncertain, having no other authority for his aſſertion than the tradition of the Ægyptians; which account, as it is plainly mixed with ſome abſurdities and evident falſities, is by no means to be depended on. If then in his days the origin of the Pyramids was ſo great an uncertainty, it thence appears, that their antiquity muſt have been of ſo high a date, that the truth of their foundation was loſt by a long ſeries of years, and buried in the obſcurity of the age, whence they traced their original. Pliny agrees, that the authors of theſe works were abſolutely unknown, and attributes it to a judgment inflicted upon them on account of their folly and vanity. PYRAMIDS.

PYRAMIDS. "Inter eos non conſtat a quibus factæ ſint, juſtiſſimo caſu oblitertis "tantæ vanitatis auctoribus*." PLIN. L. xvi. c. 12.

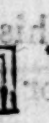
The moſt received opinion, which is collected chiefly from Herodotus, is, that the firſt was built by an ancient king of Ægypt, named Cheops, and the ſecond by Chephrenes his ſucceſſor. But whoever was the real founder, it is certain that they are of a very remote antiquity, being at leaſt three thouſand years old, and yet through the courſe of ſo many ages they remain at this day in their entire perfection, excepting ſome ſlight injuries, which they have ſuffered from the hand of time. The largeſt pyramid has given a matter for diſpute among the authors, who have written upon that ſubject, whether it was ever finiſhed, or left imperfect by the inability of the founder to ſupport the expence of bringing ſuch a vaſt work to perfection. The proofs they chiefly inſiſt on are, its being open, the ſuperficies being wanted, as alſo about twenty feet on the top of it, ſince it does not terminate in a point, but in a ſquare of ſixteen feet. Herodotus, however, who was an eye-witneſs of the falſity of ſuch an aſſertion, informs us, that this pyramid was in his time entirely finiſhed, and covered with very beautiful white ſtones, which rendered the ſurface a plane, each ſtone being thirty feet long. He farther aſſures us, that there was engraven upon the pyramid, in Ægyptian characters, the ſum which was expended in garlic and onions for the ſuſtenance of the people who

* "It is not determined among them by whom thoſe immenſe ſtructures (the Pyramids) "were erected; the authors of ſo great vanity being moſt juſtly blotted out from the "memory of man."



who laboured in the building of it, which amounted to one thouſand fix hundred talents. The baſe of this immenſe ſtructure forms an exact ſquare, and the four ſides as many equilateral triangles. The ſquare of the baſe is of ſix hundred and eighty-two feet, and the perpendicular height of the pyramid five hundred and twenty. The door or entrance into it is on the north ſide (the four ſides being exactly oppoſite to the four principal winds) forty-ſix feet higher than the baſe, notwithſtanding which, upon account of the great quantity of ſand accumulated by the violent guſts of wind, which are frequent in the deſerts of Libya, you may mount up to the entrance either on foot or on horſeback. The outſide of the pyramid is aſcended by two hundred and eight ſteps, which bring you to the ſummit; the entrance is a ſquare of three feet, ſix inches, through which you deſcend by a pretty eaſy declivity, for the ſpace of ſeventy-ſix feet, when you find the paſſage ſeemingly ſtopped up. The ſquare canal is indeed filled at the end by the deſign of the builder, whoſe intention it was, that his corpſe ſhould remain free from the inſults and impiety of future ages. He, to this end, not only ordered the door to be carefully ſtopped up after his death, but to prevent the ſucceſs of all curious perſons, who might be daring enough to deſpiſe the firſt difficulties, he gave directions alſo that as ſoon as ever his body was repoſited in the place prepared for its reception, the end of the firſt deſcent ſhould be cloſed with the utmoſt ſtrength, hoping that they might be deterred by this new obſtacle from penetrating any farther. All his precautions, however, were ineffectual, ſince the ſovereign (for ſuch a one he muſt be who was capable of carrying on ſo great a work) who opened this pyramid, not daunted at the new oppoſition he met with, after he had with immenſe labour and coſt diſcovered his firſt entrance, proſecuted

PYRAMIDS.

PYRAMIDS. profecuted his deſign, and broke through this ſecond barrier, after which he found nothing more to ſtop his paſſage. Whatever treaſures he met with encloſed within the bowels of the pyramid, or who this ſovereign was, is abſolutely uncertain. The Arabian writers, indeed, mention ſeveral ridiculous ſtories concerning it, but they are too full of abſurdities to deſerve notice. At the bottom of the partition, which ſtops the paſſage, is a ſmall hole, juſt big enough for a middle-ſized man to creep through upon his belly, not without ſome pain and difficulty: in this manner you writhe yourſelf along like a ſerpent, for the ſpace of eight feet, after which you come into a breathing-place, where you have the ſatisfaction of being able to ſtand upright, and in that manner repoſe yourſelf after the fatigue of the entrance. Hence you diſcover another paſſage oppoſite the deſcent, and running along in the ſame direction, which is from north to ſouth. This paſſage is ſtopped up by an huge ſtone, which you mount over with no difficulty, and aſcend up the canal, which is of the ſame dimenſions as the deſcent, only that it is eighty-four feet in length, the declivity being in the ſame degree as that of the deſcent. Being arrived at the end of this aſcent you enter into another paſſage running to the ſouthward horizontally, of the ſame height and breadth as the two former ones, and in length one hundred and twenty-four feet. At the entrance into this paſſage, on the right hand, is a well of an immenſe depth, not running down in a direct line, but forming the following figure:  The firſt depth of this well is ſeventy-ſix feet, and the ſecond one hundred and twenty: after which it is found to be full of ſand and rubbiſh. When you are arrived at the end of the horizontal paſſage, you enter a room eighteen feet long and ſixteen broad,

broad, the roof of which, in the centre, terminates in an acute angle. The walls, till the falling in of the two ſides of the angle, are thirteen feet in height. Near the entrance into the room, on the left hand, is a ſort of niche, in which probably the body contained in this part of the pyramid was placed upright againſt the wall, according to the moſt uſual cuſtom of Ægypt: PYRAMIDS.

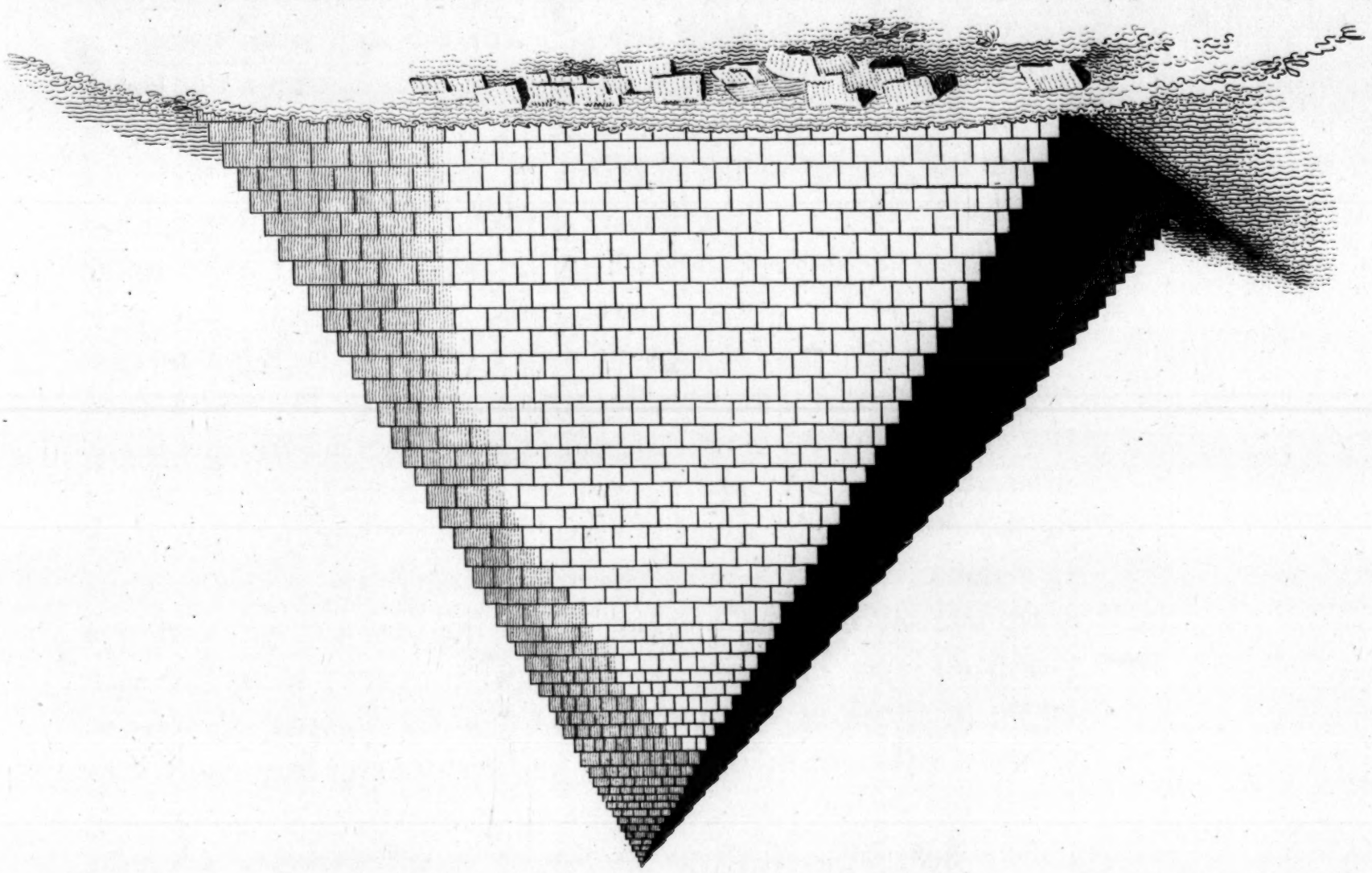
——" Ægyptia Tellus
" Claudit odorato poſt funus ſtantia ſaxo
" Corpora *." SIL. Ital. L. xiii.

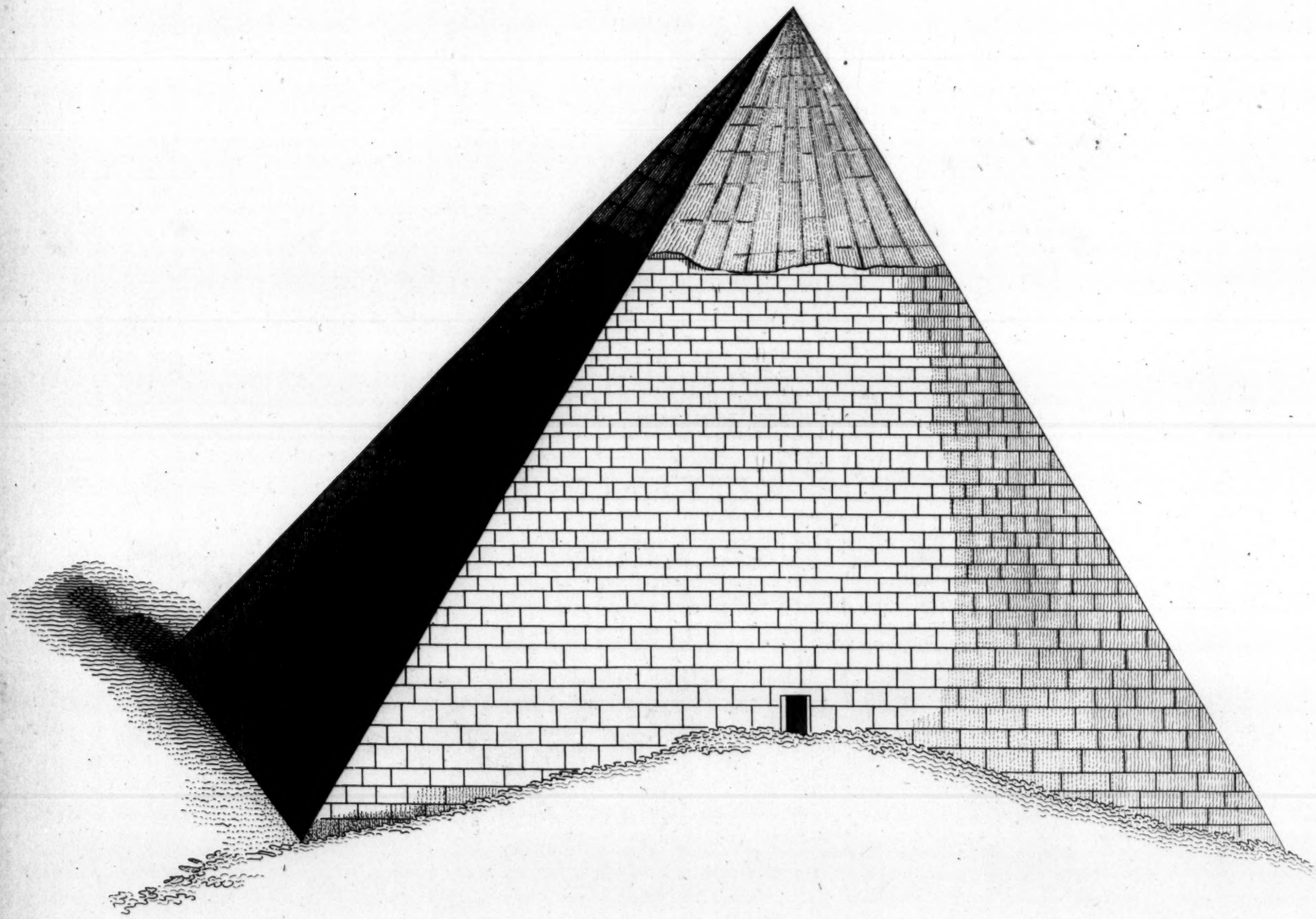
The walls of this chamber (as indeed the whole inſide of the pyramid, excepting the firſt deſcent, which is of a ſort of white marble,) are of very fine granite, poliſhed with the utmoſt nicety. Returning by the ſame paſſage which brought you from the deep well, you aſcend, for the ſpace of one hundred and ſixty feet, by a paſſage of ſix feet four inches broad, and about thirty in height. This canal is not of ſo eaſy a declivity as the former, though it runs ſtill in the ſame direction due ſouth. At the end of this aſcent you meet with another ſquare paſſage four feet broad, and twenty-three long, which carries you in an horizontal line into another chamber eighteen feet broad, and thirty-ſix long. Its height, which is the ſame as its breadth, is terminated by a flat roof, compoſed of ſeven vaſt pieces of granite. At one end of this chamber is a ſtone cheſt,

or

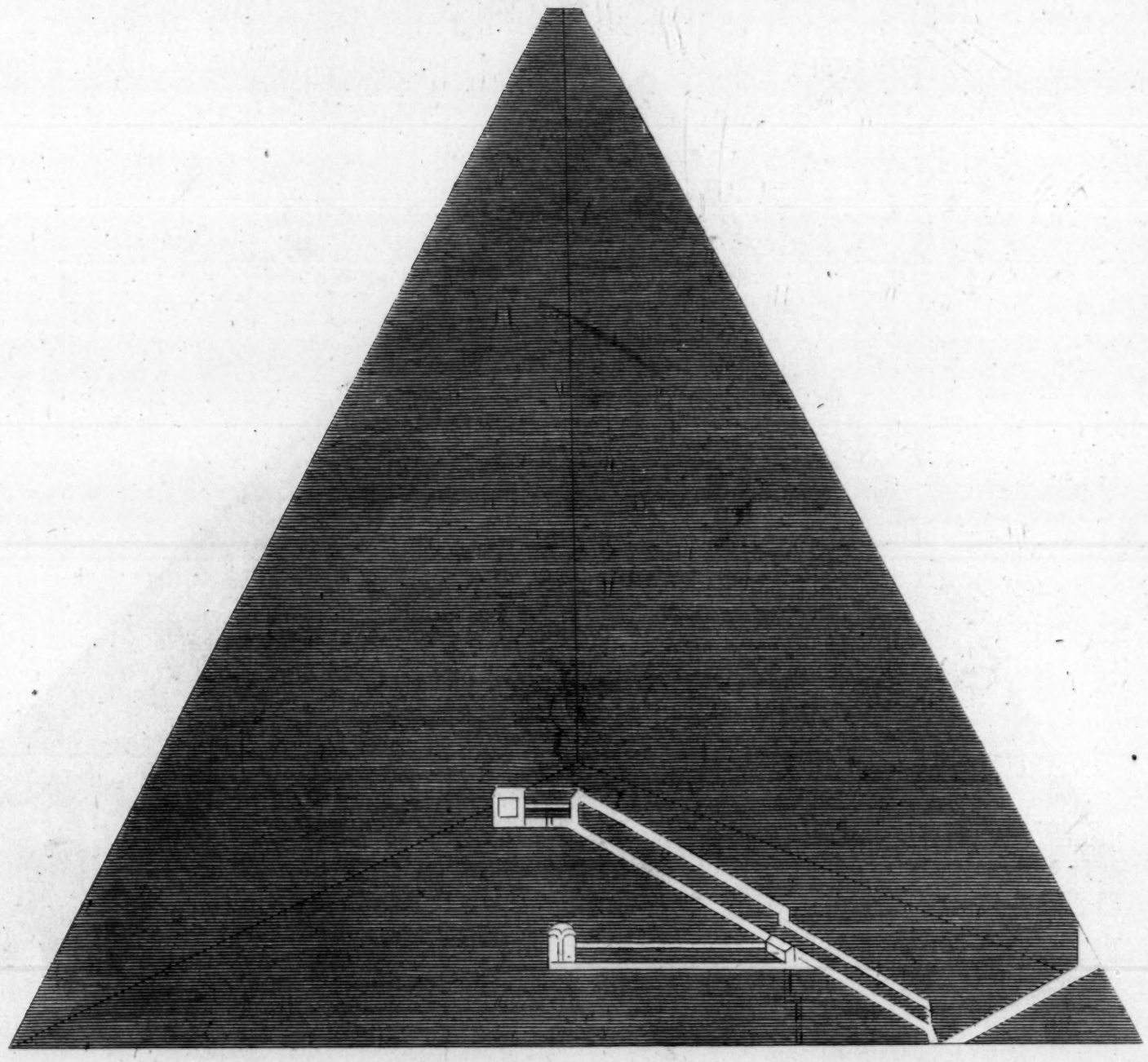
* " Ægypt enclos'd the bodies of the dead,
" Soon as the rites of burial were perform'd,
" In upright poſture plac'd with perfum'd ſtone."

PYRAMIDS. or coffin, ſeven feet long, and three broad, including the ſubſtance of the ſtone, it is in depth three feet, and is formed of one piece of granite; which, when ſtruck, gives a ſound exactly like a bell. The lid of this coffin, which was probably another flat piece of granite, is no where to be found, though the places are plainly to be diſcovered on the top of the cheſt, where it had anciently been fixed. The cheſt is not in the middle of the chamber, but near one of the corners, five feet diſtant from the end of the room, and the ſame from one of the ſides. This coffin in all probability contained the body of the founder, ſince, in my opinion, it can have ſerved no other uſe, than what is uſually aſcribed to it, the very meaſurements pointing out that it was deſigned for the receptacle of a human corpſe. The outſide of this pyramid is of a rough ſtone of very little beauty, which is given as another proof of its having been never finiſhed. Mr. Maillet, who with great reaſon contradicts this aſſertion, runs into a contrary miſtake, aſſuring us, that it was not only entirely finiſhed, (of which indeed he gives very good proofs,) but that it was covered with a ſuperficies of white marble. This, however, is plainly contradicted by Herodotus, who ſays, that the leaſt pyramid was by no means inferior in value to the others; ſince, if it was exceeded in ſize, it as much ſurpaſſed them in the preciouſneſs of the materials of which it was built; and we know, not only from the teſtimony of the ſame author, but from the preſent condition of the pyramid, it was built only of granite. Now if the great pyramid had been covered with white marble, it would have been far ſuperior to the other on account of the richneſs of its materials, which in Ægypt would have been of an immenſely greater value than granite, the product of the country, always found at a very inconſiderable expence in proportion to the





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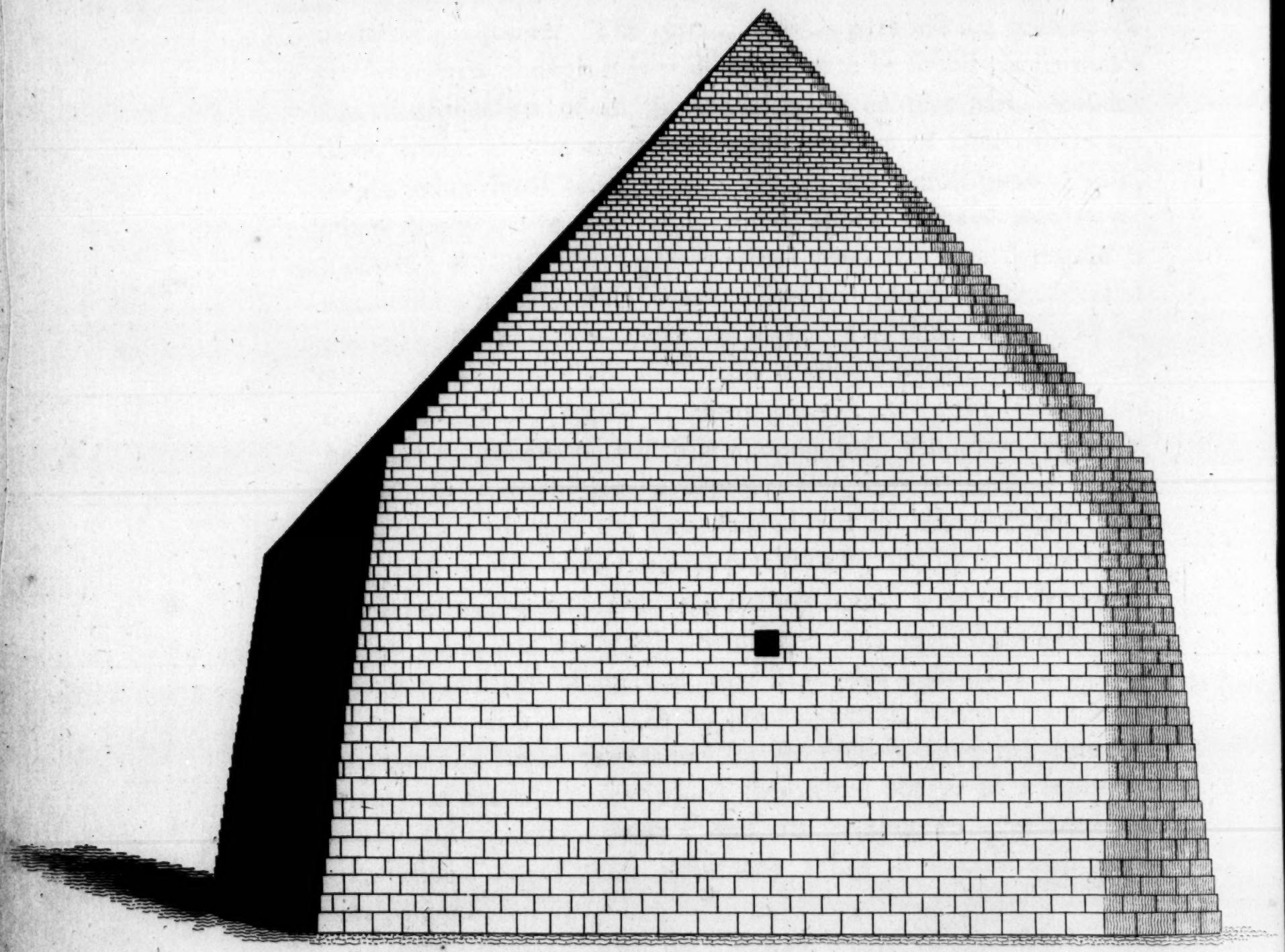
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the other, which was to be brought from a very great diſtance. The ſecond pyramid, commonly ſuppoſed to have been founded by Chephrenes, is ſituated about one hundred yards diſtant from that of Cheops. The ſuperficies of this pyramid, which is of a very beautiful white ſtone, is entire from the top about one quarter of the way down, compoſing for that ſpace a plain ſurface, which was undoubtedly the condition of the great pyramid when it was in its entire perfection. It is in height little or nothing inferior to the former, though its baſis is not near of ſo great a ſquare. The entrance of this is open on the north ſide, whence you go into a paſſage running down in a declivity in the ſame manner as in the other pyramid. After you have deſcended for a pretty conſiderable ſpace, you find the paſſage entirely ſtopped up. In all probability the perſon who opened the firſt pyramid made an attempt afterwards upon this; but, finding the ſame difficulties preſent themſelves as before, choſe to drop his undertaking, having poſſibly found that the diſcoveries he had already made did not anſwer the labour and coſt he had been at, nor give a ſufficient ſatisfaction to his curioſity. The pyramid is ſituated, like the other, upon a rock; into which are hewn ſeveral chambers with horizontal niches in them, which were undoubtedly heretofore made uſe of as burial-places, though there are no remains of the bodies incloſed in them. On the top of this rock are part of the walls of a temple with many hieroglyphic characters engraved on the ſides. The doors alſo of the chambers beneath are moſt of them adorned with hieroglyphics. At an equal diſtance from this pyramid is a third, which is not half ſo large as the ſecond. This is ſaid to have been built by Mycerinus, an ancient king of Ægypt; though ſome attribute it to the harlot Rhodope, and others to the daughter of Cheops. This is the ſame

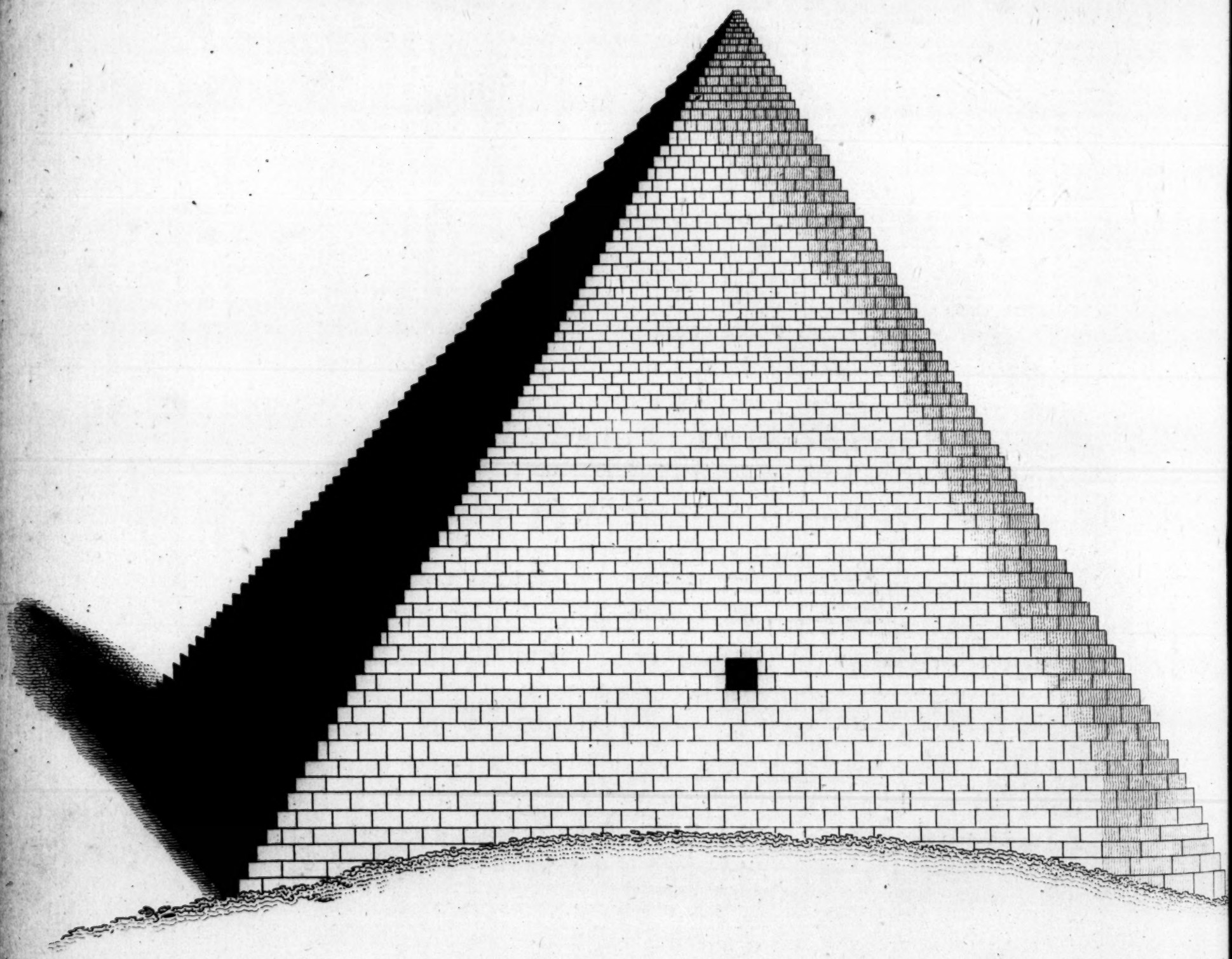
PYRAMIDS.

PYRAMIDS. which is mentioned, by Herodotus, to have been covered with granite, moſt of which is fallen down, and is to be ſeen lying at the foot of the pyramid; though many of the ſtones are ſtill remaining in their right places. The entrance of this pyramid has been never yet diſcovered, though it is without doubt to be found on the north ſide, the openings of all the others being on that part. Beſides theſe, which are the three principal pyramids of Gieſa, there are ſeveral other ſmall ones, ſome of which are almoſt gone to ruin, others pretty entire, and ſome, which appear to have been never finiſhed. About three hundred yards from the great pyramid is remaining a ſphynx of an immenſe ſize, being from the ſhoulders to the top of the head twenty-ſix feet high. The body of the ſphynx, which is cut out of the ſolid rock, is almoſt wholly covered with ſand, nothing of it appearing above ground except the ſpine of the back, in the middle of which is a round hole about two feet wide, but of a very inconſiderable depth. The head is made of ſeveral different ſtones, and the face painted red in many places. The noſe and mouth have been purpoſely diſfigured by the Arabs, the reſt remaining very entire. On the top of the head is a deep well, which being conſtantly filled with ſand, has never been fathomed. Many people are of opinion, that from this hole there is a communication with the well in the great pyramid, which notion ſeems to have no better foundation for its ſupport than the common vanity of travellers, who think themſelves obliged to account for every thing extraordinary; and are willing to give into the marvellous, rather than allow any thing to ſurpaſs their comprehenſion.

Having remained two days in a miſerable village, about a mile and half diſtant from the pyramids, that we might have leiſure to make



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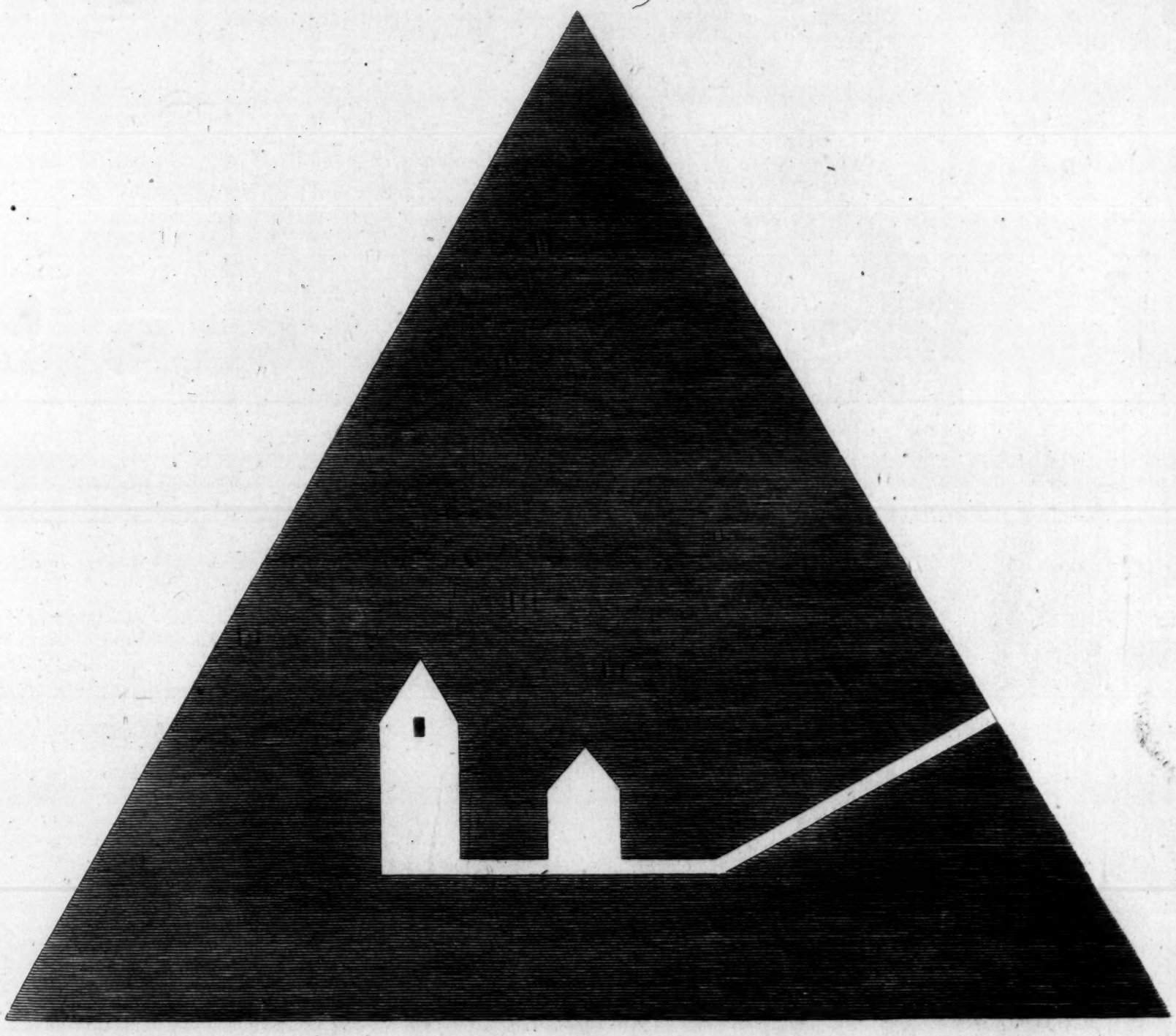
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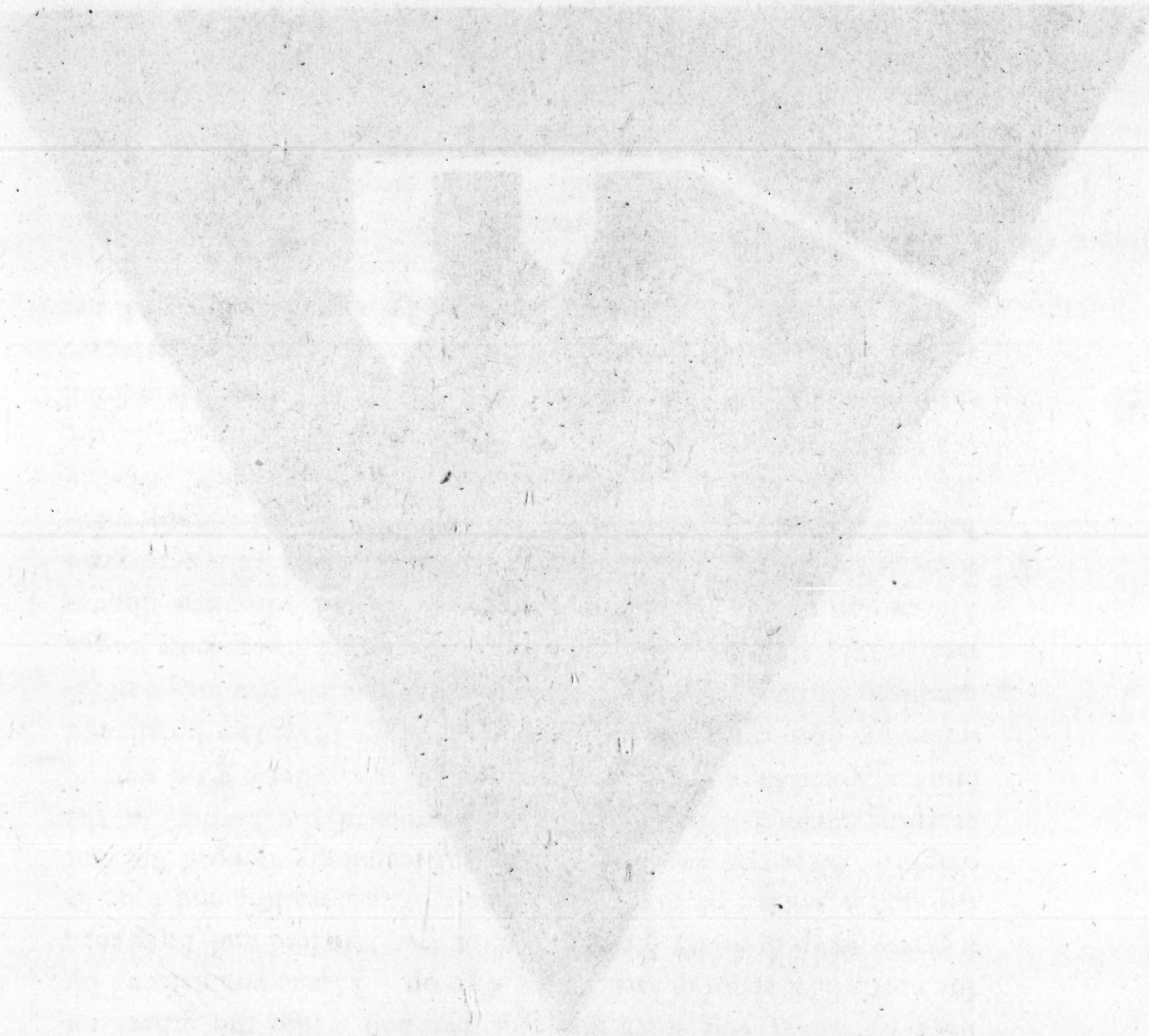
make what obſervations were neceſſary upon theſe wonders of the world, we ſet out for the village of Sakara, about ten miles farther, continuing along the verge of the Libyan deſert. Our eſcort was compoſed of about forty Arabs, commanded by a Sheik, ſome on foot and others on horſeback, all armed with lances, together with three janiſſaries, who came with us from Cairo, and, with our own company, formed a body of about fifty men. Arriving at Sakara the night after our departure, the next morning we ſet out on horſeback, attended by a freſh eſcort of Arabs, to viſit the pyramids, which are diſtinguiſhed from the others by the name of the Pyramids of Sakara, ſo called from the neighbourhood of that village. Among theſe pyramids, about ten or twelve in number, there are three which are conſiderable for the ſize, and for being all of them of a different ſtructure. They are indeed leſs than thoſe of Gieſa, but having each their particularities are extremely capable of anſwering a ſtranger's curioſity. The pyramid which is at the greateſt diſtance ſouth from Sakara is every way bigger than the ſmalleſt one of Gieſa. The declivity in the ſtructure of this pyramid near half way up is almoſt a perpendicular, after which it falls in, and terminates in a point like the reſt. The entrance of this pyramid has never been found, though I obſerved on the north ſide, about a third of its height, a ſmall ſquare hole, which is undoubtedly the beginning of the deſcent: it was, however, impoſſible for me to ſatisfy my curioſity in that point, the form of the building rendering the aſcent abſolutely impracticable. Returning again to the north, about half a mile hence is another pyramid, which for ſize, and every thing elſe, is by far the moſt conſiderable of thoſe of Sakara. Though it wants much of the height of the great pyramid of Gieſa, yet the ſquare of the baſe is very little inferior to it, being

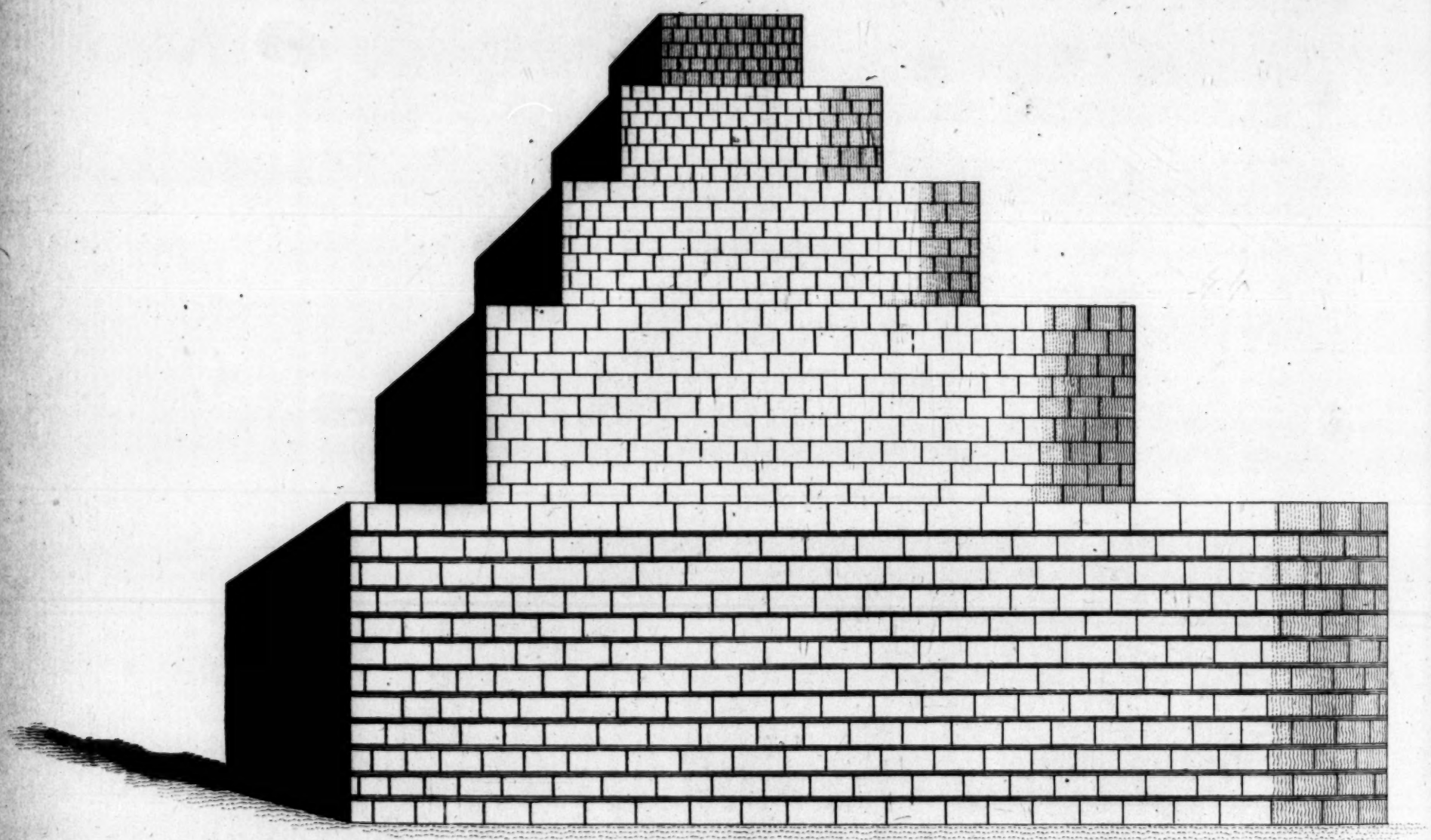
PYRAMIDS.

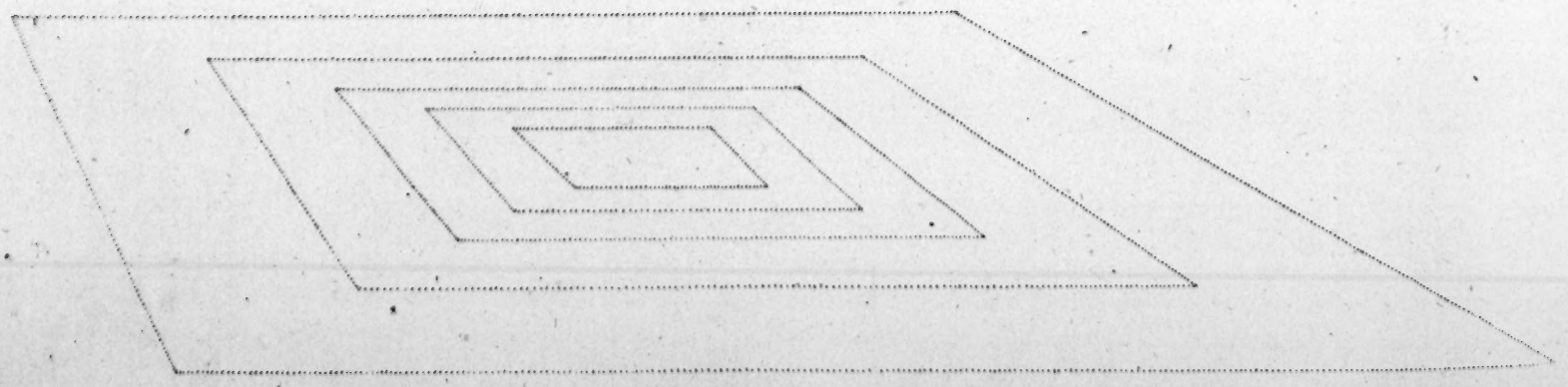
PYRAMIDS. ſix hundred and forty feet, whereas the other is no more than ſix hundred and eighty-two. It is built in the ſame form as thoſe of Gieſa, and as the ſuperficies of it is wanted, it is not very difficult to mount to the top of it, which terminates almoſt in a point. The door by which you enter into this pyramid is like the others on the north ſide, about quarter of the way up. Hence you deſcend by a pretty ſteep declivity for the ſpace of two hundred and ſixty feet, through a paſſage of three feet and a half in breadth, and four in height. After this you find the deſcent ſeemingly ſtopped up, but creeping through a ſmall hole at the bottom of the barrier, in the ſame manner as in the great pyramid of Gieſa, after a good deal of difficulty you enter into an horizontal paſſage three feet broad and ten high, through which you come to a room thirty feet long and fifteen broad; the roof of it terminates in the centre in an acute angle. Hence you enter into another horizontal paſſage of the ſame dimenſions as the former one, leading you into a chamber of a very great height, the roof of which is in the ſame form as that already mentioned. The length of this room is twenty-four feet, exactly double the breadth. At the ſouthermoſt end of the chamber, in the middle of the wall, twenty-ſeven feet from the ground, is a ſmall ſquare door-place, which for want of ladders we could not arrive at. In the two rooms, which we had already viſited, we could not diſcover any ſigns of coffins, or other receptacles for the dead; they have probably been removed upon the opening of the pyramid. About half a mile diſtant is part of an unfiniſhed pyramid, raiſed from the ground only ſixty feet. It was, I believe, deſigned to have been of the form of the firſt pyramid of Sakara, the declivity being ſo ſteep as to make it appear almoſt a perpendicular. The Arabs call it Maſtabà, or the place of exerciſe

for









for the bow, to which uſe they may poſſibly have employed it, the top being a large ſquare, very proper for that purpoſe. About two miles and a half hence is the Field of the Mummies, where among ſeveral ſmall pyramids is one of a pretty conſiderable ſize, and a very particular form. It is formed of five ſquares, placed one upon another, and diminiſhing gradually by equal diviſions: the entrance remains ſtill undiſcovered, and the ſtructure very little damaged by the injuries of time. Such are the pyramids of Ægypt, which in all ages have been reckoned among the greateſt curioſities exiſting, and at preſent remain as monuments of the wealth and power of thoſe monarchs, to whom they were intended as ſepulchres. A late countryman of ours has given himſelf a great deal of trouble to prove, that they were deſigned for other uſes than that of being receptacles for the dead. This hypotheſis appears to me extremely abſurd and ridiculous, and I muſt own, that if I had found leſs probability of their having been ſepulchres, either from their form or ſituation, both which entirely agree with the received opinion, I ſhould have contented myſelf with the teſtimonies of all ancient writers, who unanimouſly agree, that they were erected in order to contain the aſhes of the deceaſed kings of Ægypt. The authors of antiquity indeed differ very widely from one another in their account of the founders of the pyramids, but I believe this writer will have difficulty to quote any paſſage, which will prove the great pyramid to have been erected for a temple, or that the ſtone coffin ſeven feet long and three broad was concerned in the myſtical worſhip of Oſiris, or ſerved for one of the ſacred cheſts, wherein either the images of their deities or their ſacred veſtments and utenſils were repoſited; or elſe that it might have been a ciſtern, which contained the holy water made uſe of in their ceremonies.

PYRAMIDS.

PYRAMIDS. Theſe ſolutions appear to me purely chimerical, invented purpoſely to ſupport an opinion, which has no other merit than that of being new. I am not ignorant that there is a paſſage in Pliny, which ſeems at firſt ſight to make ſome doubt of their having been built for ſepulchres. But upon conſideration, it is very plain, that what that author aſſerts does by no means deny the pyramids to have ſerved as tombs for the kings of Ægypt; ſince he only informs us, that the ſovereigns who erected them had a farther deſign than that of flattering their own vanity, and perpetuating their memories by theſe prodigious ſtructures, which was that of keeping an idle people in employment.

" Pyramides regum pecuniæ otioſa, ac ſtulta oſtentatio: quippe cum " faciendi eas cauſa a pleriſque tradatur, ne pecuniam ſucceſſoribus aut " æmulis inſidiantibus præberent aut ne plebs eſſet otioſa *."

PLIN. L. xxxvi. c. 12.

It would be endleſs to mention all the ancient authors who ſpeak peremptorily of the pyramids as ſepulchres of the kings of Ægypt; for which reaſon I will bring only two authorities; the one of Strabo, becauſe he deſcribes the pyramids of Gieſa exactly in the ſame condition and ſituation as they are now to be found. The other two paſſages are taken from Lucan, who having the character of

* " The pyramids of the kings muſt be conſidered as an idle and fooliſh oſtentation of " wealth: ſince the reaſon aſſigned by moſt for their erection was, that they might not " leave their riches to their ſucceſſors or inſidious rivals; or that the common people " might not be unemployed."

of paying a greater regard to truth than poets generally do, ſeemed to me the more proper to be quoted upon this occaſion: PYRAMIDS.

" Τετράκοντα δὲ ἀπὸ τὴς πολεως σαδίοις προσελθόντι ὀρεινή τις ὀφρύς ἐστιν
" ἐφ' ἧ πολλαὶ μὲν Πυραμίδες εἰσὶ τάφοι τῶν Βασιλέων* ."

STRAB. L. xvii.

" Cum Ptolemæorum manes, ſeriemque pudendam
" Pyramides claudant, indignaque mauſolea †."

Luc. L. viii. l. 696.

" Non mihi pyramidum tumulis evulſus Amaſis,
" Atque alii reges Nilo torrente natabunt ‡?"

Luc. L. ix. l. 155.

But ſuppoſing the deſign, for which the pyramids were erected, had been mentioned by none of the ancient authors, yet to me, their form and ſituation would have been ſufficient proofs of their having ſerved as ſepulchral monuments, and not as temples, or any other ſuch ſacred uſes. It is moſt probable, that the great pyramid of

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* " Forty ſtadia from the city is a riſing ground, on which are many pyramids, the " burial-places of the kings."

† " Can Ægypt ſuch ſtupendous fabrics build;
" Can her wide plains with pyramids be fill'd;
" Canſt thou, beneath ſuch monumental pride,
" Thy worthleſs Ptolomæan fathers hide?" ROWE.

‡ " From his proud pyramid Amaſis torn,
" With his long dynaſties my rage ſhall mourn,
" And floating down their muddy Nile be borne." ROWE.

PYRAMIDS. of Gieſa, had it been deſigned for a temple, would have contained at leaſt ſome ſpacious chamber within, anſwerable to its outward magnificence; inſtead of which you find, in the centre of the building, only two ſmall rooms, the one over the other, in the uppermoſt of which is ſtanding a ſtone coffin, unleſs you chooſe to attribute it to ſome of the above mentioned uſes. Beſides allowing that this cheſt, ſeven feet long and three broad, might have been made uſe of as a repoſitory for the ſacred veſtments, and other utenſils of worſhip; yet does it appear likely that the prieſts, who were aſſiſtants in theſe ſacred rites, would have taken ſo much pains to render their return to the light impracticable, as to build a barrier compoſed of a vaſt maſs, forever to ſhut up the entrance? For to moſt other writers beſides this author it ſeems plain, that the hole at the bottom of the paſſage has been opened by force; ſince they undoubtedly have all of them very judiciouſly conſidered, that the Ægyptian prieſts muſt, at leaſt ſome few of them, have been inclined to corpulency, and that muſt neceſſarily have been looked upon among them as a great misfortune, ſince a more than ordinary fat perſon was inevitably excluded from the temple. But allowing that the large ones ſerved as temples, to what uſe were the great number of ſmall pyramids, and ſome compoſed only of earth, employed? were theſe alſo temples and places of divine worſhip, or were they not more probably erected over the ſepulchres of perſons who were not able to bear the expence of more conſiderable ſtructures? As we find the pyramids ſituated in places where the dead were repoſited in the earth, why are we not to imagine that the Ægyptians, whom we know to have had a more than ordinary veneration for their dead, and to have employed the utmoſt care and coſt in the preſervation of their bodies, erected more ſecure retreats for their deceaſed monarchs,

monarchs, hoping thereby to preſerve them from the impiety of future ages? We farther find the Romans ſo well pleaſed with theſe monuments, that they adopted the cuſtom of perpetuating the memory of their dead by pyramids: witneſs the tomb of Ceſtius, which to this day remains entire at Rome; the ſurface of which is all covered in the manner of the top of the ſecond pyramid of Gieſa. Indeed ſo many proofs might be alleged in favour of what I aſſert, that to mention them would run theſe obſervations (which I intended purely for my amuſement in the ſpare time of my voyage) to ſo great a length, as to render them more of the form of a laborious work, than a few unconnected remarks, the produce of my leiſure hours. There is beſides another conceit of this author, which to me ſeems no leſs erroneous than the former: but in this perhaps he is more excuſable, as there have been others of the ſame opinion, if it is to be admitted of as an excuſe, the having erred with the multitude. He affirms, that neither of the three great pyramids have ever been finiſhed, of this I have already ſaid ſomething, being entirely of opinion that they have been all of them terminated, and covered with a plain ſurface, in the manner of Ceſtius's tomb at Rome. Herodotus, as I have already obſerved, mentions having ſeen them in that condition; and, if what this author himſelf ſays be allowed as a truth, there can be no greater argument of their having been finiſhed, and cloſed up with the utmoſt nicety. What he owns is, that few or none of the ancient hiſtorians ſeem to have been acquainted with the inſide of the pyramids. What can reſult thence, but that they had been all of them cloſed up for many ages; which could be the only reaſon of the inſides being unknown. Had the great pyramid remained always in the ſame condition in which it is at preſent, could it have

PYRAMIDS.

PYRAMIDS. been a myſtery to the ancients what it contained within? for what reaſon would they not have had the ſame knowledge of it as we have at preſent? The ſmalleſt of the three we may venture to affirm was finiſhed, ſince Herodotus mentions it as a great curioſity, on account of its having been covered with a ſuperficies of granite, which is all fallen off, and lying at the baſe, upon which account the pyramid remains in the ſame condition as the great one, only with this difference, that nobody has thought it worth their while to force the entrance. Their preſent ruinous condition has been occaſioned by the avarice of ſome of the ſovereigns of Ægypt; who, expecting to find treaſures incloſed in the bowels of theſe immenſe fabrics, were obliged before they could diſcover the entrance to break away great part of the ſuperficies, the ſtones of which being found of a very good quality were employed by them in their public buildings: and there are to be ſeen at preſent, about a mile from the pyramids of Gieſa, two very fine bridges, built of a beautiful white ſtone, which I make no doubt have been part of the ſuperficies of the two great pyramids. Near the laſt pyramid of Sakara are the entrances into the CATACOMBS, where the inhabitants of the neighbouring city of Memphis entombed their embalmed bodies, a cuſtom well known to have been univerſal among the Ægyptians. The greateſt part of the plain of Sakara is hollowed into ſubterraneous cavities, all cut out of the ſolid rock, which fortunately is not of a very hard nature, but eaſily yielding to the leaſt violence. The entrances are many in number, and are in form a ſquare of three feet, and about twenty feet deep. We deſcended one of theſe paſſages by the aſſiſtance of a rope ladder, after which finding the horizontal entrance almoſt filled up with ſand, we were obliged to creep upon our bellies for a conſiderable

CATA-COMBS.

ſpace,

ſpace, till we entered into a vault about ſeven feet high. We immediately diſcovered ſeveral embalmed bodies ſcattered in confuſion about the vault, and many of them broken in pieces. Theſe had all of them been taken out of their cheſts or coffins, and after having been ranſacked in ſearch of any idol of value, which are frequently found within the bodies, thrown aſide by perſons who would not be at the trouble of carrying them away. The farther we penetrated into theſe diſmal receſſes, we found the bodies much more entire, and every thing leſs diſturbed; and I make no ſort of doubt, that if any perſon had the courage to go to the extremity of the catacombs, he would find many bodies, which had never been examined, and diſcover curioſities, which would amply recompenſe the fatigue and danger. Such a deſign, however, would be attended with very conſiderable perils and difficulties; for the paſſages, being cut out of one another in many irregular turnings and windings, would occaſion a man as much danger in his return as from the moſt intricate labyrinth. Theſe ſubterraneous paſſages are divided into many different chambers; in the ſides of which are to be ſeen ſeveral perpendicular niches, of ſufficient height to contain the coffins upright, and in theſe were repoſited the embalmed bodies. Of theſe cheſts there are very few to be found entire and in their poſition; the Arabs not ſuffering any to paſs unexamined, induced thereto by the hopes of diſcovering ſome riches buried with the corpſe. Theſe embalmed bodies are known in Europe by the name of Mummies, from the Arabic, or rather Perſian word, Mumià; which ſignifies, in thoſe languages, Balſam. It was a great while before the notion was exploded, that the compoſition, with which they were embalmed, was a ſovereign remedy againſt any ſtoppages in the circulation of the blood. Herodotus gives an

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exact account of the Ægyptian manner of burial, and the embalming their dead. When a perſon of diſtinction died, they began the embalment by extracting the brains out of the ſcull, by an inciſion made under the noſtrils; after which they filled the head with a balſamic compoſition, and made another inciſion on the right ſide of the body, through which they drew out all the inteſtines. After this the corpſe being waſhed with palm wine, infuſed with aromatics, was ſtuffed with myrrh, cinnamon, and ſeveral balſamic gums, (incenſe alone being forbidden) and afterwards ſowed up. It was then ſteeped in ſaltpetre, where it remained for ſeventy days, after which, being waſhed clean, it was bound round with innumerable folds of linen perfumed with gum Arabic. Over theſe firſt bandages many other folds of finer linen were wrapped round with very great nicety. The face was covered with a gilt maſk of a ſort of paſteboard, made to reſemble the perſon when living, as much as poſſible; and from the breaſt as low as the feet were conſtantly painted many hieroglyphic characters, which undoubtedly expreſſed the age and profeſſion of the perſon. On the breaſt is uſually painted a ſmall figure like a cherubim, with its wings extended over the body, repreſenting in all probability the guardian genius of the deceaſed. The body being in this manner embalmed was encloſed in a cheſt or coffin, of ſycamore wood, on the lid of which was carved the face of the corpſe contained within. In this condition the mummies are now found, the colours of the painted hieroglyphics retaining their original vivacity, the gilding of the maſk exceeding all modern performances of that kind, and the linen remaining as ſtrong as if juſt taken out of the loom. The compoſition within the body, both in colour and ſubſtance, very much reſembles pitch, though it has a much more fragrant odour. The

corpſe retains its original form without having ſuffered the leaſt damage, and, till opened, appears to have been but newly buried. The bones are always entire; nay, the very nails of the feet and hands, and ſometimes part of the ſkin is remaining, though all the muſcular parts are entirely waſted away. The cheſts which encloſe the mummies are made ſometimes only of two pieces of wood, though moſt frequently of ſeveral boards joined together, and when brought out of the catacombs are as well conditioned as when they were firſt repoſited there. What conduces very much to the preſervation of the bodies is undoubtedly the nature of the ſoil where they are buried, which is exempt from the leaſt degree of moiſture; whence I may venture to affirm, that had the Ægyptians inhabited any other country, they never would have given themſelves ſo much trouble in embalming the bodies of their dead relations, which the nature of their repoſitories would have rendered ineffectual. About half a mile on the other ſide of the laſt-mentioned pyramids is another vault, much more ſpacious than that of which I have already given a deſcription. The deſcent is in the ſame form as thoſe of the former catacomb, only of a greater depth, and a larger ſquare. When you are got to the bottom, after having crept upon your belly in the ſame manner as before, for conſiderable ſpace, you diſcover many very capacious paſſages, on each ſide of which are ſeveral large ſquare niches, filled with earthen pots of a conic figure, in each of which is contained an embalmed Ibis, a bird held in particular veneration among the Ægyptians. They are wrapped in linen exactly in the ſame manner as the other mummies, and are frequently found ſo entire, that not only the bones, but very often even the plumage remains in its original perfection, but at the touch moulders away into powder. There are alſo to be found

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found in the innermoſt receſſes of the vault, many bones of beaſts, which do not ſhew any ſigns of their having been embalmed. Theſe were undoubtedly other ſacred animals, who after their deaths were carefully placed in this repoſitory, which was hewn out of the rock, at an immence expence, entirely for that purpoſe. None, however, among all theſe animals were held in ſo great eſteem as the Ibis, the veneration for that bird not ariſing merely from a groundleſs ſuperſtition, but from the real ſervice they were of to the country, in deſtroying great numbers of winged ſerpents, which at a certain time of the year endeavoured to penetrate into Ægypt; to prevent this, there went out conſtantly, at the return of the ſeaſon, vaſt flocks of theſe ſacred birds, who meeting the ſerpents upon the confines of Æthiopia, deſtroyed them before they entered the territories of Ægypt. Upon this account the Ægyptians worſhipped them as divinities, protectors of their country, and ſo great was their regard for them, that if a man happened, even by accident, to kill an Ibis, he was puniſhed with death. This worſhip, however, was not univerſal in Ægypt, as we are informed by Juvenal:

——" Crocodilon adorat
" Pars hæc; illa pavet ſaturam ſerpentibus Ibim *."

JUV. S. XV. l. 2.

The inhabitants of the Lower Ægypt probably being more remote from the benefactions of this ſacred bird, abſtained from paying it honours on account of ſervices known only by the relations of perſons,

* " One ſect devotion to Nile's ſerpent pays;
" Others to Ibis that on ſerpents preys." DRYDEN.

ſons, who were looked upon by them almoſt in the ſame light as foreigners. It appears, however, by theſe catacombs, that the worſhip paid to the Ibis reached as far down as Memphis, the capital of the Heptanomos, or Middle Ægypt. At preſent the race of the Ibis is either utterly extinct, or wholly unknown; which occaſions the variety of opinions concerning this bird in every author who has given a deſcription of Ægypt. Mr. Maillet ſeems to affirm, that it is a large bird of prey, called by the people of the country Pharoah's Hen, an animal known only in Ægypt. It agrees, indeed, in ſome particulars with the deſcription of the domeſtic Ibis, which we read in Herodotus; as it has a hooked bill, light-coloured feathers, and the head and neck uncovered: but on the other ſide it has neither legs like a crane, nor the head and neck black, both which articles are neceſſary to make it tally exactly with Herodotus's deſcription. CATACOMBS.

I returned to Old Cairo very well ſatisfied with my expedition, deſcending the Nile for the ſpace of about twenty miles, having embarked under the Moſque of Segh Shein, ſituated upon the bank of the river, oppoſite to the village of Sakara. About five miles to the eaſtward of the Nile is a continual ridge of mountains, which riſing in the Upper Ægypt maintain almoſt an exact diſtance from the bed of the river, till they terminate in the eminence commanding the caſtle of Grand Cairo. Theſe mountains throughout the whole extent are formed into many contiguous habitations, cut out of the ſolid rock, which in the times of primitive Chriſtianity ſerved as retreats for the famous anchorites, and hermits of the Thebais. I had the curioſity, not without ſome danger and difficulty, to climb up to ſeveral of theſe lofty manſions, where I diſcovered all the means neceſſary for the paſſing a quiet and eaſy life. The reſervoirs, together with the channels, which filled them with rain-

Cairo. rain-water, are ſtill ſubſiſting; and there are many large ſquare holes dug into the rock; the places, I imagine, in which they repoſited their corn. I alſo entered into two or three churches, the ſides of which are filled with inſcriptions in Coptic characters, very perfect and legible. Theſe hermits, in their retirement, were free from the inclemency of the weather, their apartments being warm in the winter, and cool in the ſummer, expoſed only to the weſt wind, which blowing over the Libyan deſert adminiſtered to them an agreeable warmth in the very midſt of winter. Scarce had I recovered from the fatigue of my late expedition, when I made another excurſion to the village of Mattareah, diſtant only ſix miles from Old Cairo, near which are to be ſeen the ruins of the ancient city of Heliopolis. A little without the walls of Grand Cairo are the ſepulchres of the Mamaluke kings, over each of which is erected a moſque of a very beautiful ſtructure. The village of Mattareah takes its name from a ſpring of freſh water, riſing up in a neighbouring garden, and affirmed to be the only ſource of that nature within the whole extent of Ægypt. The Chriſtians aſſure us, that the reaſon of its enjoying that virtue is, becauſe the Virgin Mary made uſe of the water to waſh our Saviour's linen. They alſo ſhew us in the ſame garden a piece of an old wall, which they inform us belonged to the habitation of the Holy Family; as alſo a large ſycamore tree, which by a wonderous miracle opened and received them into its trunk, when they were purſued even into this retreat by the emiſſaries of Herod. Mr. Maillet, who was for many years French conſul at Grand Cairo, in his late account of Ægypt, mentions a very great particularity in relation to that tree; which he at the ſame time gives us to know he would not venture to aſſert, was he not certain of the fact: in ſhort he aſſures us, that

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no baſtard can walk under its branches, being probably prevented by ſome ſecret power, guardian of the honour of that holy tree, who will not ſuffer it to be polluted by the approach of a monſter of that kind. About half a mile from Mattareah are the ruins of Heliopolis, conſiſting in ſeveral foundations of ancient buildings, an obeliſk, a ſphynx, and a ſquare mound of earth about two miles in circumference. Exactly in the centre of this incloſure ſtands the obeliſk, in every reſpect like that of Alexandria, only in its height, which is ſuperior, being, as I found from the exacteſt meaſurements, ſixty-three feet high, and ſix in breadth at the baſe. We are informed by Pliny, that Sochis and Ramiſes, each of them, erected four obeliſks at Heliopolis, the one of forty and the other of forty-eight cubits in height: CAIRO.

" In ſupradictâ urbe (Solis) Sochis inſtituit quatuor numero obeliſcos, " quadragenum octonum cubitorum longitudine: Ramiſes autem (is quo " regnante Ilium captum eſt) quadraginta cubitorum *."

PLIN. L. xxxvi. c. 8.

Now, from the dimenſions of the obeliſk remaining, I think it plain, that this is one of thoſe erected by Ramiſes: for allowing to each cubit twenty inches, the forty will amount to ſixty-ſix feet and eight inches, the overplus of which is a very reaſonable allowance for that part of the baſe, which has been covered by the increaſe of the land: and it is evident, that there is not more hidden under the ſurface of the earth (as ſome have pretended), ſince the hieroglyphics,

* " In the above-mentioned city (Solis) Sochis formed four obeliſks, forty cubits long: " and Ramiſes, in whoſe reign Ilium was taken, one of forty cubits."

CAIRO. glyphics, which are inſcribed upon the four ſides of the obeliſk, are terminated for above the ſpace of a foot before they come to the ground, which proves that the ſhaft is not of a much greater length. The ſphynx, which is placed to the weſtward of the obeliſk, is ſo much defaced, that unleſs one had already ſeen the ſituation and form of that near Gieſa, it would be difficult to ſay what it was, ſince it appears at firſt ſight little better than a rude unformed maſs of ſtone. The mound of earth, which ſurrounds the obeliſk and ſphynx, is by ſome imagined to be the circuit of the city of Heliopolis; but to me it appears to be of too little extent, ſince we learn from the ancient writers, that it was a very conſiderable city. On the other ſide, to allow it to be the circumference only of the Temple of the Sun, ſeems to be too great a conceſſion; ſince a ſingle edifice, two miles round, muſt exceed every thing of that nature, of which we have any certain knowledge or account. One may, indeed, have very good reaſon to judge from the ſphynx that the temple ſtood upon that very ſpot of ground, ſince we are informed by Herodotus, that the area before it, which was very ſpacious, was ſet on each ſide with a double row of ſphynxes of very large dimenſions, placed at equal diſtances from each other of twenty feet. The void ſpaces, left between the ſphynxes, were filled up with columns and obeliſks, of which that I have already taken notice of is moſt probably the only one remaining.

GOVERNMENT OF ÆGYPT. During the remainder of the ſtay which I made at Grand Cairo, I employed myſelf entirely in ſtudying the government of the country, which is quite different from that of all the Grand Signor's other dominions. In the other provinces the abſolute power is by the ſovereign delivered over into the hands of the pacha, who acts with the

the ſame deſpotic authority over his particular diſtrict, as the ſultan himſelf does over the whole. In Ægypt the adminiſtration is upon a very different footing, ſince the chiefs of the country, who form a ſenate of twenty-four beis or lords, maintain the authority ſo much in their own hands, that the commands both of the pacha and Grand Signor are very little regarded in affairs detrimental to the common intereſt. Each of theſe beis has very large poſſeſſions of land and moveables, and is attended in a manner more ſuitable to princes than private men. Nothing can be tranſacted without it has been debated and agreed upon in the ſenate, by the majority of the beis, and chief officers of the different bodies of militia, who alſo take their places in that aſſembly. The pacha, as in the other provinces, is indeed inveſted by the Grand Signor with abſolute power over the lives and fortunes of his ſubjects, which in this country amounts to little more than his being admitted as preſident of the divan or ſenate, by the conſent of which all decrees muſt be paſſed, before they are eſteemed of any validity. He has alſo the mortification to be obliged to act in a double character, uſing his utmoſt endeavours to ingratiate himſelf with the beis, who, by ordering their vaſſals to be tardy in their payments, and promiſing to ſupport them in their diſobedience, can eaſily prevent his gathering in the public contributions, which would inevitably cauſe his ruin, ſince he would thereby incur his maſter's diſpleaſure, and be ignominiouſly depoſed as one who had ſequeſtered the public revenue to his own private advantage. The pacha's office is annual, and on a fixed day about the latter end of Auguſt, which is the beginning of the year according to the Coptic account, his ſucceſſor, who is always ready, enters into his employment. If, during the time of his government, he happens to be depoſed by the beis, or

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the bodies of militia, contrary to the will of the Grand Signor, the beis take upon themſelves to be anſwerable to their ſovereign for the revenues paid by the country. If the Grand Signor has a mind to continue the pacha in his employment for a ſecond year, inſtead of naming his ſucceſſor, he diſpatches new letters patent, with orders for his being again inveſted in his office. Notwithſtanding the pacha of Cairo is ſuperior in dignity to all others, except the commander at Babylon, yet he is ſubject to ſo many diſappointments and difficulties, as render his office leſs deſirable than the government of ſome leſs conſiderable province. As ſoon as he enters into his office, he is ſure to have for enemies the whole twenty-four beis, and the two bodies of militia, whoſe perſecutions frequently end in his final ruin. To prevent theſe ill effects he is obliged to be guilty of a thouſand condeſcenſions to thoſe very perſons, over whom he has the authority to act the part of a ſovereign. By ingratiating himſelf with them he finds means to oblige the inhabitants of the remoter parts of Ægypt to give ſome attention to his commands, which are otherwiſe very little regarded without the walls of Grand Cairo, the people of the country being in a manner ſubject to the beis, and acknowledging no other authority than theirs. One of the twenty-four is always chiagia to the pacha, and as ſoon as he enters into his employments is inveſted with the rents and appendages which are ſet apart for his ſubſiſtence. When the pacha is ſuſpected to have laid any deſign which may be prejudicial to the common intereſt, the beis immediately unite together, and conſtantly find means to diſpoſe the bodies of militia to enter into their party. When they are determined to depoſe him, they diſpatch an officer of the body of janiſſaries, called cara dolamali, upon account of the long black robe, which he wears as an emblem

of his employment. As ſoon as this officer is admitted to the preſence of the pacha, he makes him a profound reverence, behaving with all the deference due to a perſon of his high rank, and approaching him with the utmoſt ſubmiſſion, he doubles up one of the corners of the carpet on which he is ſeated, which informs him that he has no more authority in Ægypt; after which he retires, without having uttered a ſingle word from the time of admiſſion to that of his departure. The depoſed pacha, as ſoon as the cara dolamali has left him, is obliged with his whole court to leave the palace, and retire to an habitation aſſigned him in a part of the city named Cara Meidan, where he remains under confinement till the arrival of his ſucceſſor, upon whoſe entering into his command he is ſet at liberty. The orders of militia are ſeven in number, the officers and chiefs of which make a very conſiderable figure, having in their hands a great ſhare of the government. The cavalry is divided into five bodies, the infantry only into two, but the numbers of them both are equal. The cavalry is compoſed of ſpahis, zauſis, and mutafaracas; the firſt of which are divided into three bodies, the giounlers, who are commanded by the giounler agaſi; the tufeczis whoſe chief is the tufeczilar agaſi; and the zerchieſlers, who acknowledge for their general the zerchieſler agaſi. The bodies of zauſis and mutafaracas are employed to guard the perſon of the pacha, to attend upon him in the divan, and to ſee his orders put in execution; their heads are the zauſlar chiagiaſi and the mutafaraca baſhi. The mutafaracas are alſo diſperſed as garriſons in the ſeveral cities of Ægypt, as Alexandria, Roſſetto, Damiata, Suez, &c. and the ſpahis diſtributed about as guards to the governors of the different provinces. The whole body of cavalry compoſes an army of twenty thouſand men, and that of infantry one of equal number; the janiſſaries being twelve,

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twelve, and the aſaps eight thouſand; ſo that the whole militia, which is maintained by the Grand Signor for the defence of Ægypt, amounts to forty thouſand men. The whole country is divided into nine provinces, in each of which there are computed to be three hundred and ſixty villages. The iſland of Delta forms two of theſe provinces, Maghala and Manufia, the two diviſions of Zarchiiti el Manſourah and Zarchiiti Bilbes lie to the eaſt of the Nile, and thoſe of Damanghur el Bughara and Gieſa to the weſt; while the whole extent of the Upper Ægypt is comprehended in the three diviſions of Zarchitfua, Beniſuef el Nabagniſſa, and Zirda. All theſe different provinces belong to the beis, who ſend their ſubſtitutes with the title of caimacham, or governor, and they are commiſſioned to collect the revenue, and act with an abſolute authority over the people. Upon the death of one of the beis the Grand Signor inherits his fortunes, and the income of his lands, till his place is filled up by the choice of the pacha, who is obliged to fix upon ſome perſon of the country, who ſhall be judged proper by the common conſent of the government. It is very frequent that the pacha endeavours for ſome time to keep the number uncomplete, that he may appropriate the vacant revenues to his own and his maſter's advantage. The inhabitants of Ægypt are, for the moſt

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part, COPTES and ARABS, the former of which are the deſcendants of the ancient Ægyptians. They pretend to be the firſt people of Africa, who received the light of Chriſtianity, which was preached to them by St. Mark, and they followed its doctrines according to the purity of the primitive church, till the time of their patriarch Dioſcorus, under whom they embraced thoſe errors which they maintain to this day. Their obſtinate attachment to their religion has been the cauſe of many diſaſters which they have laboured under;

under; having been ſubject to continual perſecutions and maſſacres, both in the time of the Pagans, the government of the Greek emperors, and that of the Mahometans; which have ſo diminiſhed their number, that they do not at preſent reckon above two hundred thouſand throughout the whole extent of Ægypt. They acknowledge a patriarch, who reſides at Grand Cairo, as the head of their church, who diſpoſes of all benefices, and acts with ſupreme authority over the whole body of the inferior clergy. This prelate receives continually from the pope ſeveral valuable preſents, together with ſolemn invitations to come over to the true faith; but they have had hitherto very little effect, ſince both he and his dependents ſeem reſolved to remain obſtinate in their errors. In their life and manners they affect a great auſterity, exceeding even thoſe of the Greek rite in faſtings and penance. Their fundamental maxim conſiſts in maintaining unchanged their ancient cuſtoms and inſtitutes, which they pretend to have obſerved ever ſince their firſt coming over to the Chriſtian faith. Circumciſion is a ſacrament, which they affirm to be very neceſſary to ſalvation; and though it is neglected by ſome of the moſt conſiderable families, inhabitants of Cairo, yet in the remoter parts of Ægypt, where they affect a greater purity, it is never omitted, but on the contrary ſo ſtrictly obſerved, that even the women are obliged to undergo an operation of the ſame nature, before they can be acknowledged complete Chriſtians. Their holy ſcripture and their forms of prayer are written in their ancient language, though there are very few, even of their clergy, who underſtand it, or can ſo much as explain the moſt trivial paragraph. This profound ignorance is owen to the perſecutions, which they ſuffered under the adminiſtration of the Greek emperors, who, eſteeming them as heretics, ſhut up their churches,

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Coptes. churches, ordered all their ſacred books to be burnt, and prohibited them by very ſevere reſtrictions, the propagation of their ancient language. Under theſe difficulties they remained till the arrival of the Mahometans, who, allowed them the free exerciſe of their religion; upon which they rebuilt their churches, and aſſembled their ſcattered clergy, who, during the time of their perſecution not being permitted to perform the ceremonies of their religion, had almoſt forgotten their ancient language, as well as the original rites of their church. The Coptes, whoſe chief employment is that of ſerving in the houſes of great men as ſtewards, and managers of their affairs, are a people generally induſtrious, well ſkilled in trade, and of a temper more inclined towards the extreme of avarice, than

Arabs. that of liberality. The Arabs, who form the chief body of the inhabitants of Ægypt, are diſtinguiſhed by the denomination of the zifzis or huſbandmen, and the bedoweens or thoſe who live under the tents. The zifzis live in the towns and villages, employ themſelves in the cultivation of the land and breeding of cattle, and the bedoweens pitch their tents upon the verge of the deſert, paying to the public a certain ſum of money for the land which they occupy. Though theſe people have maintained the language, name, and ſome of the cuſtoms of the true Arabs, inhabiters of the deſert, yet they differ from them entirely in their tempers and principles, having as many ill qualities as the others have good ones. They are univerſally unpoliſhed, brutal, and ignorant, guilty of the blackeſt pieces of treachery, cruel to the laſt degree, not ſparing even their own brother, if his death will turn out any thing to their advantage. Their bodies are uſually tall and well proportioned, but their features irregular, and their complexions very tawny; their dreſs (if they have any) conſiſts in a blue ſhirt, which they faſten round their middles with a

piece

piece of packthread, but in the ſummer-time both boys and girls, till the age of twelve, go about ſtark naked. The women wear veils over their faces, with large copper or ſilver rings in their noſes and ears, and bracelets of the ſame metals about their arms and legs, in every other particular they are dreſſed like their huſbands. The ſeghs or chiefs of the villages are generally diſtinguiſhed by a turban, a long black robe and a piece of blue and white linen, which they throw over their ſhoulders in the manner of a cloak. In their food and habitations they expreſs the utmoſt poverty and miſery, living more like beaſts than human creatures; their uſual food is eggs and a ſort of dough cakes, which they ſtick up againſt the walls of the oven, and ſoon after take them out and devour them with the utmoſt greedineſs. The have alſo a ſort of ſour cheeſe, which they produce upon particular occaſions, and ſtinking butter, in which, upon any extraordinary feſtival, they fry their eggs. Their houſes are built entirely of mud, and have nothing within them but the bare walls, it being a very great piece of magnificence to have a mattreſs or carpet to ſleep on. The Bedoweens are continually at variance with theſe, who inhabit the villages, as indeed the latter have reaſon to fear them, ſince their chief ſubſiſtence is in pillaging their lands and habitations. The chief occupation of the Bedoweens is in exerciſes of horſemanſhip, in which they are extremely well ſkilled. Theſe, in their cuſtoms, approach nearer to the true Arabs; though they are, notwithſtanding, equally deſpiſed by them, being eſteemed as ſlaves, upon account of the tribute which they pay for the lands, on which they ſpread their tents. When they go out in ſearch of booty, they generally march in a body of fifty, or ſometimes one hundred men, armed with long

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ARABS. lances, and mounted upon excellent horſes; in caſe of neceſſity they in a very ſmall time can be reinforced, by diſpatching one of their party to alarm thoſe of the neighbouring habitations, as they are frequently forced to do, in order to oppoſe the troops ſent from Cairo for the defence of the villages, with whom they have frequently very ſharp encounters. Nothing is more common than for them to rebel, and refuſe to pay their tribute, in which caſe the beis diſpatch large bodies of troops againſt them, and ſometimes march out in perſon; as it happened while I was in Ægypt. A bey was ſent out againſt the rebels near Alexandria, who committed all ſorts of diſorders, confining the inhabitants within the walls of the city. He was, however, obliged to return to Grand Cairo without having brought them to reaſon; for the rebels, immediately upon the notice of the approach of ſome ſuperior force, fly into the innermoſt parts of the deſert; where, as they are the only people who are acquainted, it is very eaſy for them to eſcape the purſuit of their enemies. The Bedoweens are wholly averſe to all ſort of induſtry, looking upon labour as mean and unmanly, for which reaſon they make their women perform all the neceſſary drudgeries, riding themſelves on horſeback, while their wives follow them on foot, loaded with their ſpare arms and domeſtic utenſils. Thoſe who inhabit the villages have, however, quite different ſentiments, being naturally induſtrious, and employing themſelves daily in the hardeſt labours. They are by no means unſkilful in the practical part of agriculture, and are acquainted with ſeveral methods of breeding and nouriſhing their cattle, which other nations are entirely ignorant of. The moſt extraordinary practice is that of hatching their eggs, which they always perform by an artificial heat. They have

for

for that purpoſe, in each village, ſeveral ſquare rooms, the walls of which are made of a kind of bricks dried in the ſun. In the middle of theſe rooms they make a large fire, round which they place their eggs at regular diſtances, that they may all enjoy an equal degree of heat; in this manner they let them lie for fourteen days, now and then turning them, that the warmth may be the better adminiſtered to all parts alike, and on the fifteenth day the chicken makes its appearance, and proves in every reſpect as ſtrong and perfect as thoſe hatched according to the rules of nature. Nor is this any other than the continuance of a cuſtom practiſed by the ancient Ægyptians, ſince we are taught by Diodorus Siculus that they uſed this manner of hatching their chickens. They have a ſecret alſo to defend themſelves againſt the bite of vipers, the effects of which are ſo extraordinary, that, had I not been an eye-witneſs, I ſhould have given very little credit to any accounts of them. There are many of theſe Arabs who make it their livelihood to gather vipers, which they find in great quantities upon the verge of the deſert, diſpoſing of them for three ſequins an hundred to the apothecaries of Grand Cairo. The manner of their gathering them is by obſerving early in the morning their traces in the ſand, which they follow till they diſcover the animal, which without the leaſt heſitation they take up in their fingers, and put him into a large leathern bag, which they bring to Cairo, containing ſometimes ſix or ſeven hundred vipers. It was in an apothecary's ſhop that I ſaw one of theſe people come in with a bag of an hundred, who, after he had made his bargain, ſeated himſelf upon the ground, together with his two companions, and taking the vipers out of the ſack one by one, cut off their heads, ſkinned, and gutted them, in which manner

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ARABS. they are obliged to deliver them before they receive their payment. They made no ſort of difficulty of putting their hands into the ſack and taking up an handful of theſe noxious animals, in the ſame manner as I have ſeen people put their hands into a baſket of corn, and take up an handful to examine the goodneſs of it. Upon aſking them what was the reaſon that theſe animals, commonly ſo fatal to whoever touches them, ſhould never ſo much as offer to bite them; I was anſwered, it was a gift enjoyed only by two families, delivered to them by a ſaint many ages ago, who to recompenſe his adherents had, by bleſſing them, inveſted them with a power of charming all venomous animals, ſo as to be able to manage them without the leaſt hurt. This was the only account I could get out of them; and was informed that in reality the ſecret was known only by ſome families of them who gained their livelihood by this extraordinary traffic. What to me ſeems moſt probable, is that they are acquainted with ſome herb, to which theſe venomous creatures have ſuch an antipathy, that if they rub their hands, or any other part of their bodies with it, it incapacitates them from biting that part, by theſe means infected with an odour which in a manner ſuffocates and deprives them of their uſual power of hurting. Among theſe vipers there are ſome of a ſpecies peculiar, I believe, to Ægypt. They are rather leſs than the others, whom they reſemble exactly in form and colour, differing only about the head, upon which they carry two horns about a quarter of an inch long. The venom of theſe horned vipers is of a far more inveterate nature than that of the common ſort, inſomuch that the bite of one of them, notwithſtanding the moſt immediate aſſiſtance, is inevitable death. The Arabs, however, treated theſe with the ſame familiarity

arity as they did the others, letting them run between their fingers, putting them into their boſoms, and farther, to ſatisfy my curioſity, running their fingers into their mouths without the leaſt dread or heſitation. ARABS.

After a ſtay of about ſix weeks at Grand Cairo, we deſcended the Nile by our former conveyance, as far as Roſſetto, and thence to Alexandria, where we arrived the fourth day after our departure from Cairo. We had the mortification, after our return, to find the Arabs ſtill up in arms, which prevented us from ſtirring out of the walls of the city. Perceiving it to be to no purpoſe to wait for their pacification, ſince their diſſenſions were rather increaſed than abated, I ordered my ſhip to be got ready, and in about ten days after my return departed from Alexandria to proſecute the remainder of my voyage, which was ſtill far from being brought to an end. The winds, which reigned for a long time after our departure, obliged us to continue our courſe along the coaſt of Africa; inſomuch that after a weeks navigation, aſſiſted by a light breeze, we croſſed the mouth of the GULPH OF SIDRA, which is the modern name given to the Syrtis Major, of which we meet with ſuch dreadful accounts in the works of ancient authors. It was eſteemed by them, and with a good deal of reaſon, the moſt dangerous paſſage of the whole Mediterranean, inſomuch that the Naſamones, a barbarous nation who inhabited that coaſt, ſubſiſted wholly by plundering the ſhips which were caſt away upon the neighbouring ſands and ſhoals. GULPH OF SIDRA.

" Hoc tam ſegne ſolum raras tamen exerit herbas,
" Quas Naſamon gens dura legit, qui proxima ponto
" Nudus rura tenet, quem mundi barbara damnis
" Syrtis alit; nam littoreis populator arenis
" Imminet;

GULPH OF SIDRA.

" Imminet, et nullâ portus tangente carinâ
" Novit opes; ſic cum toto commercia mundo
" Naufragiis Naſamones habent*." LUC. L. ix. l. 438.

Silius Italicus alſo expreſſes their boldneſs in invading ſhips in the midſt of tempeſts, and ſnatching their prize from out of the very jaws of the raging ſea, which ſeemed to diſpute with them for the booty.

" Hinc coit æquoreus Naſamon, invadere fluctu
" Audax naufragia, et prædas avellere ponto."
SIL. IT. L. iii. v. 320.

What has rendered this gulph ſo dreadful both to the ancient and modern navigators, are the great banks of ſand, which extend themſelves to a vaſt diſtance from the coaſt, at the ſame time that currents, from all parts of the Mediterranean, run with the utmoſt violence upon the ſhore; inſomuch that if a ſhip meets with calms, or contrary winds, when ſhe is any thing near the gulph, nothing but a ſhift of wind in her favour can ſave her from inevitable deſtruction.

Attended

* " Thin herbage here (for ſome e'en here is found),
" The Naſamonian hinds collect around;
" A naked race, and barbarous of mind,
" That live upon the loſſes of mankind:
" The Syrtes ſupply their wants and barren ſoil,
" And ſtrew th' unhoſpitable ſhores with ſpoil.
" Trade they have none, but ready ſtill they ſtand,
" Rapacious to invade the wealthy ſtrand,
" And hold a commerce thus with ev'ry diſtant land." ROWE.

Attended by our uſual good fortune we eſcaped this danger, and after a tedious navigation found ourſelves becalmed oppoſite to the two contiguous iſlands, which have to this day maintained their ancient name of Κερκινα, being called at preſent the KERKINA ISLANDS. In this ſituation we apprehended ourſelves to be in ſome ſort of danger, as theſe iſlands form the moſt weſtern part of the Syrtis Minor, which extends itſelf a great way along the coaſt, and is of the ſame nature as that which I have already mentioned. To complete our misfortune, we began to find ourſelves in great ſcarcity of proviſions, having nothing left but ſome ſalt beef, and water only for five days. In this extremity, being little acquainted with the inhoſpitality of the country which we had in ſight, we manned our boat, and went out to the number of ten, all well armed, in purſuit of a ſmall fiſhing-boat, which we diſcovered, as we imagined, at a ſmall diſtance from ſhore. We rowed near two miles before the fiſhermen took the leaſt notice of us, at which time we were at about a mile's diſtance from them; when they perceived that we ſtill made towards them, they hoiſted a ſmall ſail, and made the beſt of their way to the ſhore. We had, however, the ſatisfaction to find that we gained of them conſiderably, and ſhortly afterwards to ſee their boat ſtuck faſt in the ſand, which gave no ſmall pleaſure, as we imagined ourſelves then ſure of our prize. Our joy was ſtill increaſed, when we found ourſelves not above one hundred and fifty yards diſtant from them, whence we could eaſily diſcover that there were in the boat five men and a boy, who were uſing their utmoſt endeavours, as they thought, to eſcape ſlavery. Our ſatisfaction, however, was not of long continuance, ſince we found our hopes all at once fruſtrated, perceiving

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our

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our boat in the ſame condition as theirs, ſtuck on a ſand bank. As we were within call we ſpoke to them in Turkiſh, Arabic, and Italian, endeavouring to make them underſtand that we were no enemies, but people in diſtreſs for want of proviſions, promiſing them, that if they would procure us ſome bread or freſh water, that they ſhould be heartily rewarded for their trouble. All our remonſtrances, however, were in vain, inſomuch that after we had remained in the ſame ſituation for near half an hour, we thought it moſt adviſable to get our boat once more afloat, and returned to our ſhip. We remained two days longer in the ſame condition, becalmed in ſight of this inhoſpitable coaſt, at which time we began (as we had very good reaſon) to be in great apprehenſions concerning our ſafety. It was not long, however, before we were relieved from all our melancholy thoughts by a favourable gale of wind,

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which in a few hours brought us to an anchor in the road of LAMPEDOSA, diſtant about fifty miles from Kerkina. This iſland, according to Pliny, was by the ancients called Lopeduſa; it is about thirty miles in circuit, produces a good deal of bruſh-wood, and has ſeveral excellent ſprings of water, which were then more acceptable to us than the moſt delicious wine. The whole of its inhabitants conſiſts in one ſingle hermit, who leads a ſolitary life in an artificial grotto cut out of the rock, far from the intercourſe of mankind, whom he ſeems deſirous to ſhun. His chief pleaſure is in the cultivation of a ſmall garden and vineyard, which he maintains with great care and nicety.

" Rus amat, et ramos felicia poma ferentes;
" Nec jaculo gravis eſt, ſed aduncâ dextera falce,
" Quâ modo luxuriem premit, eſt ſpatiantia paſſim

" Brachia

"Brachia compeſcit; fiſſi modo cortice virgam
"Inſerit, et ſuccos alieno præſtat alumno *."
Ov. Met. Lib. xiv. l. 627.

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Joining to the cavern, ſerving for his habitation, is a chapel of the ſame nature, in which he celebrates maſs according to the Roman catholic rite. Oppoſite to this chapel is another grotto, in which is the tomb of a Turkiſh ſaint, who died and was buried here at a time when the Grand Signor's fleet was at anchor before the iſland. The hermit keeps a lamp always burning at the head of this tomb, upon which account he remains unmoleſted by the Mahometans, who frequently come to Lampedoſa to water their ſhips and gallies. We were aſſiſted by this good old man to the utmoſt of his power, receiving from him a calf, and ſome other proviſions, which entirely baniſhed the apprehenſions we had of dying for hunger. The iſland of Lampedoſa was formerly inhabited by Chriſtians, who were ſubject to the king of Naples and Sicily. Their city, now in ruins, was ſituated at the extremity of a good port, on the eaſtern part of the iſland. Notwithſtanding they had erected

* "But to ſuch joys her nurs'ry did prefer,
"Alone to lend her vegetable care.
"A pruning-hook ſhe carried in her hand,
"And taught the ſtragglers to obey command;
"Left the licentious and unthrifty bough,
"The too indulgent parent ſhould undo.
"She ſhews, how ſtocks invite to their embrace
"A graft, and naturalize a foreign race,
"To mend the ſalvage teint; and in its ſtead
"Adopt new nature, and a nobler breed." GARTH.

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erected for their defence a pretty ſtrong caſtle, they were always a very unhappy people, being continually expoſed to the depredations of the Turkiſh cruizers; by whom, under the conduct of the renowned Barberouſſe, they were in the end all made priſoners, and tranſported to Algier, ever ſince which the iſland has remained uninhabited.

As ſoon as ever the wind permitted, we departed from Lampedoſa, after having repaid the hermit for his timely proviſions; and leaving on our left-hand the deſert iſland of Linoſa, after a very proſperous navigation of no more than two days we arrived in ſafety in the port of MALTA, diſtant from the road of Lampedoſa exactly one hundred miles. Malta was the place, in which we propoſed to perform our quarantine, a ceremony obſerved in all the ports of Chriſtendom by ſhips coming from the Levant, which are obliged to remain thirty, forty, and ſometimes ſixty days without having any communication with the people of the country; for fear of importing the plague from thoſe parts, which are ſeldom free from that dreadful diſtemper. In all theſe Chriſtian ports, which are frequented by Levant ſhips, there are lazarettos built for the convenience of ſtrangers, with large magazines for the goods, which are to remain in the air for a certain number of days, before they can be delivered to the merchants, to whom they are conſigned. As it appeared by our patent, which we had received from our conſul at Alexandria, that we departed thence at a time when there was not the leaſt ſuſpicion of plague any where in that neighbourhood, our quarantine was ſettled at thirty days, in conſequence of which we received two guards on board our ſhip, who are ſent by the government to prevent thoſe in quarantine from having any communication with the people of the country, ſince a touch

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touch from any of theſe ſuſpected perſons is ſufficient to oblige the others to enter with them into impriſonment. Malta, anciently called Melita, is ſituated between Sicily and the coaſt of Africa, ſixty miles from Cape Paſſaro, and one hundred and eighty from Tripoli in Barbary. Its circuit is ſixty miles, its length twenty, its utmoſt breadth twelve, and its ſoil entirely rocky and barren. The firſt account we have of it in hiſtory is, when it was under the government of an African prince, by name Battus, who was driven out of it by the Carthaginians; and they maintained themſelves in poſſeſſion of it till their war with the Romans concerning the property of Sicily: at which time they were in their turn expelled Malta. In the year of Chriſt nine hundred, it was conquered by the Arabs, to whom it remained ſubject till the year one thouſand one hundred and ninety, when they were diſpoſſeſſed of it by Roger the Norman, count or ſovereign of Sicily, who annexed it to his dominions; in the revolutions of which it was conſtantly included till the year one thouſand five hundred and thirty, when it was, by a grant of Charles the fifth, delivered up to the knights of St. John, in memory of which the order of Malta, as an acknowledgment, are obliged to pay to the king of Sicily a tribute conſiſting in a falcon, which they ſend to Naples every year, on board a galley commiſſioned for that purpoſe. When the knights of St. John entered into poſſeſſion of this iſland, it was peopled by about twelve thouſand inhabitants, who laboured under the moſt extreme poverty and miſery. As the face of the country is nothing but one continued rock, it was with the utmoſt difficulty that they could find neceſſaries for the common ſupport of life. There was beſides not one ſpring throughout the whole iſland; which want they had in ſome meaſure ſupplied by large ciſterns hewn out of the rock, in which

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MALTA. they preſerved a quantity of rain-water ſufficient for the ſervice of the whole year. Fire-wood was alſo very ſcarce, inſtead of which they were obliged to make uſe of cow-dung dried in the ſun. The capital town ſtood in the centre of the iſland, upon the ſummit of an high hill, which rendered it difficult of acceſs, but it was fortified only by a ſingle wall. There was nothing to defend the entrance of the great port but an old caſtle of little ſtrength, called by the people of the country the Caſtle of St. Angelo, and behind it a ſmall town, which together with ſix or ſeven miſerable villages, ſcattered about in different parts of the country, conſtituted the whole of the habitations throughout the iſland. Such was the ſtate and condition of Malta when it fell into the hands of the knights of St. John of Jeruſalem, or the knights hoſpitallers; who, as they had after their expulſion out of the Holy Land altered their title to knights of Rhodes, after this their new acquiſition changed it to knights of Malta.

As the iſland of Malta has been rendered famous only ſince it has been in the poſſeſſion of theſe knights; I think it will not be improper, before I enter into any farther deſcription of it, to give ſome account of the inſtitution and progreſs of this order, which has for many ages paſt ſignalized itſelf by a continual ſeries of brave actions in defence of the Chriſtian cauſe. The origin of the order of Malta is owen to an hoſpital erected at Jeruſalem, in which were lodged and maintained the pilgrims, who repaired thither from all parts to pay their devotions before the holy ſepulchre of their Saviour Chriſt. It is pretended that the privilege of erecting this hoſpital was granted to the Chriſtians by Haroun al Raſchid, caliph of Babylon; and that, it being deſtroyed after his death, ſome Italian merchants, natives of Amalphi, a city in the kingdom of Naples, moved by a religious principle,

ciple, obtained leave to rebuild it, in conſideration of a conſiderable ſum, from Munſaffar Billah, caliph of Ægypt, to whom the city of Jeruſalem was at that time ſubject. In conſequence of this grant from the ſovereign of the Holy Land, the Chriſtians, in the year one thouſand forty-eight, erected an hoſpital at a ſmall diſtance from the holy ſepulchre. It was built in the form of a convent, in the middle of which was placed a chapel, called the church of Santa Maria Latina, to diſtinguiſh it from that of the Greeks, to which it was contiguous. They afterwards increaſed the ſtructure, which was not found of ſufficient extent, conſtituting two hoſpitals for the reception of pilgrims of both ſexes, as well thoſe who were in health, as thoſe who laboured under any diſtemper. To each of theſe hoſpitals they added a chapel, one of which was dedicated to St. John the Almſgiver, and the other to St. Mary Magdalene. This convent and hoſpital was placed under the direction of the religious order of St. Benedict, whoſe number being augmented by the addition of ſeveral pilgrims, who after their arrival in Jeruſalem conſecrated the remainder of their days to the ſervice of the ſick, and neceſſitous Chriſtians, who had undertaken this pilgrimage; they were nevertheleſs ſtill ſupported by the benefactions of the merchants of Amalphi, who, making charitable collections throughout all the cities of Italy, ſent conſiderable ſums of money every year to Jeruſalem for the maintenance of their worthy inſtitution. The ſums, which were more than neceſſary for the ſupport of the convent, were delivered to adminiſtrators, nominated by the religious Benedictines, for the ſervice of the ſick and neceſſitous pilgrims, with inſtructions to feed the hungry, clothe the naked, and attend upon and comfort ſuch as laboured under any affliction or diſeaſe. This charitable inſtitution continued in this ſtate till the year one thouſand

MALTA. thouſand ſixty-five, in which the Turchomenians, having made themſelves maſters of the city, reduced it to the very brink of deſtruction. In effect, theſe barbarians began their cruelties by cutting in pieces the garriſon, placed there by the caliph of Ægypt, in which maſſacre many unfortunate Chriſtians were undeſignedly included. After they had in this manner ſatiated the firſt effects of their fury, they betook themſelves to a general plunder, in which diſaſter the hoſpital of St. John was included. It would inevitably have been levelled with the ground, together with the holy ſepulchre, had not the avarice of theſe barbarians oppoſed itſelf to their impiety. The reaſon of their preſervation was the great advantages, reaped by the Mahometans from the unreaſonable ſums, which they obliged all Chriſtians to pay, before they could be admitted within the walls of the holy city; the collection of which was obſerved with ſo much ſeverity, that there were inſtances of many poor wretches, who periſhed for want at the gates, not having means ſufficient to buy their admittance. Barbarities of this nature could not fail of producing conſequences prejudicial to the followers of Mahomet, who where thence looked upon as a people of the utmoſt cruelty and inhumanity. All thoſe who had the good fortune to return to Europe, were full of no other diſcourſes than what tended to prove the diſhonour it was to nations bleſſed with the lights of Chriſtianity to ſuffer a country, which had been the ſcene of their ſalvation, to remain ſubject to a race of barbarians, and profeſſed enemies to the Chriſtian faith. Diſcourſes of this nature, joined to continual exaggerations of the inhumanity with which the pilgrims were treated by theſe infidels, began to raiſe the indignation of the Chriſtian princes, who waited nothing but an opportunity of exerting themſelves in the defence of the honour and glory of their religion.

Things

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Things were in this ſituation, when a poor hermit, native of Amiens in Picardy, known by no other name than that of Peter, purſuant to a grant which he had obtained from pope Urban the ſecond, laid the plan of the famous cruizade, deſtined for the deliverance of the holy city out of the hands of the infidels. Jeruſalem was at this time ſubject to Aladin, ſultan of Ægypt, who, taking advantage of the weakneſs and ill conduct of the Turchomenians, had diveſted them of all their poſſeſſions in the neighbourhood of his dominions. Aladin, who was a prince of great ſpirit and penetration, eaſily concluded, that the vaſt preparations of almoſt all the powers of Chriſtendom muſt be with deſign to attempt the conqueſt of the Holy Land, in conſequence of which he uſed his utmoſt endeavours to put that part of his kingdom in a good ſtate of defence. To this end he increaſed the garriſon and repaired the fortifications of Jeruſalem, at the ſame time impriſoning ſeveral Chriſtians, inhabitants of the city, and among others one Gerard, chief of the adminiſtrators of the hoſpital of St. John, whom he ſuſpected of maintaining ſecret intelligence with the enemy. Nor were his precautions without reaſon, ſince, in the middle of the year one thouſand and ninety-nine, the capital of the Holy Land was attacked by a powerful army of Chriſtians, who, after a ſiege of five weeks, took the city by ſtorm, putting to the ſword the whole Mahometan garriſon, and the greateſt part of the inhabitants. After this ſucceſs the Chriſtian powers, by common conſent, elected for ſovereign of Jeruſalem, Godfroy of Bouillon, a man more remarkable for his piety than for his courage and abilities. Godfroy, after his unexpected advancement to this dignity, acting with his uſual moderation and humility, abſolutely refuſed the title of king, profeſſing himſelf contented with that of Defender of the Holy Sepulchre, which for a true Chriſtian

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whoſe

whoſe neceſſities reduced them to need their aſſiſtance. Thoſe, who were willing to ſubſcribe to theſe articles, were obliged to make a vow of chaſtity, poverty, and obedience, by a public profeſſion before the holy ſepulchre. Soon after theſe new regulations the order of St. John was publicly approved of by pope Paſqual the ſecond, who exempted them from the tenths, which they were obliged to pay out of all their poſſeſſions as lands belonging to members of the church. He alſo confirmed the donations, which had been already made them, as well as thoſe which they ſhould enjoy by the benefactions of future princes; at the ſame time enacting, that after the death of brother Gerard, the hoſpitallers ſhould have free liberty in the choice of a ſuperior out of their own body; without any eccleſiaſtical or ſecular powers interpoſing in the election. After the conqueſt of Jeruſalem by the Chriſtians, the number of pilgrims, who came to viſit that holy city was conſiderably increaſed; who, returning into their countries full of the praiſes of the charity of the hoſpitallers, diſpoſed the minds of people in general ſo much to their advantage, that in a few years time there was ſcarce a province in Chriſtendom, in which the hoſpital of St. John had not ſome conſiderable poſſeſſion. Gerard finding the affairs of his order in ſuch a flouriſhing condition, and having a fund ſufficient for executing the moſt noble deſign, erected a magnificent church; which he conſecrated to St. John the Baptiſt, on the very ſpot where, according to tradition, the houſe of Zacharias, father to that ſaint, anciently ſtood. Round this church he built ſeveral large apartments to lodge the poor and infirm pilgrims; who, during their reſidence at Jeruſalem, were treated with moſt exemplary charity. But as the overplus of the revenue, which accrued to the order from the liberality of the different princes of Chriſtendom, was by no means

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MALTA. all employed in the building of this new church and hoſpital, he made uſe of the reſt in founding hoſpitals in many maritime towns of Europe, as receptacles to ſuch as intended to perform the pilgrimage to the Holy Land; which was the firſt inſtitution of the commanderies of this order. Godfroy dying in the year one thouſand one hundred, was ſucceeded by his brother Baldwin, who without heſitation took upon him both the character and title of king. After the death of this prince, which happened in the year one thouſand one hundred and eighteen, the kingdom devolved by ſucceſſion into the hands of his couſin of the ſame name; in the firſt year of whoſe reign, Gerard ended his days in a very advanced age, having throughout his whole life diſtinguiſhed himſelf by his ſignal virtue and piety. Upon the death of their inſtitutor the hoſpitallers, in purſuance of pope Paſqual the ſecond's bull, proceeded to the election of a ſuperior, in which, by the plurality of voices, they made choice of brother Raymond Dupuy, a gentleman of Dauphiny, and a man of an unblemiſhed character. Dupuy, after his elevation to this dignity, finding that the rules of the order conſiſted in nothing but an exact obſervation of the profeſſion of chaſtity and humility, determined to introduce ſome regulations, which ſhould, for the future, render it an inſtitution of more ſervice to the reſt of Chriſtianity. He ordered, therefore, that the hoſpitallers, beſides the pacific aſſiſtance, which they were obliged to lend to the poor and neceſſitous, ſhould bear arms alſo for the defence of the Holy Land, and be always ready to ſpill the laſt drop of their blood in fighting for the glory of the Chriſtian cauſe. He afterwards diſtinguiſhed the order into three ranks or claſſes. Into the firſt were admitted none but nobility, who were ordained to bear arms in defence of their faith. The ſecond rank was compoſed wholly of

6 eccleſiaſtics,

ecclesiastics, who, besides the ordinary duties of their function, both in the performance of the service in the church, and attendance upon the sick and needy, were obliged to serve alternately in the character of almoners in the time of wars. In the third class were comprehended all such as were neither noble nor ecclesiastics, who were distinguished from the others by the denomination of serving brothers. After these regulations the order of the hospitallers increased so much in reputation, that great numbers of young nobility flocked to Jerusalem from all parts of Europe, ambitious of becoming members of such a worthy institution. The grand-master, upon this daily increase of his order, found it necessary to make another division, with design to prevent all sort of confusion, by distinguishing the whole knighthood into seven separate bodies; those of Provence, France, Auvergne, Italy, Arragon, Germany, and England, which last, upon the reformation, was abolished, and those of Castile and Portugal established in its room. Each of these bodies was governed by its prior or superior, who was nevertheless wholly dependent upon the authority of the grand-master. The dress of the knights consisted in a black coat, with a short gown of the same colour, with a cross of white linen on the left side. This habit together with the name of Hospitaller was common to the whole order; till those of the first rank representing that it would be proper, that there should be some distinction between them and persons so much their inferiors, as the ecclesiastics and serving brothers, Pope Alexander the fourth enacted, that the nobles, when they were actually upon duty in the hospital, should wear the usual habit, but when they were in the army they should be distinguished from the other classes by a red cloak with a white cross, which, in case they were found guilty of cowardice, should be taken from them, and

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ſelves to the caſtle of Margat in Paleſtine, and thence to St. John d'Acari, the ancient Ptolemais, wherein they maintained themſelves for a conſiderable time, till in the end they were expelled thence alſo by the Mahometans under the conduct of Elmelech Aſſar, ſultan of Ægypt. After the entire loſs of the Holy Land they paſſed over to Cyprus, where John of Luſignan, king of that iſland, made them a preſent of the city of Limiſſo, in which they remained till the year one thouſand three hundred and eight, when, having ſurpriſed the iſland of Rhodes, they changed their title of hoſpitallers to that of Knights of Rhodes, and maintained themſelves in poſſeſſion of that iſland till the year one thouſand five hundred and twenty-two, at which time, after one of the braveſt reſiſtances which is recorded in any hiſtory, they were obliged to ſurrender it to ſultan Soliman the ſecond, having firſt ſtipulated for themſelves in the capitulation free liberty to leave the city, and retire to what part of the world they pleaſed. After this expulſion they went over to Candia, thence to Civita Vecchia, and afterwards to Viterbo, which city was allotted them by pope Adrian the ſixth, as a place of refuge, till they ſhould meet with ſome opportunity of eſtabliſhing themſelves in a more advantageous ſituation. Finding that from Viterbo, which is an inland town, they had no opportunity of haraſſing the enemies of Chriſtianity, which was the fundamental duty of their inſtitution; they betook themſelves to Villa Franca, a ſmall city on the coaſt of Provence, and thence to Niſſa, and after having wandered from place to place in this manner, for the ſpace of eight years, they were put in poſſeſſion of the iſland of Malta, in the year one thouſand five hundred and thirty, by the voluntary ceſſion of the emperor Charles the fifth, who was

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deſirous

MALTA. deſirous, by their means, of ſecuring the coaſts of Sicily from the depredations of the Turkiſh cruizers.

The order of St. John being, by their new acquiſition, raiſed to its former degree of ſplendor, judged proper for the better ſupport of its dignity to eſtabliſh ſome new regulations, which being the ſame as are ſtill in force, I think it will not be improper to give ſome account of them in this place, ſince the duty and character of a knight of Malta may thence be very eaſily comprehended. The order being divided into three ranks, the nobility, eccleſiaſtics, and ſerving brothers; the firſt claſs, which is by far the moſt honourable, is compoſed of ſuch only as can prove themſelves by their high deſcent worthy of being admitted into ſo noble a fraternity, out of which alone are choſen the grand-maſter, priors, and all the other officers of the community. Theſe are commonly known by the denomination of knights by juſtice, to diſtinguiſh them from the others, who being noble only by their father's ſide are allowed to be received into the firſt rank, in conſequence of a diſpenſation from the hand of the pope, which is not, however, ſufficient to exempt them from the contemptuous title of Knights by Courteſy. The ſecond claſs is made up of the religious, whoſe office it is to act as almoners, as well in the ſhips and gallies, as in the grand hoſpital of Malta; a certain number alſo out of the body ſerve the grand-maſter as chaplains. The third rank is that of the ſerving brothers or eſquires, who, notwithſtanding they are entitled to none of the conſiderable preferments, are obliged, nevertheleſs, to qualify themſelves for their dignity by ſerving four caravans, or campaigns againſt the Infidels, each of which is to conſiſt in an expedition of at leaſt ſix months. Thoſe, who are deſirous of being

being admitted into the firſt claſs, are to expoſe the proofs of the nobility of themſelves, and anceſtors of both ſexes for the ſpace of an hundred years. The proofs are to be of four ſorts, teſtimonial, literal, local, and ſecret. The firſt is ſo called, becauſe it is to conſiſt in the teſtimony of four perſons of approved nobility. Theſe witneſſes are obliged, in preſence of the commiſſaries, who are choſen out of the moſt experienced commanders of the order, to confirm by a ſolemn oath the veracity of the depoſitions. The literal proofs are ſo called, becauſe they are extracted out of the writings, patents, and contracts belonging to the family of the perſon who is the candidate. Theſe, as well as the other proofs, are to be laid before the commiſſaries. The third are termed local proofs, becauſe the commiſſaries are obliged to get ſecret informations from the place of habitation of the candidate, concerning the real and undiſputed nobility of his anceſtors: and the fourth, which is called the ſecret proof, is of the ſame nature, excepting only that informations of ignoble perſons are allowed to be of ſufficient validity. When the commiſſaries, upon examination of the proofs, are of opinion, that the candidate is thoroughly qualified, they draw up a verbal proceſs, which is delivered to the chapter of the priory, to which the candidate belongs. Hence it paſſes into the hands of two new commiſſaries, whoſe duty it is to examine, whether the proofs and informations have been made according to the rules preſcribed by the ſtatutes of the order; and when it appears to them, that not the leaſt neceſſary circumſtance has been omitted, they diſpatch the verbal proceſs, ſigned in form, to Malta, together with the coat of arms divided into eight quarters, which being approved of by the grand-maſter, is followed by the permiſſion to wear the habit of the order. The Italians, however, are obliged to furniſh a coat of

arms

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known to have practiſed any vile mechanic buſineſs, though the chief article neceſſary to their qualification is their legitimacy. From the body of eccleſiaſtics are choſen the biſhop of Malta, and the prior of the church of St. John, who, in the general council, take place after the grand-maſter and his lieutenant. Theſe two are the only perſons of the inferior ranks who have any ſhare in the government, which is entirely in the hands of the firſt claſs. The eſquires or ſerving brothers, who compoſe the third rank, that they may not appear wholly in an abject light, are admitted to give their votes in the choice of a grand-maſter, and are maintained in the inns belonging to their countries among the other knights. They have alſo the advantage of being promoted to ſome inconſiderable commanderies, to which they ſucceed alternately, according to the ſuperiority of the date of their admiſſion into the fraternity. In the city of Malta there are ſeven large and magnificent palaces, in which the knights of all the three claſſes, as well novices as thoſe who have made their vows, are lodged and maintained during their reſidence at Malta. The moſt magnificent apartment in each of theſe palaces is inhabited by the prior, who is obliged to keep a conſtant table for all knights of his own country, for the maintenance of which, notwithſtanding he is allowed a certain ſum of money, together with a fixed quantity of corn, wine, and oil, he is generally obliged to be at a very conſiderable private expence, to do himſelf honour, and to be able with more juſtice to claim a promotion to the firſt profitable vacancy. When the office of prior is vacant either by the death or promotion of the laſt incumbent, the ſenior knight of that body is ſubſtituted in his room, provided he be not indebted to the public treaſury. Each of theſe bodies have their proper dignities aſſigned them, of which they have remained poſſeſſed ever ſince the regulations enacted under the

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commanderies, together with the baillage of Majorca. The body of England comprehended the two grand priories of England and Ireland, together with thirty-two commanderies and one baillage. In Germany there is only one grand prior, who is always a prince of the empire, with ſixty-ſeven commanderies, not counting the grand priories of Bohemia and Hungary, with the baillage of Sonneberg, which poſſeſſions are at preſent in the hands of the Lutherans. The body of Caſtile, which is compoſed of the kingdoms of Leon and Portugal, comprehends three grand priories; thoſe of Caſtile and Leon, under which are twenty-ſeven commanderies, and that of Portugal containing thirty-one, beſides the baillage of Boveda. The whole number of commanderies at preſent amount to five hundred, excluſive of the priories and baillages. Each of theſe are entruſted to the adminiſtration of a member of the fraternity, who remains in poſſeſſion of his employment for a limited ſpace of time. The duty of theſe officers is to ſend every year to the public treaſury a certain ſum of money, ſtipulated in proportion to the revenue of the commandery; but in time of war the exaction is higher, according to the neceſſities of the order. Theſe contributions are commonly termed reſponſions. Beſides the income ariſing from theſe poſſeſſions, two thirds of all Mahometan prizes are confiſcated to the uſe of the public, as alſo the effects of the deceaſed knights. Upon the death of a commander the revenue of his commandery, from the day of his death to the firſt of May, becomes the property of the community; and by the right of vacancy, which is a chief branch of the revenue, the order has a power of keeping theſe preferments open without naming a ſucceſſor, till ſuch time as their neceſſities no longer require ſuch an extraordinary ſupply. The grand prior of each province, whoſe duty it is to have an inſpection

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MALTA. into the conduct of the knights his dependents, and the adminiſtration of the affairs belonging to the order, is obliged to conſtitute a lieutenant or deputy, who takes place of all ſimple knights, and in the abſence of his ſuperior ſupplies his place, as preſident of the provincial chapters. There are beſides three ſorts of bailifs, diſtinguiſhed by the denominations of conventual, chapteral, and ad honores. Thoſe of the firſt rank are termed conventual, becauſe they are obliged to reſide in the convent at Malta. Each of the ſeven bodies chooſe one of theſe, and they are generally the priors of their reſpective inns or colleges. Theſe ſeven reſident bailifs enjoy the ſeven principal dignities of the order, the preſentation of one of which is, as I have already obſerved, the particular prerogative of each of the ſeparate bodies. As the body of Provence bears the firſt rank, it is in poſſeſſion of the firſt dignity, (after that of grand-maſter,) which is that of grand commander. In this employment are included the offices of lord high treaſurer and preſident of the exchequer: he has alſo the ſuperintendence of the magazines, arſenals, and artillery; names the officers who are employed as his deputies; whom, if they are confirmed by the general council, he has liberty of chooſing from whichever of the ſeven bodies he thinks proper. From him the miniſters of the church of St. John, and the ſuperintendent of the pharmacy of the hoſpital, who is choſen out of the body of the ſerving brothers, receive their offices. The office of high mareſchal, which belongs to the body of Auvergne, is to bear a military command over all the members of the fraternity, excepting ſuch as are dignified with the titles of grand croſſes, together with their lieutenants and the grand-maſter's chaplains. In time of war he has the power to entruſt the holy ſtandard to whatever member he eſteems moſt worthy of that honour; as alſo

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to nominate the perſon who is to be dignified with the charge of maſter of the horſe. The high mareſchal, when he is at ſea, has the command both over the high admiral and the general of the gallies. The grand hoſpitaller, who ranks as the third conventual bailif, is elected from among the members of the body of France. His office is, to preſent to the general council the perſon whom he judges proper to be conſtituted prior of the hoſpital; the chief of the infirmary, who is always choſen from among the members by right; two ſecretaries and all the officers, who are to remain in their employments for no longer than the ſpace of two years; and all other charges, which come under his direction, are diſpoſed of according to his own abſolute will and pleaſure. The office of high admiral belongs to the body of Italy. In the abſence of the high mareſchal he has the ſupreme authority over the marines and ſailors; names the inſpector and ſecretary of the arſenal; and, if he deſires to be conſtituted general of the gallies, the grand-maſter is obliged to propoſe his demand, either to be agreed to or refuſed by the general aſſembly. The grand bailif, who is the head of the body of Germany, has the inſpection of the fortifications of the old city, which was the ancient capital of the iſland; as alſo of the caſtle of Gozo. The grand conſervator, who is choſen out of the body of Arragon, acts as preſident of the treaſury, though the ſupreme direction of it is in the hands of the grand commander. The chief employment, which is held by the body of Caſtile, is that of grand chancellor, who has the liberty of nominating his deputy, and preſenting him to the general aſſembly. The chapteral bailifs are not obliged to reſide at Malta, though no general chapter can be held without their preſence, or their lieutenants; they are alſo enjoined to aſſiſt in the ſame manner at all provincial chapters. The chapteral bailifs cannot be promoted to

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MALTA. the dignity of conventuals, though they are honoured with the titles of grand croſſes, by reaſon of their not reſiding at Malta, which is a qualification abſolutely neceſſary towards the admiſſion to that dignity. In this ſecond rank are included the biſhop of Malta, and the prior of the church of St. John. Among all the chapteral bailifs there were never any but the bailif of Brandenbourg, who after the manner of the grand priors had commanderies under his particular juriſdiction. Theſe commanderies were originally thirteen in number, till upon the beginning of the reformation ſix of them were abſorbed by the Lutherans, and ſoon after the remainder by falling into the hands of the Calviniſts. Thoſe belonging to the Lutherans were undiſtinguiſhably diſpoſed of, together with the other poſſeſſions of the church; while on the contrary, thoſe which fell under the juriſdiction of the Calviniſts, remained entirely in their former ſituation. In effect, the preſent poſſeſſors of them, notwithſtanding their difference of religion, think themſelves entitled to all the privileges of the regular knights of Malta. They aſſume the titles due to the order; make uſe of the habit of the fraternity; and elect from among themſelves a bailif, who has the power of nominating the commanders. In the proofs of the nobility they are by far more rigorous than any of the regular bodies, making inquiſition into all the collateral branches of the candidate's family. As they are not admitted to perform their caravans on board the Malteſe ſhips or gallies, they take the opportunity of ſerving four campaigns againſt the infidels, whenever any Chriſtian prince is at war with them, which is eſteemed an equivalent even by the regular knights of Malta. As they are in a manner a body by themſelves unacknowledged by the reſt of the order, they chooſe from among themſelves a preſident or grand-maſter, which dignity is at preſent poſſeſſed

poſſeſſed by the king of Pruſſia. All chapteral bailifs are allowed to wear the octagon croſs of white linen, and take place of the knights of the ſmall croſs in all public ceremonies, notwithſtanding their ſeniority. The diſtinction of the great croſs is ſometimes granted to common knights on account of their having ſignalized themſelves in any engagement with the infidels; theſe are termed bailifs ad honores, and are allowed the ſame privileges and precedency, according to their ſeniority, as the chapteral bailifs. There is ſtill another rank of bailifs, who are created in conſequence of a diſpenſation from the pope, and are allowed no other privilege than that of wearing the great croſs, and being admitted to the general chapter, when they reſide at Malta. Although the grand-maſter is acknowledged chief of the order, the ſovereign authority, according to the original inſtitution, is placed in the hands of the general chapter, which has abſolute right of deciding all eccleſiaſtical, civil, and military affairs. This aſſembly uſed at firſt to meet every five years, afterwards it was increaſed to double the former ſpace, and finally to a centennial meeting only; ſince which the ſupreme command has in a manner remained under the ſole juriſdiction of the grand-maſter and his council. Upon the death of the grand-maſter his lieutenant immediately occupies his place in the government, though he has no authority to form an enterpriſe, or make the leaſt advantage of the adminiſtration of the revenue. On the third day, which is deſtined for the election of the new grand-maſter, all the members of the order; who are at that time reſident, appear in the church of St. John, where, after the ſolemn celebration of maſs, all thoſe who compoſe the ſeven bodies retire into their reſpective chapels, excepting that body of which the lieutenant is a member, which remains in the church. Each of theſe ſeven bodies chooſe three

MALTA. three members by right to act in the character of electors, after which they proceed to the choice of ſeven members, one out of each body, from which ſeven are elected by the general plurality of voices, three to repreſent the body of England, who, together with thoſe already choſen, compoſe the number of twenty-four electors. The electors, having taken the oaths before the lieutenant, nominate the preſident of the election, by which office the employment of lieutenant is aboliſhed. The preſident being agreed upon, they proceed to the choice of the triumvirate, which muſt conſiſt of a member by right, an eccleſiaſtic, and a ſerving brother, into whoſe hands the former body tranſmit the whole right of the election, and diſſolve themſelves into their original condition of ſimple members of the fraternity. The triumvirs, after having taken the oaths before the preſident of the election, retire into a private apartment; where they agree among themſelves in the choice of thirteen other electors, who, together with the triumvirs, compoſe a body of ſixteen, every two of them repreſenting one of the eight bodies, of which the whole order conſiſts. Theſe ſixteen electors chooſe the grand-maſter by way of ballot; and when the election is finiſhed, the members of the triumvirate ſeparate themſelves from the remaining thirteen, and appearing in the gallery, which is over the great door of the church, the member by right, with the eccleſiaſtic on his right hand and the ſerving brother on his left, demands thrice, in the preſence of the whole body of knighthood, whether they are agreed to ratify the election; and, if they make no oppoſition, he proceeds to proclaim the new grand-maſter, giving him all the titles due to the ſovereign of the order. If the grand-maſter is reſident at Malta during the time of election, he immediately after the proclamation takes his ſeat under the canopy,

which is erected in the moſt conſpicuous part of the church, where he takes the oaths in preſence of the eccleſiaſtical prior, and after celebration of the Te Deum, and having received homage from the knights, retires to his palace, and enters upon poſſeſſion of his new authority. Two days after the election, the general aſſembly forms a decree, to remit into the hands of the grand-maſter the ſupreme command over all members of the fraternity, together with the ſovereignty over the iſlands of Malta and Gozo. The grand-maſter, who is obliged to be always reſident at Malta, ſeldom lives with any great magnificence, notwithſtanding the ſufficiency of his revenue, for fear of tranſgreſſing the rules of modeſty and œconomy, two fundamental maxims of the order. The income ſettled for the maintenance of his table is ſix thouſand crowns, and two hundred for the repairs of his palace, which ſums are drawn out of the public treaſury; he beſides has a third of all prizes taken from infidels, and the perpetual revenue during life of one commandery out of each priory, which amounts to a very conſiderable income.

As I have already deſcribed the condition of the iſland of Malta at the time when it fell into the hands of the order, it will not be improper to take notice of the many improvements ſince made, which have rendered it the moſt completely fortified of any place in the world. The capital city being ſituated in the centre of the iſland, and of no great ſtrength, was judged improper for the preſent and future deſigns of the fraternity. For theſe reaſons they determined to fix their reſidence in the ſmall town behind the caſtle of St. Angelo, at that time the only regular fortification in the whole iſland. What greatly induced them to this reſolution was the advantageous ſituation of the town, bordering upon one the fineſt harbours in the world; by means of which, in caſe of an invaſion,

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Iſland of Sangla, covered with houſes, and ſurrounded by a very ſtrong fortification. It took its name from the grand-maſter de la Sangla, who finiſhed the works begun by John d'Omedes, in the year one thouſand five hundred and forty-one. On the other ſide of the iſland of Sangla is a third port of the ſame figure and extent as the two already mentioned, which is called Frenchman's Harbour, for the ſame reaſon as the other is known under the name of the Engliſh. Theſe two peninſulas are fortified towards the land, by a fine work called Fort Marguerita; which though begun in the year one thouſand ſix hundred and thirty-eight, under the adminiſtration of the grand-maſter Laſcaris, and continued to the year one thouſand ſix hundred and forty-two, yet was not brought to perfection till the year one thouſand ſeven hundred and fifteen, during the government of the grand-maſter Raymond Perellos. It would be imagined that theſe immenſe fortifications were ſufficient to defend this part of the city from the attacks of the moſt formidable enemy: yet the grand-maſter Nicholas Cottoner, for its farther ſecurity on this ſide, laid the plan of another vaſt work, which was to ſurround all the former fortifications. This grand project was without delay put in execution; and, notwithſtanding it is not at preſent entirely finiſhed, is to be eſteemed one of the nobleſt pieces of work in its kind this day extant. The ſpace between the Cottonera, (for by that name it is diſtinguiſhed,) and Fort Marguerita is deſtined for a place of refuge to the inhabitants of the iſland, in caſe of any invaſion. On the ſide of the French harbour, oppoſite to the iſland of Sangla, is an eminence called the Conradin, the only place which commands the city. There have been many projects ſtarted for erecting a fort upon it, but that deſign has been ſet aſide, for fear it ſhould in the beginning of a ſiege fall into the hands of the enemy, who would

MALTA. not fail of profiting by ſo conſiderable an advantage. The ſcheme which they now practiſe to free the city from a nuiſance of this nature is what ſeems to me much more reaſonable; ſince it has been reſolved of late to cut it wholly away; a piece of work which, as it is compoſed of one ſolid rock, will require ſome time before it can be brought to perfection. The great port, which inſinuates itſelf in the ſame direction from its entrance, and extends itſelf near two miles in length near the centre of the iſland, is bounded on the ſide oppoſite to that part of the city already deſcribed, by a long peninſula, on which is to be ſeen the maſter-piece of art, in the way of fortification, and the moſt beautiful and regular city of the whole univerſe. This grand work ſtands oppoſite to the Conradin, from which it is ſeparated by the extremity of the Great Harbour. It was begun in the year one thouſand ſix hundred and thirty-five, under the adminiſtration of the grand-maſter Laſcaris, who named it La Floriana, from Floriani, anItalian, who laid the deſign of it. It however, remained unfiniſhed for many years, till it was brought to perfection under Raymond Perellos, who rendered it the completeſt piece of fortification this day exiſting. The baſtions are moſt of them cut out of the ſolid rock, and the ſubterraneous works in all reſpects anſwerable. There is a pretty conſiderable ſpace between the Floriana and the city Valette; which, notwithſtanding the already mentioned immenſe barrier, is alſo very ſtrongly fortified towards the land. The entrance on this ſide is formed by a gate of a very peculiar architecture; which, in my opinion, conſidering the place in which it is erected, is by no means ill-imagined. The roof of it, inſtead of columns of either of the five orders of architecture, is ſupported by four ſtone cannons; and the frize and architrave ſet off with ſuitable ornaments. The ſtructure of this gate

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was ſo much approved of, that there has been ſince built, in Fort Margŭerita, in imitation of it, another of a new invention, called the Gate of Bombs; which, inſtead of cannon, is adorned with as many mortar-pieces; but this, as few copies ever approach their originals, has a very mean effect in compariſon of the other. The city Valette, which takes its name from a grand-maſter, by whom it was founded in the year one thouſand five hundred and ſixty-ſix, is one of the moſt beautiful cities in the whole world. The ſtreets are drawn in right angles, and the houſes built with the exacteſt proportion and regularity. In the centre ſtands the church of St. John, which is enriched in the inſide with the moſt valuable ornaments, and beautified by the pencil of the celebrated painter commonly known by the name of the Calabrian. Not far hence is the grand-maſter's palace, built and furniſhed in a neat but not expenſive taſte. Within it is a gallery, on the walls of which are painted all the great actions againſt the infidels, performed by members of the order; with the names of thoſe who ſignalized themſelves underwritten in characters of gold. In this city alſo ſtand the ſeven inns belonging to the ſeven different bodies, which compoſe the whole fraternity. They are moſt of them very large and magnificent edifices, built in the manner of colleges, with many ſeparate apartments, in which are lodged and entertained all the reſpective members of the ſociety. At the extremity of the city Valette, which looks towards the ſea, ſtands the caſtle of St. Elmo, directly oppoſite to Fort Ricazoli, aſſiſting it in defending the entrance of the great harbour. On the other ſide of the peninſula, on which is ſituated the city Valette, is another large harbour, ſet apart for ſhips which come to Malta to perform their quarantine. In the middle of this harbour is a ſmall iſland, on which ſtands a very fine lazaretto, and

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MALTA. and a fortreſs built by the late grand-maſter Manuel de Vilhena, from whom it takes its name. All theſe immenſe fortifications are kept in the niceſt repair, and mounted with above ſix hundred pieces of braſs cannon; the order, notwithſtanding, maintains no more regular troops than five hundred men, who are employed as marines and guards to the grand-maſter; inſomuch that if they were ſurpriſed before they could call the different powers of Chriſtendom to their aſſiſtance, they would not be in a condition to maintain a long and vigorous ſiege. The maritime forces of the order conſiſt in five ſhips and ſix gallies: of the ſhips there are three which mount ſeventy guns, one of fifty, and one of thirty. The gallies are eſteemed the beſt in the world, and are always ready, as well as the ſhips, to put to ſea at a fortnight's notice. They go out regularly twice a-year to cruize upon the Mahometans, though they are forbidden by the trading nations to paſs to the northward of Candia, and to appear within forty leagues of the coaſt of Ægypt, for fear of interrupting the advantageous commerce which is carried on in thoſe parts of Turkey. After the performance of our quarantine, which, by a particular favour granted us by the grand-maſter, conſiſted in no more than twenty days, we again put to ſea, and after a tedious navigation of five weeks came to an anchor in the harbour of Liſbon.

LISBON. LISBON the capital of Portugal, the ancient kingdom of Luſitania, is ſituated upon the banks of the river Tagus, about ſeven leagues from the ſea. It is enriched by an advantageous commerce with the Braſils, whither it ſends yearly ſeveral fleets under ſtrong convoys, which return loaded with riches. Their cargoes conſiſt chiefly in gold, the greateſt part ready coined, and it is thence conveyed into the trading countries, which furniſh the Portugueſe with

with moſt of the neceſſaries of life. The Tagus is always filled with ſhips of all nations, but moſtly Engliſh, who carry on here a flouriſhing and ſecure commerce. The entrance of the river is defended by ſeveral ſmall fortreſſes, built at almoſt equal diſtances from the mouth of the river to the city of Liſbon. The view of this metropolis, from a diſtance, is of the utmoſt magnificence, being built on a gradual aſcent, in the form of an amphitheatre, and extending itſelf in the figure of an half-moon, along the banks of the Tagus. Nor would its inſide by any means belie its outward appearance, were not the inhabitants devoted to the moſt ſupine ſloth and naſtineſs; which are ſo great, that you will ſcarce find a traveller, who will mention Liſbon otherwiſe than as a town remarkable for its uncleanneſs. What renders the inhabitants more inexcuſable is, that through the abundance of water, which the neighbourhood of the Tagus affords, they have greater opportunities of keeping it clean than moſt cities in the world. The upper part of the town is well built, the ſtreets are wide and regular; the houſes more like palaces than the habitations of private perſons; and the churches adorned with the moſt ſumptuous and ſplendid decorations. There appears however, very little taſte of architecture in the buildings at Liſbon, except the king's palace, ſituated near the ſea-ſhore, which was built from a plan of Inigo Jones: had it been finiſhed, it might have claimed a rank among the works of the moſt famous maſters, being, though imperfect, well worth the obſervation of the niceſt judges of architecture. Before the palace is a large ſquare, which the inquiſitors every two or three years make the ſcene of their inhumanity; burning with many religious ceremonies ſeveral poor wretches, whom they frequently with torments force to confeſs crimes, of which they were never guilty.

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guilty. The authority of the inquiſition is in this country unlimited; religion or rather ſuperſtition is predominant in Portugal in the utmoſt degree, inſomuch that they, whoſe conſciences are not of the tendereſt make, are obliged by an outward ſhew of ſanctity to caſt a veil over their inward inclinations. It is owen to this motive that the preſent king, who is known for a man not much devoted to ſuperſtition, employs his whole treaſures in religious uſes. He has built a church and convent at Mafra, a village ſixteen miles diſtant from the capital, at a moſt incredible expence, and endowed it for ever with a very conſiderable revenue. The church is of marble both inſide and out, adorned with many ſtatues by the moſt celebrated hands in all Italy; and yet it is only a vaſt pile of building without the leaſt taſte or true magnificence. In the convent three hundred Franciſcan friars lead a very lazy life, being furniſhed with all neceſſaries from the benefactions of their ſovereign. Within the convent are ſchools for diſputes in all points of literature, and proper days aſſigned for the controverſies in each particular ſcience. The day on which I was there, the ſchools of theology, hiſtory, and mathematics were open, and I found in them the diſputants raging and ſtorming like madmen, uſing not only the moſt violent tones of voice, but the moſt menacing geſtures, ſeeming reſolved, if they could not convince their adverſaries by the ſtrength of their arguments, to frighten them into compliance. The moderator, who ſat in a great chair in the middle of the ſchool, ſeemed to do his utmoſt to pacify the two enemies, but all in vain, ſince the diſputan, interrupted him every inſtant with the utmoſt heat and fury, ſeeming to inform him that it would be moſt adviſable for him not to involve himſelf in their quarrel. Theſe violent proceedings appeared to me ſo exceſſively ridiculous, that I thought

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proper to retire, for fear of affronting theſe learned gentlemen by burſting out into a fit of laughter in the middle of their ſage diſpute. As the firſt ſchool I entered was that of theology, I thought this great vehemence of expreſſion might ariſe from the ſtrong animoſities, which frequently happen between people of different opinions in religion; but finding hiſtory and mathematics treated in the ſame furious manner, I concluded, (and upon information found my concluſion juſt,) that among the Portugueſe he was eſteemed the greateſt orator, who had the ſtrongeſt lungs; and whoever could place his body in the moſt menacing poſtures, was ſure of gaining the applauſe of all lovers of learning. Joining to the convent a magnificent palace is building, in which, when finiſhed, the king propoſes to make his reſidence, that being at hand he may be more aſſiduous in his devotions. It was not long ago that there were above three thouſand men employed in the building this vaſt pile, which are now reduced to the number only of one hundred; and the work is ſaid to go on at preſent with as much expedition as when that great multitude of people were employed, who, like the builders of Babel, ſerved only to create the utmoſt confuſion and irregularity. Nor is this the only expence the king has been at to ſatisfy the avarice of his clergy, ſince he has enriched them with many new endowments, and flattered their pride by the eſtabliſhment of a patriarch, who, in eccleſiaſtical affairs, acknowledges no ſuperior but the pope, who confirms him in his office, being firſt nominated by the king. The ſtrength of Portugal is not very conſiderable either by ſea or land. The whole fleet conſiſts of about twenty ſhips very ill fitted out in every reſpect, the Portugueſe being but indifferent ſeamen. As for their land forces they are in the higheſt diſrepute, having neither courage, experience, nor diſcipline, though

LISBON.

LISBON. it is ſaid, that againſt the Spaniards they would behave themſelves with bravery; which is owen to the inveterate hatred between thoſe two nations, who look upon each other as irreconcileable enemies. The country, excepting Liſbon, Oporto, and one or two other trading towns, is exceſſively poor, and but ill inhabited; but the capital abounds in wealth, of which it can never be deſtitute, ſo long as the Portugueſe preſerve to themſelves the advantageous trade of the Braſils. Gold is almoſt the only coin, there being the utmoſt ſcarcity of ſilver, and little or no copper. In the mint is a piece of pure gold brought home lately in one of the Braſil ſhips, of the ſame form and conſiſtence as it was dug out of the mines, weighing ſix thouſand ſequins; which is ſhewed to ſtrangers as a curioſity. If the Portugueſe were a people of the leaſt induſtry, or knowledge of their own advantages, they might in a ſhort time become one of the moſt flouriſhing nations in the world; but on the contrary, buried in ſloth and ignorance, they ſuffer other countries to reap the various benefits; which Nature has beſtowed on them. They have no manufactures; and their lands, for want of proper cultivation, ſeldom afford them what is neceſſary for their ſuſtenance. Hence they are obliged to apply to foreigners both for their food and raiment; who, by aſſiſting them in their neceſſities, enrich their own countries at the expence of an indolent nation, thereby receiving the due reward of their induſtry. The inhabitants of Liſbon are computed at near one hundred and forty thouſand, among whom are to be reckoned fifteen thouſand negro ſlaves. The city, ſtanding upon five hills, on one of which is an old fortification ſtrong only by its ſituation, ſerving at preſent as a priſon for ſtate criminals, contains thirty-two pariſhes, in which are an incredible number of monaſteries, convents, churches, chapels,

chapels, and hoſpitals, which may be ſaid almoſt to equal the number of houſes, twenty thouſand. LISBON.

After about a month's ſtay in this capital, ſetting ſail with a fair wind, we in two days' time found ourſelves becalmed oppoſite to CADIZ, about ten leagues to the northweſt of the entrance into the ſtreights of Gibraltar. Cadiz, anciently Gades or Gadeiſa, was founded by the Phœnicians, in a ſituation advantageous for trade, to which that nation had an univerſal tendency. It is built upon an iſland, ſeparated from the main land by a canal, over which is a large bridge of ſtone. The city is of an irregular figure, about five miles in circuit; and though there are many very good houſes in it, yet the ſtreets are narrow, crooked, and in cleanlineſs little ſuperior to thoſe of Liſbon. The inhabitants, however, are for the moſt part extremely rich, from the great trade which is carried on there to all parts of the world; the harbour being never without a vaſt concourſe of ſhips from the Eaſt and Weſt Indies, the Levant, and the North. CADIZ.

The next morning having paſſed the Streights we came to an anchor in the Bay of GIBRALTAR: the Streights are about ten leagues in length, and in the narroweſt part four broad, bordered upon to the north by the extremity of the kingdom of Granada, and to the ſouth by the coaſt of Barbary; upon which, oppoſite to Gibraltar, the Spaniards poſſeſs the fortreſs of Ceuta, continually blocked up by the Moors. This place was anciently celebrated for the Pillars of Hercules, which were no other than the two lofty mountains of Calpe and Abyla, bearing at a diſtance the reſemblance of two columns. The fortreſs and city of Gibraltar is ſituated at the foot of Calpe, at the bottom of a very deep bay. The mountain is joined to the main land by a low iſthmus GIBRALTAR.

GIBRALTAR.

of about a mile in breadth, which is cut off in the middle by the Spaniſh lines; wherein is conſtantly poſted a ſufficient body of troops to prevent all communication between the Engliſh garriſon and the country. Gibraltar is both by art and nature undoubtedly one of the ſtrongeſt places in the world; its ſituation being ſuch as to render the attack of it impracticable, except in one part, towards the iſthmus; and that ſo narrow, that four men could not march abreaſt, being flanked on one ſide by the ſea, and on the other by a deep moraſs, and at the ſame time expoſed to the whole ſhot of the garriſon. The remainder of the peninſula is compoſed entirely of an inacceſſible rock of an immenſe height, the whole verge of which is defended by a very ſtrong wall, whereon troops are daily poſted to prevent ſurpriſe. The bay ſerves as an harbour, being large enough to contain as many ſhips as the king of England could by any means fit out. The place, however, where they moſt commonly anchor is commanded from the Spaniſh lines by a battery of eighty guns, which would oblige them to ſhelter themſelves under the cannon of the fortreſs. The Engliſh garriſon, in time of peace, commonly conſiſts of ſix regiments, compoſing a body of three thouſand men. All kind of proviſions are very ſcarce in Gibraltar, ſince they are brought at a conſiderable expence from the oppoſite coaſt of Barbary; the Spaniards being ſo jealous of the Engliſh, and at the ſame time ſo blind to their own advantage, that, refuſing all commerce with the garriſon, they ſuffer the Moors to run away with a profit, which they might eaſily appropriate to themſelves: contrary in this reſpect to the Dutch, who, acting upon a very different policy, during the wars in Flanders furniſhed the French in great meaſure with all the powder and ball, made uſe of againſt their own armies. The

inhabitants

inhabitants of the town of Gibraltar are for the moſt part Engliſh, there being very few Spaniards, five or ſix families of Genoeſe, and a pretty large number of Jews, who are all ſubject to the military law, under the direction of a governor, who is commonly an officer of the firſt rank. Within the whole extent of the walls there is very little ſoil, the mountain being one continued rock, the inacceſſible parts of which are frequented by vaſt numbers of monkies. About half way up the mountain is a grotto, reſembling in every particular that of Antiparos; excepting the depth and extent, in both which it falls far ſhort of it; though to a perſon who has not ſeen the other, it may always bear the character of one of the principal wonders of Nature. GIBRALTAR.

Leaving Gibraltar we ſailed twenty leagues, and anchored in the road of MALAGA, a city very conſiderable for its commerce, ſituated at the foot of a riſing ground, and bordered to the northweſt by a very beautiful and fertile plain. It was founded in the times of very remote antiquity by the Phœnicians, who named it Malacha; which word, in their language, ſignifies dried fiſh, the neighbouring ſea abounding at preſent in all ſorts of excellent fiſh, of which that provident nation uſed to make a very advantageous branch of trade. The chief exports at preſent conſiſt in wine, which is carried out in great quantities; but, notwithſtanding the commerce of this city flouriſhes very much, the inhabitants labour under the loweſt degree of poverty, being naturally averſe to induſtry, and ſuffering their whole trade to be carried on by the hands of foreigners. Beſides the road, in which our ſhip lay at anchor, there is a very good harbour, ſecured by a fine mole from the violence of all winds. The two gallies, which are conſtantly maintained in this port by the king of Spain, remain under the protection of the mole, ready armed, MALAGA.

MALAGA. armed, and fit to put to ſea upon a few hours notice. Malaga is indifferently fortified either by art or nature, nor is the city of any great beauty, the ſtreets being narrow, and the houſes for the moſt part ill built. The cathedral church, however, on the adorning of which great ſums of money have of late been expended, will, when finiſhed, be worthy a country of a more refined taſte in architecture.

MUNDA. About five leagues diſtant from Malaga is the city of MUNDA, ſtill called by its ancient name, in the neighbourhood of which was fought the bloody battle between Julius Cæſar and the two ſons of Pompey; when that conqueror affirmed, that he had many times fought for victory, but never before for life. Lucan, who throughout his whole poem manifeſts a ſincere grief for the miſeries occaſioned his country by a long and obſtinate civil war, expreſſes a particular deteſtation of this city, near which ſo much Roman blood was ſpilt.

—— "Proh triſtia fata!
"Non Uticæ Libye clades, Hiſpania Mundæ
"Flêſſet *." Luc. L. vi. l. 305.

"Ultima funeſtâ concurrant prælia Mundâ †." Luc. L. i. l. 40.

As

* "How had that one, one happy day, withheld
"The blood of Utica, and Munda's field!" ROWE.

† "Let battles rage on Munda's deadly plain." ANON.

As a contrary hard gale of wind was the ſole cauſe of our putting into Malaga, as ſoon as the weather became more favourable, we proceeded to CARTHAGENA, built anciently by the Carthaginians, and by them called Carthago Nova. Here I went to the top of an eminence, a little without the walls of the city, whence one has a very fine view of all the country round. This hill was, by the ancients, called Mons Mercurii, probably from ſome temple dedicated to that deity, which ſtood upon its ſummit. From this ſpot of ground Scipio Africanus, before he formed his attack, overlooking the city, obſerved what parts of it were in the worſt condition of defence. CARTHAGENA.

" Egreſſus Scipio in Tumulum, quem Mercurii vocant, animadvertit " multis partibus nudata defenſoribus mœnia eſſe *." LIV. L. xxxvi. c. 46.

Hence I could eaſily diſcover the preſent ſituation of the city to be exactly the ſame as when it was in the hands of the Carthaginians, agreeing in every reſpect with the following deſcription:

" Carthago impenſo naturæ adjuta favore
" Excelſos tollit pelago circumflua muros:
" Arctatas ponti fauces modica inſula claudit,
" Quà Titan ortu terras aſpergit Eoo.
" At quà proſpectat Phœbi juga ſera cadentis,

" Pigram

* " Scipio having gone to the hill, which they call the Hill of Mercury, obſerved in " many parts the walls left undefended."

CARTHAGENA.

" Pigram in planitiem ſtagnantes egerit undas,
" Quas auget veniens, refluuſque reciprocat æſtus.
" Sed gelidas a fonte ſedet ſublimis ad Arctos
" Urbs impôſta jugo, pronumque excurrit in æquor,
" Et tuta æterno defendit mœnia fluctu." SIL. Ital. L. 15.

In the account, given by all ancient authors of the ſiege of this place, there is a difficulty, which I muſt own myſelf incapable of reconciling with truth. We are told by them, that Scipio took the city by obſerving, that upon the retreat of the tide a certain part of the walls was left undefended, ſince there were no troops poſted there, the ſea being judged a ſufficient ſafeguard on that ſide:

" Verùm ubi conceſſit pelagi revolubilis unda,
" Et fluctus rapido fugiebat in æquora lapſu;
" Quàque modo excelſæ ſulcârant cærula puppes,
" Hâc impune dabat Nereus tranſcurrere plantâ.
" Hinc tacitè nectens informidatus adire
" Ductor Dardanius, ſubitam trahit æquore pubem,
" Perque undas muris pedes advolat, inde citati
" A tergo accelerant, quà fiſus fluctibus Arris
" Incuſtoditam ſine milite liquerat urbem." SIL. Ital. L. 15.

Now the difficulty ariſing from this account is, that (as it is very well known) there is no tide in any part of the Mediterranean, except in the Gulph of Venice; this ſea, notwithſtanding the vaſt quantities of water which are continually running into it through the Steights of Gibraltar and the Dardanelles, remaining always at one ſettled pitch. I took particular care, when I was at Carthagena, to inform myſelf, whether at any certain period of the year

year they obſerved the water, after the manner it does in the ocean, to riſe and fall by regular ebbings and flowings, and was aſſured by every one, that they had never heard of its riſing a foot, neither in their own days nor thoſe of their anceſtors. Among many ancient Roman inſcriptions, I found a very curious one inſerted in the walls of the citadel, giving an account of the genealogy of Juba, king of Numidia: CARTHAGENA.

REGI IVBAE. RE***
IVBAE FILIO. REGIS
IEMPSALIS N. REGIS GAVD**
PRONEPOTI. REGIS MASSINISSAE
PRONEPOTIS NEPOTI.
II VIR QVINQ PATRONO
COLONI

The preſent condition of this city is very different from what it was in the time of its proſperity; the inhabitants are poor, the houſes ill built, and the fortifications very mean; and, notwithſtanding the advantage of a ſpacious and ſecure harbour, the trade of the place is quite inconſiderable. The inhabitants, indeed, have little occaſion for foreign aſſiſtance, living in a country productive of all the neceſſaries of life: the adjacent plain affords great quantities of corn and fruits, and abounds alſo in lead and ſilver mines, which turn to little account by reaſon of the ſcarcity of wood, for want of which it is impoſſible to carry on the works. The chief fortification of the city conſiſts in an old caſtle on the top of a hill, which ſerves hardly any other purpoſe than that of

CARTHAGENA. keeping the citizens in awe. The entrance of the harbour is, however, defended by ſeveral ſmall batteries, planted in inacceſſible parts of the mountains on both ſides, which would much annoy any fleet endeavouring to enter by force. Beſides, the king of Spain always maintains in the port eight gallies and five or ſix ſhips of war; for the convenience of which he is at preſent building a very fine arſenal.

After a few days ſtay at Carthagena we again put to ſea; and, aſſiſted by a favourable wind, ſoon arrived at Port Mahon. The MINORCA. iſland MINORCA, ſo called from being the leſſer of the Balearick iſles, is ſituated to the eaſtward of Majorca, from which it is diſtant only fourteen miles. Its port is one of the fineſt in the world, which conſideration chiefly induced the Engliſh to make themſelves maſters of that, preferable to the other iſland. At the entrance into the harbour, on the left hand, ſtands fort St. Philip; which place, though the fortifications have coſt the Engliſh nation an incredible ſum, is by no means capable of ſupporting a long ſiege, ſince it not only requires a larger body of troops than the king of England can conveniently ſend to ſuch a diſtance, but is alſo commanded by ſeveral eminences, where it is impoſſible to prevent the lodgement of an enemy. At the extremity of the harbour, about three miles diſtant from the fort, is ſituated the town of Mahon, the uſual reſidence of the Engliſh governor, of whom the governor of St. Philip is wholly independent. This city owes its foundation to Mago, brother to Hannibal, and admiral of the Carthaginian fleet. From him it was called Magonia, which by corruption is now become Mahon. By the following inſcriptions, inſerted in the wall of a private houſe

juſt

juſt within the gate leading into the town from the harbour, it appears that under the dominion of the Romans it was not only a Municipium or borough, but was alſo honoured with the title of Reſpublica.

L. FABIO. L. F.
Q VIR
FABVLLO
AED. II VIRIII
FLAMINI DIVOR.
AVG.
R. P. MAG.
OB MVLTA EIVS
MERITA

Q. CORNELIO
Q. F.***** R*I***
C******* VNDO.
AEDIL. II VIR.
MVNIC. MAG*****.
FLA. DIVOR. P. F.
L. CORNELVS S.****.
SOCERO ET
Q. CORNELIVS SAMVS
AVO OPTIMO OB
PLVRIMA MERI SACR.

MINORCA. Mahon, though it is the moſt conſiderable city in the whole iſland both for wealth and number of inhabitants, is not the capital; but Citadella, a city diſtant from it about thirty miles, ſurrounded by a ſtrong wall, mounted with a good quantity of artillery, and defended by a garriſon of five hundred men. There are, beſides theſe, ſeveral other towns and villages, but all of too little conſequence to deſerve mention. The inhabitants of the iſland, excluſive of the garriſon, and the few families of Engliſh, which are eſtabliſhed there, amount in number to about twenty thouſand. They are of the Roman Catholic religion, and in their language and manners Spaniards, with a ſmall mixture of the Mooriſh cuſtoms, retained from that nation, which maintained itſelf in the poſſeſſion of this iſland many years after they were expelled from off the continent of Spain. They have their own magiſtrates, and are allowed the free exerciſe of their own laws and religion; notwithſtanding which extraordinary privileges they are continually wiſhing for a change of government, looking upon the Spaniards as thoſe, who are to be their deliverers from a race of tyrants and infidels. The remains of antiquity in this iſland are very inconſiderable; the only traces of the Romans are the two inſcriptions at Mahon. About two miles diſtant from that town are two mounds of earth, the outſides of which are covered with hewn ſtone: the inhabitants of the country call them heathen altars; to me they appear to be undeniably of Mooriſh workmanſhip, but I am at a loſs to determine, to what uſe they were deſigned. The diameter of the largeſt mount is at the baſe ninety-ſeven feet, and its height thirty-five. Its diminution, which is regular, brings it to terminate in a round platform of about thirty feet acroſs. At the

foot of the mount is a perpendicular ſtone ten feet high and two thick; on the top of which is placed, in a horizontal poſition, another ſtone twelve feet long, five and a half broad, and two thick. Beneath this are ſeveral ſmall perpendicular ſtones three and four feet in height, without any horizontal one, placed upon the top of them. On the road from Mahon to the town of Allahor, near the village of Eſcaduz, is another mount of the ſame nature as that already mentioned. The perpendicular ſtone at the foot of it is twelve feet high and two thick; the horizontal one, which is ſupported by it, is twelve feet long, four broad, and two and a half thick. In the middle of this horizontal ſtone is a cavity three inches deep, twelve long, and ſix broad; and on the ſurface of the perpendicular ſtone two ſmall cavities, which ſeem to have been cut out as ſteps to facilitate the aſcent to the top of the horizontal one. There are alſo, on the top of the mountain Agathe, near the centre of the iſland, very plain traces of a Mooriſh encampment; being the laſt ſpot of ground, which they maintained after they were diſpoſſeſſed of all the reſt of the iſland. The ſoil here is rather barren than fruitful, many years not producing corn enough for the ſuſtenance of the inhabitants: but the want of corn is more than ſupplied by the great quantities of excellent wine, the exchange of which furniſhes them with all ſorts of neceſſary proviſions. The harbour abounds in very good fiſh, but particularly in a ſort of ſhell fiſh called Dactyls, found in great quantities in the centre of certain large ſtones, which muſt be broke to pieces before the fiſh can be extracted. The only advantage, which the Engliſh receive from this iſland ariſes from the ſecurity of the harbour, a ſafe retreat in time of war for

MINORCA.

MINORCA. for their ſhipping, which puts in here to refit, the arſenals being well furniſhed with all ſorts of naval ſtores.

GENOA. Leaving Port Mahon, I ſet ſail for GENOA, whither being arrived I finiſhed my voyage; which, during the whole courſe of it, had proved much to my ſatisfaction, and proſperous even beyond expectation.

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ATHENS

Athens on a large round Stone four feet high
Inscription on the first Face

ΑΓΑΘΗΙ ΤΥΧΗΙ

ΕΠΙ ΤΟΥ ΜΕΤΑ ΤΕ ××× ΙΟΝ ΠΟΝΤΙ
ΚΟΝ ΑΡΧΟΝΤΑ ΕΝ ××× ΤΟΥ Η̄ ΠΡΥ
ΤΑΝΕΙΑΣ ΟΙ ΠΡΥΤΑΝΕΙΣ ΤΗΣ ΠΑΝ
ΔΕΙΟΝΙΔΟΣ ΦΥΛΗΣ ΤΙΜΗΣΑΝΤΕΣ ΑΥ
ΤΟΥΣ ΚΑΙ ΤΟΥΣ ΑΙΣΕΙΤΟΥΣ ΑΝΕΓΡΑΨΑΝ
ΕΠΩΝΥΜΟΣ ΘΕΟΠΟΜΠΟΣ ΘΑΛΑΜΟΥ ΠΑΪΤΑ

ΠΑΙΑΝΙΕΙΣ

ΦΛ̄ ΑΡΡΙΑΝΟΣ
ΦΛ̄ ΠΥΡΟΦΟΡΟΣ Η̄Η̄
ΦΛ ΦΙΛΟΤΕΙΜΟΣ
ΑΙΛ ΚΑΛΛΙΑΣ
CΤΑ ΦΙΛΩΝ
ΚΛ ΘΕΥΔΙΑΝΟΣ
ΚΛ ΑΠΟΛΛΩΝΙΟΣ
ΑΝΤΙΟΧΟΣ)
ΔΕΙΟΣ ΠΥΘΟΥ
ΙΩΝΙΚΟΣ ΑΒΡΩΝΟΣ
××ΙΜΟΣ ΑΘΗΝΑΙΟΥ
ΕΠΑΦΡΟΔΕΙΤΟΣ ΑΘΗΝΑΪ
ΘΕΩΝ ΔΙΟΝΥΣΙΟΥ
ΦΟΙΒΟΣ ΚΤΗΣΙΟΥ
ΕΥΠΟΡΟΣ ΕΡΜΩΝΑΚΤΟΣ
ΣΑΡΠΗΔΩΝ ΑΝΤΙΟΧΟΥ
ΑΦΡΟΔΕΙΣΙΟΣ ΠΟΛΥΜΝΗ
ΚΟΡΥΜΒΟΣ)
ΤΡΥΦΩΝ ΕΠΑΦΡΟΔΕΙΤΟΥ
ΘΕΟΦΙΔΟΣ)

ΚΥΔΑΘΗΝΑΙΕΙΣ

ΦΛ ΑΜΒΑΚΧΙΟΣ
ΕΥΠΟΡΟΣ)

ΣΤΕΙΡΙΕΙΣ

ΤΕΛ̄Λ ΤΕΡΜΟΘΕΟΣ
ΦΛ̄Α ΝΕΙΚΟΜΑΧΟΣ
ΘΕΟΔΩΡΟΣ Η̄Η̄ Є
ΘΕΟΔΩΡΟΣ Ν̄

ΠΡΑΞΙΕΙΣ

ΗΡΩΔΗΣ ΛΕΩΝΤ̄
ΑΓΓΕΛΗΘΕΝ
ΕΙΣΙΔΟΤΟΣ ΦΗΑΪ̄
ΜΟΥΣΑΙΟΣ ΔΙΟΝ̄
ΜΥΡΡΙ×××××ΣΙΟΥ
ΑΡΤΕΜΩΝ ΕΥΚᾹ
ΤΑ××ΔΙΘ ΦΑΡΝᾹ
ΓΡΑΜΜΑΤΕΥΣ ΒΟΥΛΗΣ
ΔΙΟΝΥΣΟΔΩΡΟΣ
ΙΟῩ×××ΕΡΟΦ×××ΗΣ
ΠΟΜ ΔΑ×××ΟΣ
ΠΕῙΝ ΙΕΡ××××××
ΜΕ̄×××ΕΠΙΒΩΜΩΝ
××××××ΗΡΥΞ ΒΟΥΛΗΣ
ΚΑΙ ΔΗΜΟΥ
ΕΡ××××ΝΕΙΚΑΓΟΡΟΥ
××××ΜΑΤΕΥΣ
ΒΟΥΛΗΣ
××××××××××

ΠΡΟΚΛΕΙΔΗΣ ΜΗΤΡΟΔ
ΗΛΙΟΔΩΡΟΣ ΑΡΤΕΜΩΝΟΣ
ΑΡΤΕΜΩΝ)

ΠΡΕΙΜΟΣ ΑΛΕΞΑΝΔΡΟΥ
ΑΝΤΙΓΟΝΟΣ ΝΟΥΜΕΝΙΟΥ
ΑΦΡΟΔΕΙΣΙΟΣ ΕΙΣΙΔΟΤΟΥ
ΖΩΣΙΜΟΣ ΕΙΣΙΔΟΤΟΥ
ΠΕΙΝΑΡΙΟΣ ΦΛΗΜΩΝ
ΑΝΤΙΓΡΑΦΕΥΣ ××××××××ΕΡΕΙ××
ΠΕΡΙ×××ΜΑ××ΟΡΜΕΝΟΣ ΘΕ××××
ΙΕΡΑΥΛ××××ΟΝΟΣ ΕΠΙ××××××××××
ΥΠΟΓΡΑ×××Σ ΜΥΡΩ××××××××××

ATHENS

The Inscription of the second Face

ΑΓΑΘΗΙ ΤΥΧΗΙ

ΕΠΙ ΑΡΧΟΝΤΟΣ ΤΙΝ ΗΙ×××ΟΝΤΙΚΟΥ ΒΗΣΙ
×××Γ ΤΡΑΤΗΓΟΥΝΤΟΣ ΕΠΙ ΤΑ ΟΠΛΑ ΒΑΛΕΡ
ΜΑΜΕΡΤΙΝ××××ΑΡΑΘΩ×××Η̄ ΠΡΥΤΑΝΕΙΑΣ
Ο ΓΡΑΜΜΑΤΕΥΣ ΤΩΝ ΒΟΥΛΕΥΤΩΝ ΤΗΣ ΑΚΑΜΑΝ
ΤΙΔΟΣ ΦΥΛΗΣ ΦΙΛΟΥΜΕΝΟΣ ΕΡΩΤΟΣ ΚΕΦΑΛΗΘΕΝ
ΤΙΜΗΣΑΣ ΤΟΥΣ ΣΥΝΑΡΧΟΝΤΑΣ ΚΑΙ ΤΟΥΣ ΑΙΣΕΙ
ΤΟΥΣ ΑΝΕΓΡΑΨΕΝ

ΣΦΗΤΤΙΟΙ

ΣΙΜΑΧΙΔΗΣ) Π̄Η̄
ΔΗΜΟΣΘΕΝΗΣ
ΕΥΦΡΟΣΥΝΟΣ
ΕΥΜΕΝΗΣ
ΑΠΟΛΛΩΝΙΟΣ
ΕΠΙΓΟΝΟΣ ΜΑΡΚΟΥ
Α××ΣΤΕΙΔΗΣ
×××ΔΙΟΣ ΑΡΙΣΤΕΙΔΟΥ
ΔΙΟΝΥΣΙΟΣ ΑΡΙΣΤΕΙΔΟΥ
ΑΣΚΛΗΠΙΑΔΗΣ ΑΡΙΣΤΕΙΔΟΥ
ΑΣΚΛΗΠΙΑΔΗΣ ΠΡΟΣΔΟΚΙΜΟΥ
ΑΒΑΣΚΑΝΤΟΣ ΑΣΚΛΗΠΙΑΔΟΥ
ΛΥΣΙΜΑΧΙΔΗΣ)
ΑΓΑΘΟΚΛΗΣ ΕΥΜΕΝΟΥΣ
ΗΡΑΚΛΕΙΔΗΣ
ΝΗΡΕΥΣ ΑΛΕΞΑΝΔΡΟΥ
ΡΟΥΦΟΣ)
ΘΑΛΛΟΣ ΔΙΟΝΥΣΙΟΔΩΡΟΥ
ΙΟΥ ΦΙΡΜΟΣ
ΑΤΤΙΚΟΣ
ΠΟΝΤΙΑΝΟΣ ΛΑΜΥΡΟΥ
ΕΡ̄Ε ΑΣΙΑΤΙΚΟΣ
ΑΙΛΙΟΣ ΘΕΟΤΕΙΜΟΣ
ΔΙΟΓΕΝΗΣ ΘΕΟΦΡΑΣΤΟΥ
ΔΙΟΝΥΣΟΔΩΡΟΣ ΜΟΣΧΟΥ
ΔΕΙΟΣ)
ΚΑΛΥΣΑΝΔΡΟΣ

ΘΟΡΙΚΙΟΙ

Μ̄Μ ΕΠΙ ΒΩΜΩ
ΑΤΤΙΚΟΣ ΓΛΑΥΚΩΝΟΣ
××ΕΙΚΕΡΩΣ ΕΠΙΚΤΗΤΟΥ

ΚΥΡΤΕΙΔΑΙ

××ΓΑΘΩΝ ΦΟΙΒΟΥ
×××ΗΝΩΝ

ΕΡΜΕΙΟΙ

ΑΠΟΛΛΩΝΙΟΣ
ΚΟΡΝΗΛΙΑΝΟΣ

×ΟΛΑΡΓΕΙΣ

××××ΤΣΥΜΝΑΓΟΡΑΣ
××××××ΔΙΟΝΥΣΙΟΥ
××××××××××××
ΔΙΟΝΥΣΙΟΣ

ΕΠΩΝΥΜΟΣ

×××××ΟΣ ΘΕΟΓΕΝΟΥΣ

ΣΦΗΤΤΙΟΣ

ΑΙΣΕΙΤΟΙ

××ΙΕΡΟΦΑΝΤΗΣ
××××ΑΠΙΟΣ ΑΤΤΙΚΟΣ ΒΗΣΑ××
××××ΔΗΜΟΥ ΑΓΝΟΣ ΣΥΜΦΟΡΟΥ
××××××ΜΑΧΗΣ ΛΑΜΠΡΕΥΣ
××××××××××××××××

ATHENS

The Inscription of *the third Face*

ΑΓΑΘΗΙ ΤΥΧΗΙ

ΤΩΝ ΣΕΒΑΣΤΩΝ Μ ΑΥΡΗΛΙΟΥ ΑΝΤΩΝΕΙΝΟΥ
ΚΑΙ Λ ΑΥΡΗΛΙΟΥ ΒΗΡΟΥ ΑΡΜΗΝΙΑΚ[illegible]
ΚΩΝ ΜΕΓΙΣΤΩΝ ΤΟΥ ΜΕΤΑΜΑΜΕΡΤΕΙΝΩΝ ΑΡ
ΧΟΝΤΟΣ ΕΝΙΑΥΤΟΥ ΣΤΡΑΤΗΓΟΥΝΤΟΣ ΕΠΙ ΤΑ Ο
ΠΛΑ ΑΥΡΗΛΙΟΥ ΦΙΛΗΜΟΝΟΣ ΦΙΛΙΑΔΟΥ ΕΠΙ ΤΗΣ Β̄
ΠΡΥΤΑΝΕΙΑΣ ΟΙ ΠΡΥΤΑΝΕΙΣ ΤΗΣ ΑΚΑΜΑΝΤΙΔΟΣ
ΦΥΛΗΣ ΤΕΙΜΗΣΑΝΤΕΣ ΕΑΥΤΟΥΣ ΚΑΙ ΤΟΥΣ ΑΙΣΕΙΤΟΥΣ

ΣΦΗΤΤΙΟΙ ΑΝΕΓΡΑΨΑΝ ΚΕΦΑΛΗΘΕΝ

ΔΙΟΦΑΝΤΟΣ)
ΑΠΟΛΗΙΟΣ ΝΕΟΚΛΗΣ
ΕΥΚΑΡΠΟΣ ΘΕΟΔΟΤΟΥ
ΑΥΛΟΣ ΧΑΡΕΙΣΙΟΥ
ΣΩΚΡΑΤΗΣ)
ΟΙΝΟΦΙΛΟΣ
ΔΕΙΟΣ ΣΩΚΡΑΤΟΥΣ
ΑΠΟΛΛΟΦΑΝΗΣ ΕΥΚΑΡΠΟΥ
ΔΕΙΟΣ)
ΠΟΜΠΩΝΙΟΣ ΔΕΙΟΥ
ΕΠΙΚΤΗΤΟΣ ΦΙΛΕΡΩΤΟΣ
ΕΙΣΙΔΟΤΟΣ ΖΩΣΙΜΟΥ
ΜΑΙΚΙΛΙΟΣ ΑΛΕΞΑΝΔΡΟΣ
ΕΙΣΙΔΟΤΟΣ)
ΚΑΦΑΝΙΑΣ
ΚΑΛΛΙΓΕΝΗΣ ΛΥΣΙΜΑΧΙΔΟΥ
ΑΣΚΛΗΠΙΑΔΗΣ ΖΩΣΙΜΟΥ

ΧΟΛΑΡΓΕΙΣ

ΑΝΤΙΦΩΝ ΔΗΜΗΤΡΙΟΥ
ΜΕΝΑΝΔΡΟΣ ΔΗΜΗΤΡΙΟΥ
ΑΛΚΙΒΙΑΔΗΣ ΔΗΜΗΤΡΙΟΥ
ΕΡΕΝ ΦΙΔΗΤΟΣ
ΟΝΗΣΙΜΟΣ)
ΕΥΚΑΡΠΟΣ ΑΧΑΙΚΟΥ
Κ[illegible] ΑΔΥΠΟΣ

ΚΙΚΥΝΝΕΙΣ

ΕΥΚΡΑΤΗΣ ΣΕΛΕΥΚΟΥ
ΣΕΛΕΥΚΟΣ

ΗΦΑΙΣΤΙΔΑΙ

ΟΝΗΣΙΜΟΣ ΔΙΟΝΥΣΙΟΥ
ΣΤΡΑΤΩΝ)
ΠΑΠΙΑΝΟΣ ΣΤΡΑΤΩΝΟΣ
ΑΓΑΘΗΜΕΡΟΣ ΑΣΚΛΗΠΙΑΔΟΥ

ΕΡΜΕΙΟΙ

ΘΕΟΤΙΜΟΣ ΤΡΥΦΩΝΟΣ
ΙΟΚΟΥΝΔΟΣ ΤΡΥΦΩΝΟΣ
ΟΛΥΜΠΙΟΔΩΡΟΣ
ΑΦΡΟΔΙΣΙΟΣ ΑΠΟΛΛΩΝΙΟΥ

ΠΡΟΣΔΕΚΤΟΣ ΠΙΣΤΟ
ΚΡΑΤΟΥΣ
ΦΙΛΟΥΜΕΝΟΣ ΕΡΩΤΟΣ
ΠΡΕΙΜΟΣ ΕΡΩΤΟΣ

ΘΟΡΙΚΙΟΙ

ΗΡΑΚΛΕΩΝ ΤΙΜΟΚΡΑΤΟΥΣ
ΕΚ ΚΕΡΑΜΕΩΝ
ΠΙΣΤΟΣ)
ΓΡΑΜΜΑΤΕΥΣ ΒΟΥΛΕΥΤΩΝ
ΞΕΝΩΝ
ΕΠΩΝΥΜΟΣ ΙΚΕΣΙΟΣ ΘΕ
ΟΓΕΝΟΥΣ

ΑΙΣΕΙΤΟΙ

ΦΛΙΕΡΟΦΑΝΤΗΣ
ΠΟΜ ΔΑΔΟΥΧΟΣ
ΠΕΙΜ ΙΕΡΟΚΗΡΥΞ
ΚΗΡΥΞ ΒΟΥΛΗΣ ΚΑΙ ΔΗΜΟΥ
ΓΟΡΤΙΑΣ ΑΧΑΡΝΕΥΣ
ΓΡΑΜΜΑΤΕΥΣ ΒΟΥΛΗΣ ΚΑΙ
ΔΗΜΟΥ ΜΑΡΚΟΣ ΕΥΚΑ[illegible]
ΠΙΔΟΥ ΑΞΗΝΙΕΥΣ
ΓΡΑΜΜΑΤΕΥΣ ΚΑΤΑ ΠΡΥΤΑ
ΝΕΙΑΝ ΜΟΥΣΑΙΟΣ ΦΙΛΑΣΙΟΣ
ΑΝΤΙΓΡΑΦΕΥΣ ΔΗΜΟΣΘΕ
ΝΗΣ ΣΟΥΝΙΕΥΣ
ΙΕΡΑΥΛ[illegible] ΕΥΚΑΡΙΣΤΟΣ ΠΑΡΑ
ΜΟΝΟΥ ΕΠΕΙΚΙΔΗΣ
ΥΠΟ[illegible]ΜΜΑΤ[illegible]ΕΡΟΔΟΤΟΣ
ΕΠΙΣΚΙΛΛΟΣ ΑΦΡΟΔΙΣΙΟΣ

ΕΟΕ
ΚΝ Θ ΑΔΡΙΑΝΟΥ ΟΙ ΤΟ ΕΛΑΙΟΝ ΓΕΟΡΤΟΥΝΤΕΣ ΤΟ ΤΡΙΤΟΝ
ΚΑΤΑΦΕΡΕΤΩΣΑΝ Η ΤΟ ΟΓΔΟΟΝ ΟΙ ΙΠΠΑΡΧΟΥ ΧΩΡΙΑ
ΤΑ ΥΠΟ ΤΟΥ ΦΙΣΚΟΥ ΠΡΑΘΕΝΤΑ ΚΕΚΤΗΜΕΝΟΙ ΜΟΝΑ ΓΑΡ
ΕΚΕΙΝΑ ΤΟ ΔΙΚΑΙΟΝ ΤΟΥΤΟ ΕΧΕΙ ΚΑΤΑΦΕΡΕΤΩΣΑΝ ΔΕ
ΑΜΑ ΤΩ ΑΡΞΑΣΤΑΙ ××× ΜΕΡΟΣ ΠΡΟΣΛΟΓΟΝΤΕΣ ××××××
ΜΕΝΟΥ ΤΟΙΣ ΕΛΕΟ×××× ΠΡΟΝΟΟΥΣΙΝ ΤΗ××× ΑΠΟΓΡΑΦΕΣ
ΘΑΙ××× ΣΥΝΚΟΜΙΔΗΣ ΠΡ×××× ΤΟΝ ΚΗΡΥΚΑ ΚΑΙ ΤΟ××××
ΝΟΝΤΕΣ ΥΠΟΓΡΑΦ××× ΤΩ ΜΕΤΑ ΟΡΚΟΥ××× ΚΑΙ ΠΟΣΟΝ ΣΥΝ
ΕΚΟΜΙΣΕΝ ΤΟ ΠΑΝ ΚΑΙ ΟΤΙ ΔΙΑ ΔΟΥΛΟΥ ΤΟΥ ΔΕ Η ΑΠΕΛ
ΕΥΘΕΡΟΥ ΤΟΥΔΕ ΕΑΝ ΔΕ ΠΩΛΗΣΗ ΤΟΝ ΚΑΡΠΟΝ Ο ΔΕ ΣΠΟΤΗΣ ΤΟΥ
ΧΩΡΙΟΥ Η Ο ΓΕΩΡΓΟΣ ΗΟΚΑΡΠΩΝΗΣ ΑΠΟΓΡΑΦΕΣΤΩ ΔΕ
ΠΡΟΣ ΤΟΥΣ ΑΥΤΟΥΣ ΚΑΙ Ο ΕΠ ΕΞΑΓΩΓΗ ΠΙΠΡΑΣΚΩΝ
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×××ΤΗΣ ΕΞΑΓΩΓΗΣ Η ΥΠΕΡ ΧΩΡΙΟΥ×××××ΡΑΦΙΣΚΟΥ
ΕΠΡΙΑΤΟ ΜΗ ΙΠΠΑΡΧ××××ΟΓΔΟΟΝ ΚΑΤΕΝΕΓΚΟΝ×××
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ΤΟ ΤΟΔΕ ΗΜΙΣΥ ΕΣ ΤΟ ΔΗΜΟΣΙΟΝ ΓΡΑΦΕΣΘΩ ΔΕ ΚΑΙ
Ο ΕΜΠΟΡΟΣ ΟΤΙ ΕΞΑΓΕΙ ΚΑΙ ΠΟΣΟΝ ΠΑΡΕΚΑΣΤΟΥ ΕΑΝ
ΔΕ ΜΗ ΑΠΟΓΡΑΨΑΜΕΝΟΣ ΦΩΡΑΘΗ ΕΚΠΛΕΩΝ ΣΤΕ
ΡΕΣΘΩ ΕΑΝ ΔΕ ΕΚΠΛΕΥΣΑΣ ΦΘΑΣΗ ΚΑΙ ΜΗΝΥΘΗ ΓΡΑ
ΦΕΣΘΩ ΚΑΙ ΤΗ ΠΑΤΡΙΔΙ ΑΥΤΟΥ ΥΠΟ ΤΟΥ ΔΗΜΟΥ
ΕΑΝ ΔΕ ΤΩΝ ΕΚ ΤΟΥ ΠΛΟΓΟΥ ΤΙΣ ΜΗΝΥΣΗ ΕΠΑΝΑΓΚΕΣ
Ο ΣΤΡΑΤΗΓΟΣ ΤΗ ΕΞΗΣ ΗΜΕΡΑ ΒΟΥΛΗΝ ΑΘΡΟΙΣΑΤΩ
ΕΙΔ ΥΠΕΡ ΤΟΥΣ ΠΕΝΤΗΚΟΝΤΑ ΑΜΦΩΡΕΙΣ ΕΙΗ ΤΟ

ΜΗΝΥΜΕΝΟΝ ΕΚΚΛΗΣΙΑΝ ΚΑΙ ΔΙΔΟΣΘΩ ΤΩ ΕΛΕΞΑΝ
ΤΙ ΤΟ ΗΜΙΣΥ ΕΑΝ ΔΕ ΕΚΚΛΗΣΕΤΑΙ ΤΙΣ Η ΕΜΕ Η ΤΟΝ
ΑΝΘΥΠΑΤΟΝ ΧΕΙΡΟΤΟΝΕΙΤΩ ΣΥΝΔΙΚΟΥΣ Ο ΔΗΜΟΣ ΙΝΑ
ΔΕ ΑΠΑΡΑΙΤΗΤΑ Η ΤΑ ΚΑΤΑ ΤΩΝ ΚΑΚΟΥΡΓ×××× ΤΕΙΜΗΣ
ΕΣ ΤΟ ΔΗΜΟΣΙΟΝ ΚΑΤΑΦΕΡΕΣΘΩ ΤΟ ΕΛΑΙΟΝ Η ΤΙΣ ΑΝ ΕΝ
ΤΗ ΧΩΡΑ ΕΙΔΕ ΠΟΤΕ ΕΥΦΟΡΙΑΣ ΕΛΑΙΟΥ ΓΕΝΟΜΕΝΗΣ
ΗΛΕΟΝ ΕΙΗ Η ΤΟ ΕΚΤΩΝ ΤΡΙΤΩΝ ΚΑΙ ΟΓΔΟΩΝ ΚΑΤΑΦΕΡΟ
ΜΕΝΟΝ ΤΗΣ××××ΛΟΝ ΕΝΙΑΥΤΟΝ ΔΗΜΟΣΙΑΣ ΧΡΕΙΑΣ
ΕΞ ΕΣΤΩ ΤΟΙΣ ΜΗΔΕ ΠΟΛΟΥΣΙ ΤΟ ΕΛΑΙΟΝ Η ΠΑΝΗΜ
ΕΡΟΣ ΔΕΥΤΕΡΑΝ ΑΠΟΓΡΑΦΗΝ ΠΟΙΗΣΑΜΕΝΟΙΣ ΚΑΙ ΔΗ
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The Track of a Voyage performed by the late

IOHN EARL OF SANDWICH

round the

MEDITERRANEAN SEA.

London

EUROPE

FRANCE

SPAIN

BARBARY

ALGIER

SARDINIA

CORSICA

ITALY

SICILY

MEDITERRANEAN SEA

AFRICA

Aquileia
Trieste
Rovigno
Mouths of the Po
GULF OF VENICE
Comacchio
Ravenna
GENOA
Antibes
Arles
Marseille
Toulon
Montpelier
Narbonne
Sarzana
Ancona
Leghorn
Fermo
Plombino
GULF OF GENOA
GULF OF LION
Perpignan
Collioure
C. de Creus
Roses
Calvi
Elba
Lanzano
Barcelona
ROME
Gaieta
Tarragona
Tortosa
R. Ebro
GULF of GAETA
NAPLES
BAY of NAPLES
Salerno
GULF of SALERNO
Citadella
MINORCA
Port Mahon
MAJORCA
Valencia
GULF of VALENCIA
YVICA
Denia
C. Martin
Alicant
Orimela
Carthagena
C. de Palos
Almeria
Malaga
C. de Gata
C. Tenis or Nakos
C. Bugaroni
Calla
C. Bon
or Ras Addar
Bona
Ruins of Carthage
DAKUL
Algier
Hammamet
Malta
Gozo
Susa
Gulf of Cabes
Tripoli
C. Thyriowra
MEZRATA
Lisbon
C. St. Vincent
Cadiz
STRAIT OF GIBRALTAR
Gibraltar
Ceuta
Tetuan
Oldmahmoru
C. Cantin
Trapani
Palermo
C. Passaro
Augusta
Syracuse
Melazzo
Stromboli
Lipari
C. Tavolaro
Capua
Amalfi
Gulf of Salerno
Porto Ferraio
Porto Vecchio
Ajaccio
Cagliari
Orbitello
Leghorn
Piombino
Elba
Calvi
Bastia
Corsica
Sardinia
Minorca
Majorca
Port Mahon
Citadella
Valencia
Gulf of Valencia
Yvica
Denia
C. Martin
Alicant
Orimela
Carthagena
C. de Palos
Almeria
Malaga
C. de Gata
C. Tenis or Nakos
Algier
C. Caxim
C. Bugaroni
Calla
C. Bon
or Ras Addar
Bona
Ruins of Carthage
Dakul
Hammamet
Susa
Gulf of Cabes
Tripoli
C. Thyriowra
Mezrata
Malta
Gozo
Trapani
Palermo

15 20 25 30 35

EUROPE

ASIA

AFRICA

SEA OF AZOF

BLACK SEA

MEDITERRANEAN SEA

Trieste
Rovigno
Sogna
Sebenico
Ragusa
Calaro
F. of Brenta
Gulf of Drin
Alessio
Durasso
Gulf of Manfredonia
Bari
Brindisi
la Vellona
NAPLES
Sorrento
Salerno
Amalfi
Gulf of Tarento
Policastro
C. Leuca
Corfu
Butrinto
Arta
Carnia
Gulf of St. Euphemia
Leveadia
Cephalonia
Zant
Corinth
Athens
MOREA
Napoli
Coron
Navarin
C. Spartivento
SICILY
Palermo
Syracuse
C. S. Angelo
Cape Matapan
Cerigo
Malta
CANDIA
Gulf of Lepanto
Salonica
Cavalla
Rhodes
Sea of Marmora
CONSTANTINOPLE
Channel of Constantinople
Ghio or Komlek
Panormo
Adramyti
Bergamo
Smyrna
Scala Nova
Milassa
Rodi
Gulf of Macri
The 7 Capes
Antalia
Gulf of Satalia
C. Chelidoni
Alanieh
Selefkeh
Anemur
Cape Tezin
B. of Scanderoon or of Iasso
Tarsous
Adana
Scanderoon
Antakia
Aleppo
Ladikiah
Tripoli Jumeh
Beirout
Seyd or Sidon
Acra or St. John
Mt. Carmel
Kafa
Gasa
Jerusalem
Mouths of the Nile
Cape Bourlos
Alexandria
Old Cairo
Cairo
EGYPT
al Baroioun
Cape Trabuco
Cape Cancorella
Gulf of Sidra or Great Syrtis
LIBYA
C. Canan
MEZRATA
Ben-gasi
Bernis
C. Razzat
Ras-al-sem
C. Dern
C. Thyniura
Ruins of Sert
Gulf of Tines
Kerson
CRIMEA
Caffa
Suilah
Balbeg
Kyt
C. Balublawa
Rada
Varna
Mankalia
Siseoli
Carnobat
Ayade
C. Pinello
C. Jasonn
Luffman, Sculp. Royal Exchange

15 20 25 30 35

ed Feb.y 6. 1799, by the Rev.d John Cooke M.A.